

The Celebration of Mass

A STUDY OF THE RUBRICS OF THE
ROMAN MISSAL

REV. J. O'CONNELL

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FOREWORD

A priest is ordained to offer sacrifice to God. His chief duty, his dearest privilege, is to celebrate Mass. The offering of the Christian Sacrifice is a divine act, but it is done in an entirely human way. Its essential elements were determined by the Chief Priest — who is at the same time the august Victim — our Lord Jesus Christ Himself, but the setting in which this sublime act should take place, the rite in which it was to be enshrined for all time, was left to His Church to settle. And the Church, guided by the Holy Spirit, has in the course of centuries created this rite, and has fixed in detail the manner in which Mass is to be celebrated.

In her chief liturgical book for the Latin Church, the Roman Missal, the Church sets forth the order of the offering of the Sacrifice in:

- (1) The General Rubrics of the Missal (with their modern appendix: "Additiones et Variationes in Rubricis Missalis"),
- (2) The Rite to be observed in the Celebration of Mass, and
- (3) The Defects that may occur in the Celebration of Mass.

This book is a study of the rubrics of the Missal. It is an endeavour to give a detailed and accurate explanation and interpretation of these rubrics. To do this it has been necessary to study not only the text of the rubrics of the Missal, but also the rubrics of other liturgical books (such as the *Caeremoniale Episcoporum*, the *Memoriale Rituum* and the Roman Ritual), the Code of Canon Law (chiefly Book III, Title III), and the decisions of the Congregation of Sacred Rites and other Roman Congregations, in so far as all these are concerned with the celebration of Mass. Account has had to be taken also of legitimate custom as a source of liturgical law, and generally accepted usage as an interpreter of law.

The rubrics themselves and their *authentic* interpretation alone have binding force. Concerning matters not determined by the rubrics each celebrant of Mass has the right to act as he thinks best. The explanation given of such points in this book is based on the general principles of liturgical ceremonial, on practical convenience, and on the generally accepted teaching of the leading commentators on the rubrics of the Missal. As each statement of any moment is controlled by a reference in the footnotes to a rubric, or to a decision of S.R.C., or to some other official source, the reader can readily determine what is of obligation and what is merely the opinion of rubricians or the accepted way of performing a particular ceremonial act.

In Book I the General Rubrics and the Defects are treated of; Book II sets forth the rite of the celebration of Low Mass—it is a commentary on the *Ritus*, the text of which is given at the head of each section; Book III deals with the rite of High Mass and Sung Mass.

To make this study of the rubrics of the Missal as complete and as practical as possible, certain introductory questions—such as the definition of the Sacred Liturgy, the nature and sources of liturgical law—have been briefly treated of in Book I. For completeness' sake also, in a passing way, some points which are more theological than liturgical have occasionally been touched on. As I cannot claim any special competence in such matters, I have merely given a résumé of the common teaching of theologians as it is set forth in the modern manuals which are in general use.

At the end of the Volume is given a glossary of liturgical terms which, it is hoped, will prove of much help to students of matters rubrical, and there is a Bibliography.

By the very great kindness of the Right Reverend Wilfrid Upson, O.S.B., Abbot of Prinknash Abbey, Gloucester (England), and the monks of his monastery, a number of photographs were taken in the (temporary) Abbey church to illustrate the chief ceremonies of High Mass and Low Mass. These photographs are published by the kind permission of the Abbot, and my grateful thanks are offered to him and to the monks who carried out the ceremonies. It is necessary to give some explanations concerning the illustrations. By special privilege of the Holy See the monks of Prinknash Abbey, though belonging to the Subiaco Congregation of the Benedictine Order, wear a white habit. The tonsure of these Religious is the same as that in use in the Carthusian Order. For the purposes of the photographs the monks who appear in them were good enough to lay aside for the moment some of their monastic usages in order to conform in full to the Roman rite. Accordingly, for example, in the photographs the lesser ministers at High Mass wear the surplice, instead of the amice, alb, and girdle, which is the monastic practice; the Deacon and Subdeacon kneel for the blessing, instead of merely bowing, as solemnly professed monks do in their monastery. It will be noticed that the monks are wearing the monastic hood; while the Sacred Ministers wear the special amice that fits over the hood and the vestments that are in use in the abbatial church, and which are made at the Abbey by members of the community.

I wish to acknowledge with gratitude the interest of many kind friends in my book and their help. In particular, very special thanks are due

and are hereby tendered to Dom François Gilbert, O.S.B., one time Master of Ceremonies at St. Michael's Abbey, Farnborough (England), and Dom Anselm Moore, O.S.B., the present Master of Ceremonies of Prinknash Abbey. These two experts read the manuscript of my book and helped to make it more accurate and more complete by many valuable suggestions.

To Dom Matthew Britt, O.S.B., of St. Martin's College, Lacey, Washington, I owe information about American usage; and the form of the American edition of my book owes very much indeed to his kind interest and to his work. To him I return cordial thanks.

In a book which contains an unlimited number of details it is too much to hope that there are no minor inaccuracies. I shall be truly grateful to any reader who will take the trouble to indicate to me any defects that he may notice so that they may, if occasion offers, be corrected.

The study of the rubrics of the Missal must always be a matter of deep interest and of practical concern to any priest who wishes to perform his chief daily duty with the perfection that its sublime character demands. May this book help my fellow priests a little to that end so that the Divine Sacrifice may ever be more worthily offered.

J. O'CONNELL

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The Celebration of Mass

BOOK I :: THE GENERAL RUBRICS OF THE MISSAL

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CHAPTER I

THE SACRED LITURGY¹

WHAT IS THE SACRED LITURGY?

1. The Sacred Liturgy is the worship of God by His Church.² By divine worship is meant the recognition and acceptance of the excellence and sovereign lordship of God and the manifestation of this recognition and acceptance. In other words, it is the exercise of the virtue of religion, by acts of adoration and praise, of thanksgiving, of propitiation, and of petition.

2. The Church being one, supernatural, visible, hierarchical, perfect society, established by Jesus Christ to continue on earth His sacerdotal mission, it follows that the worship which it offers to God is:

- (i) not merely internal, but also *external*;³
- (ii) *public*,⁴ not only in the sense that its acts are carried out in a public place, but also in the legal meaning of the term that it is a worship "given in the name of the Church, by persons legitimately deputed for that purpose,⁵ and by acts which, by the institution of the Church, are directed to God, the saints and the blessed only";⁶
- (iii) *official*, *i.e.*, exercised by the Church *ex officio* — in the accom-

¹ The Greek word *Leitourgia* is derived from the two words *leitōn* (= public, *i.e.*, done in the name of Society, of the State) and *ergon* (= work), a public ministry.

² Many definitions of the S. Liturgy have been proposed. The one adopted here is short and simple and is complete when its rich connotation is understood. For longer definitions cf., *e.g.*, Coelho (p. 18), *Ephe-merides Liturgicae*, 1927 (p. 412); in his Constitution *Divini cultus sanctitatem* (1928) Pius XI spoke of the Liturgy as "this august and public ministry."

³ All true worship is necessarily internal (without the internal elements of honour and submission worship cannot exist), but for man it should also be external, since man is a body-spirit and should worship

with his entire being. In addition, man, because of his nature tends to express outwardly his inner sentiments and these, in turn, are influenced by external things.

⁴ Hence the celebration of Mass (even if no one were present), or the recitation of the Divine Office by one who is bound to this recitation, is necessarily "public" (in this sense).

⁵ Christ — the God-man Priest — is the chief minister of the S. Liturgy; the secondary ministers (bishops, priests, and other clerics) derive their powers from Him by Ordination, and their commission from the Church (*e.g.*, when they receive jurisdiction).

⁶ C.J.C. 1256.

plishment of her sacerdotal mission⁷ — by forms determined and prescribed by her;

- (iv) *social*⁸ or collective, *i.e.*, the worship of a society given in the name and on behalf of all its members;
- (v) *founded on positive divine law*⁹ (in contrast to worship based on the natural law);
- (vi) *Christian* (in contrast to, *e.g.*, Jewish or Moslem worship) and *Catholic* (to the exclusion of the worship given by Christians who are not actually members of the one visible Church).

3. For the accomplishment of the Sacred Liturgy the Church has an organized system of worship, in which she makes use of certain material things (the church, the altar, vestments, sacred vessels, bread, wine, water, oil, ashes, etc.) and certain rites, *i.e.*, actions (including gestures and attitudes) combined with certain words, *i.e.*, the formulas of the accomplishment of the Sacrifice, of the making and administration of the Sacraments and Sacramentals, prayer and instruction.

4. This organized worship is controlled and directed by liturgical law, of which the Holy See is the sole source,¹⁰ and which is contained chiefly in the liturgical books.

THE PARTS OF THE SACRED LITURGY

5. The S. Liturgy consists in:

- (i) The Sacrificial Liturgy (the celebration of the Mass),
- (ii) The Sacramental Liturgy (the making and administration of the Sacraments and Sacramentals),
- (iii) The Epenetic¹¹ Liturgy (the singing or recitation of the Canonical Hours).

Of these three parts the most important, and the centre of the entire Liturgy, is the Sacrifice. This is prepared for, and duly acknowledged by,

⁷ Hence certain acts of public worship, approved (or even ordered) by the Church, and carried out or presided over by a bishop or priest, are not "liturgical," because not "official" (*e.g.*, the devotions of the months of October or of May, the Way of the Cross, novenas, or triduums). A function is "liturgical" when its rite is found in any of the liturgical books (see p. 5). By enshrining it in one of these the Church constitutes it an act of liturgical worship.

⁸ Man is by divine dispensation a social animal and so should worship not only as

an individual, but as a member of the human family.

⁹ Christ Himself laid the foundations of the S. Liturgy leaving the construction of the edifice to His Church under the guidance of the Holy Spirit; He provided all the essentials of the Liturgy in the establishment of prayer (by precept and example), in the making of the Sacraments, and above all, in the institution of the Sacrifice.

¹⁰ C.J.C. 1257.

¹¹ *I.e.*, the Liturgy of Praise (the Greek word *epainos* means "praise").

the Divine Office. It is prepared for also by the Sacraments and Sacramentals, and it is by these that its fruits are applied to mankind.¹²

6. The end or purpose of the S. Liturgy is the honouring of God and the sanctifying of men.

¹² For the intimate relationship between the Mass and the other parts of the S. Liturgy, see, *e.g.*, Callewaert (I, p. 12), Coelho (p. 230).

LITURGICAL LAW

I. LITURGICAL LAW AND THE CODE OF CANON LAW

1. By liturgical law is meant that part of Divine and Canon Law which concerns the Sacred Liturgy, *i.e.*, the worship of God by the Church.

2. Since the Council of Trent (1545-1563) the Holy See alone has the right to regulate the Sacred Liturgy and approve liturgical books.¹ The Pope sometimes exercises this right directly, through the publication of new editions of the liturgical books, or by an Encyclical Letter,² or an Apostolic Constitution,³ or a Motu Proprio.⁴ Ordinarily, however, the Pope legislates in matters liturgical through the Roman Congregations, especially through the Congregation of Sacred Rites for the Latin Church.

3. The sources of liturgical law are:

- (a) The Code of Canon Law (promulgated by Benedict XV in 1917);
- (b) The rubrics of the liturgical books;
- (c) Decisions of the S.R.C. (interpreting, restricting, or extending existing law, or making new laws);
- (d) Legitimate custom.

4. Liturgical law is interpreted by decisions of S.R.C. (this is an authentic and binding interpretation), by custom,⁵ by the teaching of rubricians, and by the practice of the churches of Rome.⁶

5. In its second canon the Code declares that "for the most part, it prescribes nothing concerning the rites and ceremonies which the liturgical books, approved by the Latin Church, order to be observed in the celebration of the holy sacrifice of the Mass, in the administration of the Sacraments and Sacramentals and in the performance of other sacred rites. Accordingly, *all liturgical laws retain their force, unless any-*

¹ C.J.C. 1257.

² *E.g.*, the Encyclical *Quas primas* of Pius XI (1925), instituting the Feast of Christ-King; or *Miserentissimus* (1928), in which the Feast of the Sacred Heart was raised to a higher rite.

³ *Cf.* the Apostolic Constitution *Divini*

cultus of Pius XI (1928) on the Liturgy and Sacred Music.

⁴ *E.g.*, the Motu Proprio *Inter pastoralis* of Pius X (1903) on the reform of Sacred Music.

⁵ C.J.C. 29.

⁶ *Cf. e.g.*, S.R.C. 3860, 3975⁴, 4048⁵.

thing in them be expressly corrected in the Code." This canon, therefore, explicitly confirms the rubrics, the decisions of S.R.C. and legitimate customs as they existed when the Code came into force (1918).

6. While in general, then, the Code does not deal directly with liturgical law, in Book III, parts I, II, III, there is much legislation concerning the Liturgy. In particular, canons 814-23 (dealing with the Mass), and 845-69 (on Holy Communion), are of special importance in the study of the rubrics of the Roman Missal.

II. THE LITURGICAL BOOKS

1. The Liturgical Books are the books which contain the official text of the "rites and ceremonies"⁷ of the Sacred Liturgy.

2. For the Roman Rite the chief liturgical books are:

- (a) For the celebration of Mass and the functions connected with it: (i) the Roman Missal (1920),⁸ (ii) *Memoriale Rituum* (1920);
- (b) For the celebration of the Divine Office: (i) the Roman Breviary⁹ (1914), (ii) the Roman Martyrology (1923);
- (c) For the administration of the Sacraments and Sacramentals: (i) the Roman Ritual (1925), (ii) the Roman Pontifical (1888). For the celebration of the Sacred Liturgy in greater churches there is, in addition, the *Caeremoniale Episcoporum* (1886); while the *Clementine Instruction* (1731) concerns the right ordering of the Forty Hours' Prayer.

3. The official musical text used in the celebration of Mass is to be found in the *Kyriale* (1905), the *Graduale Romanum* (1907), the *Cantorinus* (1911), and the *Officium Majoris Hebdomadae* (1922).

4. By a "typical edition" of a liturgical book is meant an edition which is published by the Pontifical Polyglot Press of the Vatican (or by another Pontifical printer, with leave of the Sacred Congregation of Rites), each page of it having first been submitted for the approval of S.R.C.¹⁰ Such an edition must bear a decree of approbation, declaring it a "typical edition," and ordering all publishers to conform in detail future editions of the book to this typical one. Any publisher, with the consent and approval of his Ordinary, may publish an edition of a liturgical book. This must be conformable in every detail to the typical edition (the Ordinary must see to that before giving the *Imprimatur*¹¹), and is known as an edition "*juxta typicam*." There are special rules for the publication

⁷ *Cf.* S.R.C. 4266; C.J.C. 2.

⁸ The date is that of the latest "typical edition" of the book.

⁹ The Missal and Breviary have, as an appendix, some Masses and Offices specially

approved for certain dioceses or Religious Orders.

¹⁰ S.R.C. 4266.

¹¹ S.R.C. 4266⁷; C.J.C. 1390 (*cf.* § 6 *infra*).

of any book containing liturgical chant, and these are found in the *Motu Proprio* of 1904 (S.R.C. 4134) and in decrees 4166, 4178, 4259, 4263, and 4319 of S.R.C.

5. The Holy See alone — acting, ordinarily, through S.R.C. — has the right to approve liturgical books.¹² Editions of the liturgical books approved by the Apostolic See in which any change has been made, so that they are not in agreement with the authentic editions sanctioned by the Holy See, are *ipso jure* forbidden.¹³

6. In regard to the printing of a supplement for the Missal containing the Masses proper to any diocese: (a) if it is published in the diocese, the Ordinary of the place is to declare its agreement with the original texts (approved by S.R.C.)¹⁴ and give the *Imprimatur*; (b) if it is for another diocese, or for a Religious Order or Congregation, the Ordinary of the printer is to give the *Imprimatur*, after he has received from the Ordinary of the diocese, or the Superior of the Order or Congregation, for which the supplement is being printed, a rescript declaring that the text is in accordance with the original text approved by S.R.C., and this rescript is to be published also with the *Imprimatur*.¹⁵

(1°) The Roman Missal

1. The Roman Missal is the liturgical book which contains the rules to be followed, the prayers to be recited, and the acts to be accomplished, in the celebration of Mass according to the Roman rite.

ITS EARLY HISTORY

2. The Missal, as we know it now, is the term of a long process of development that has gone on during nineteen centuries. In the early days of the Church's existence, when high Mass was the typical Mass, the formulas of the Mass were scattered about in various books, to suit the convenience of those who employed them. These were (a) the *Sacramentary*, which contained the essentially sacerdotal formulas used by the Celebrant in Mass (*i.e.*, the prayers, the prefaces and the Canon) and in the administration of some of the Sacraments and Sacramentals; (b) the *Lectionary*, containing the extracts from Sacred Scripture which were used in the Divine Offices; it was known as the *Evangelary* (*Evangelarium*) when, as a special book, it contained the Gospels sung by the Deacon, and as the *Epistolary* (*Epistolarium*) when it had the Epistles

¹² C.J.C. 1257.

¹³ C.J.C. 1399 (10°).

¹⁴ The form in which this approbation is to be sought is dealt with in S.R.C. 4260 and 4319.

¹⁵ S.R.C. 4266³ (cf. S.R.C. 4260, which deals with the Proper of a diocese or Order which contains music).

chanted by the Subdeacon; (c) the *Antiphonar* — in its special form for use at Mass it was called the *Gradual* — containing the liturgical pieces needed by the singers, *i.e.*, the Introits, Graduals and Tracts, *Alleluia*, and the Offertory and Communion verses (or psalms). These liturgical books contained few rubrics; these were set forth in a special book called an *Ordo*.

THE FULL MISSAL

3. In the course of time, particularly when low Mass became common, additions were made to the Sacramentary, taken from the other books. At first these additions were mere appendices, but after a time the different additions (*e.g.*, of Gospels or Epistles or Graduals) were incorporated in the Sacramentary itself. The process was intensified when the practice arose of the Celebrant reciting in the Mass what was sung by other ministers (*e.g.*, the Epistle), and so he needed their texts as well as his own. The rubrics, too, taken from the *Ordines*, began to make their appearance in the Sacramentaries. All this took place from the ninth to the eleventh centuries. For some two centuries following the Sacramentary and the new "Missal" were in use side by side, but from the thirteenth to the fifteenth centuries the Missal ousted the Sacramentary.

4. During this period from the ninth to the fifteenth century, while the Canon of the Mass (from *Te igitur* to *Agnus Dei*) remained so far as its text was concerned, practically unchanged,¹⁶ many changes were made in the Ordinary of the Mass. These changes occurred chiefly at the beginning and end of Mass (when prayers which at one time were the private prayers of the Celebrant found their way gradually into the Mass itself), at the Offertory, and before and after the Communion (where acts that had previously been performed in silence acquired step by step an accompanying formula or prayer).

5. The invention of printing, probably by Gutenberg at Mainz, in the middle of the fifteenth century, greatly increased the production of Missals. The first printed Roman Missal was published in Milan in 1474, and bore the title "*Incipit ordo Missalis secundum consuetudinem Romanae Curiae*."

6. At the beginning of the sixteenth century, John Burckard († 1506), a famous Papal master of ceremonies, drew up — using the *Ordines*¹⁷ of the Papal Court and the Vatican MSS. of Sacramentaries and Missals

¹⁶ The text of the Canon as it exists now is practically unchanged since the days of S. Gregory the Great (540-604), or possibly, since a much earlier date.

¹⁷ These (fifteen of which are extant) give the rite of the Papal Mass from the eighth to the fourteenth century.

—and published, by order of Alexander VI, an *Ordo Missae*. It is from this that some of the general rubrics of our present Missal are drawn, and the *Ritus servandus* of our Missal embodies the greater part of Burckard's *Ordo*. From 1534 this *Ordo* began to be printed at the beginning of the Missal. From 1557 the *Defectus in Celebratione Missarum*—drawn up, from the teaching of the theologians, by some unknown author—made its appearance also at the beginning of the Missal.

(2°) The Missal of Pius V (1570)

7. The Council of Trent (1545–63) decided that a revision of the liturgical books was necessary—owing to the diversity of usage which had arisen and to the influence of Protestantism on the Liturgy—and set up a commission for that purpose in 1562. When the Council ended, the work of revision was entrusted to the Pope, Pius IV (1559–65), and to his successor, S. Pius V (1566–72). On July 14, 1570, the revised Missal was published, and imposed, by the bull¹⁸ *Quo primum tempore*, on all churches of the West that could not claim to have had legitimately in use for more than two centuries another Missal.¹⁹ This Missal of Pius V was the first Missal to be officially published by the Holy See.

8. The new Missal did not introduce a new rite. Its compilation was a reform, and consisted in the codification of the traditional rubrics, in the correction of the texts, and in securing agreement between the Missal and the newly reformed Roman Breviary (approved in 1568). It definitely fixed the text of the Ordinary—introducing officially into it the preparatory prayers, the Offertory prayers, the prayers preceding and following Communion, the Blessing and the Gospel of St. John—and greatly reduced the number of Sequences,²⁰ of Prefaces,²¹ and of proper *Communicantes*²² and *Hanc igitur*.

9. The Latin text in the Pianine Missal is the *Itala Vetus*²³ for the sung texts of the Proper (*i.e.*, Introit, Gradual, Tract, *Alleluia*, Offertory and Communion verses); the Vulgate²⁴ for the readings (lesson, Epistle, Gospel).

¹⁸ This bull still appears at the beginning of every Missal.

¹⁹ Taking advantage of this exception the churches of Milan, Toledo, Braga, Lyon, Bayeux, and the Canons Regular of Premontré, the Calced Carmelites, the Carthusians, and the Dominicans have kept their own Missal.

²⁰ To four; a fifth—*Stabat Mater*—was added later on.

²¹ To eleven; four have since been added.

²² To six and two.

²³ The Old Latin version (dating from the second century), in use before the Vulgate was made.

²⁴ The version of the New Testament published by S. Jerome about 382 (a revision of the *Itala Vetus*).

THE REVISION OF CLEMENT VIII

10. Little more than thirty years had passed when, despite the fulminations of Pius V in his Bull against all who would dare to change the Missal, Clement VIII (1592–1605) found it necessary to issue another edition. This he did in 1604 by the Brief *Cum sanctissimum*. The chief object of the new revision was to restore the Missal of Pius V. Grave departures from it had occurred, by substituting for the texts of the *Itala Vetus* the texts of the new edition of the Vulgate (1592), by disturbing the text of the Epistles and Gospels, and by other unauthorized changes.²⁵ Occasion was taken to introduce new feasts into the Missal,²⁶ and the rite of “greater double,” and the Common of Non-virgins, made their appearance officially for the first time.

THE MISSAL OF URBAN VIII

11. Again, only thirty years later, came another revision of the Missal under Urban VIII (1623–44). This time the changes were not extensive, and were chiefly concerned with making the rubrics simpler and clearer.²⁷ The revised edition was published by the Brief *Si quid est* in 1634. In 1884 and in 1900 editions of the Missal were issued by Leo XIII (1878–1903). Some corrections in the texts of Pius V and in the rubrics (to bring them into conformity with decisions of S.R.C. made since the time of Urban VIII) were made, and the number of feasts was reduced, simplifying the calendar.

(3°) The Missal of Benedict XV

12. The great liturgical reform of Pius X (1903–1914)—carried out in the Bull *Divino afflatu*,²⁸ the Motu Proprio “*Abhinc duos annos*” (1913), and in many decrees of S.R.C.—was chiefly concerned with the Roman Breviary, but it affected considerably the Missal also. While, apart from the introduction of Masses for new feasts, only a few minor changes were made in the texts of the Missal, extensive changes were made in the general rubrics—dealing with the calendar, votive and Requiem Masses, commemorations, and changes in the variable parts of the Ordinary (*e.g.*, prayers, Prefaces)—and some in the rubrics scattered throughout the Missal.²⁹ The general rubrics as they were pre-

²⁵ Cf. Clement's Brief.

²⁶ This, naturally, happens in every revision of the Missal.

²⁷ Cf. Urban's Brief.

²⁸ Now inserted with the other Papal

documents at the beginning of the Missal.

²⁹ The rubrics of the Canon were in many places made more precise (in conformity with the directions of the *Ritus servandus*).

viously printed at the beginning of the Missal were, however, not altered. Instead, after them was added a new section entitled "*Additiones et Variationes in Rubricis Missalis ad Normam Bullae Divino Afflatu*," etc.³⁰ One of the chief aims of the reform of the Missal by Pius X was that "the very ancient Masses of the Sundays throughout the year and of weekdays, especially those of Lent, should be restored to their proper place."³¹

13. The reformed Missal was issued in 1920 by the authority of Benedict XV (1914-1922). The decree of S.R.C. (July 25, 1920), which declared the edition "typical," states that it is the typical edition of 1900 with only those changes made which are consequent on "recent liturgical prescriptions, and the additions and changes introduced into the typical edition of the Breviary."³²

14. In this new edition two new Prefaces (that of St. Joseph and that of the dead) are introduced;³³ the second and third Masses³⁴ for All Souls' Day appear; there is a new Common for feasts of B.V.M.; the votive Masses are rearranged into two groups; the Masses "*pro aliquibus locis*" are greatly reduced in number and are classified in the index; and six new Commons,³⁵ for groups of saints (e.g., for several confessors-bishop), are printed after these Masses.

15. The Roman Missal now in use bears—in testimony of its long evolution—this title:

The Roman Missal

Restored by a Decree of the S. Council of Trent

Published by Order of S. Pius V, Supreme Pontiff,

Revised at the Instance of Other Popes³⁶

Reformed by Pius X and Promulgated by the Authority of Benedict XV.

16. Subsequently to the publication of the latest typical edition of the Missal (1920), an edition "*juxta typicam*" emanated in 1924 from the Vatican Press, having been approved by a decree of S.R.C. of December 21, 1923. Some minor corrections in, or additions to, the general rubrics (*Additiones*) and some emendations of the text were made. Shortly after (in 1925) the Feast of Christ, King, was added to the

³⁰ And so the general rubrics now in the Missal must be corrected by reference to "*Additiones*."

³¹ Bull *Divino afflatu*.

³² Approved in 1914.

³³ They had been sanctioned in 1919. In 1925 came the new Preface of Christ, the King, and in 1929 that of the Sacred Heart.

³⁴ First issued in 1915.

³⁵ These were published in 1914, but require an indult for their use.

³⁶ Clement VIII, Urban VIII, and Leo XIII, whose names used to appear on the title page until the publication of the existing Missal.

Sacred Liturgy. On November 1, 1931, by decree of S.R.C., some changes were ordered, consequent on the raising of the Feast of the Sacred Heart to the rank of a double of the first class with a privileged octave of the third order.³⁷ On January 19, 1935, some minor changes were made after the elevation of the Feast of the Precious Blood to the rank of a double of the first class. On December 24, 1935, S.R.C. approved the new votive Mass of our Lord Jesus Christ, High and Eternal Priest. Finally³⁸ a decree of S.R.C. of August 1, 1938, directed a number of changes to be made in the indulgences given in the Missal, for the prayers before and after the celebration of Mass. In 1939 an edition, "*quinta post typicam*," was published, with the official approval of S.R.C., and in it all these changes have been embodied.

(4°) The Contents of the Roman Missal

17. The preamble to the Missal contains:

(a) The certificate of the Ordinary of the place where the book is printed,³⁹ or published,⁴⁰ testifying that it is in complete accordance with the latest typical edition;⁴¹

(b) The papal documents of S. Pius V (1570), Clement VIII (1604), Urban VIII (1634), and Pius X (1911) approving the Missal, and imposing its use on all churches of the Roman Rite (except those permitted by the bull of Pius V to retain their own Missal);⁴²

(c) A treatise on the ecclesiastical year and its parts, together with the general calendar for the western Church;⁴³

(d) The General Rubrics of the Missal (the old ones dating from 1570, with some corrections made up to 1900);

(e) The reformed General Rubrics of Pius X and Benedict XV, entitled "*Additiones et Variationes in Rubricis Missalis, ad normam bullae Divino afflatu et subsequentium S.R.C. decretorum*";

(f) The rite to be followed in the celebration of low and high Mass, being a detailed account of the ceremonies of the Mass;⁴⁴

³⁷ This had been done in 1929 and a new formulary of the Mass had replaced the Mass *Miserebitur*.

³⁸ In the most recent editions of the R. Missal (1938, 1939) the form of the Absolution of the dead in *Ritus XIII*, 4, has been altered. The form which is now given is, obviously, intended for use on All Souls' Day (there is no *Non intres*, the versicles and prayers are in the plural, and nothing is added after *Requiescant*).

³⁹ S.R.C. 4266¹.

⁴⁰ C.J.C. 1390. Authors (e.g., Vermeersch, Prümmer, Coronata) extend the law to permit of the certificate being given by the Ordinary of the person who edited the edition of the Missal.

⁴¹ Cf. p. 5.

⁴² Cf. p. 8.

⁴³ Each diocese or Order has its local calendar also.

⁴⁴ A résumé of these rubrics is scattered throughout the *Ordo* and the Canon.

(g) Defects (in matter or form, in the intention or dispositions of the Celebrant, or arising from an accident) that may occur in the celebration of Mass, and how to remedy them;

(h) The prayers of preparation for Mass, those used (by a priest or bishop) when putting on the different vestments, and the prayers of thanksgiving after Mass.

Many editions of the Missal (e.g., the Vatican 1939 edition) then add illustrations as a guide for the incensation of the altar and the *oblata*.

18. The body of the Missal consists of:

A. THE PROPRIUM DE TEMPORE:

This contains the formularies⁴⁵ of the Mass—following the ecclesiastical year (from the first Sunday of Advent to the twenty-fourth after Pentecost), and grouped around the two great feasts of Christmas and Easter⁴⁶—for the Sundays of the entire year and for certain weekdays.⁴⁷ It also contains the formularies for the feasts of the Divine Persons,⁴⁸ and for those of saints whose feasts occur within the Christmas octave.⁴⁹

Into the middle of the Proper of the season—between the Masses of Holy Saturday and Easter Sunday—the unvarying (or almost unvarying) framework of the Mass, i.e., the *Ordo* (from the beginning of the Mass to the end of the Offertory), the Prefaces,⁵⁰ and the Canon (from *Te igitur* to the last Gospel¹), has for centuries been inserted, as a matter of practical convenience.²

B. THE PROPRIUM SANCTORUM

In this part of the Missal, following not the ecclesiastical season but the date of the month, are given the Masses for the feasts of our Blessed

⁴⁵ By the formulary of the Mass is meant the Introit, Prayer(s), Epistle, Gradual, *Alleluia* (or Tract), Gospel, Offertory and Communion verses appointed for its celebration.

⁴⁶ Some liturgical writers divide the ecclesiastical year into three cycles, having Christmas, Easter, and Pentecost as centre.

⁴⁷ The weekdays of Lent, Quarter Tense days, and Rogation Monday have a proper Mass.

⁴⁸ Nearly all of them are feasts of the Second Person. Since 1929 the Mass of the Sacred Heart is to be found in the *Proprium de Tempore*. On the other hand, the new Mass of Christ-King (being attached to the last Sunday of October) is placed in the *Proprium Sanctorum*.

⁴⁹ It is in the *Proprium de Tempore* that the most of the Masses have at their head the indication *Statio ad*, followed by the name of one of the churches of Rome. This indicates the Church at which, formerly, on this particular day the Pope, surrounded by the clergy and people, solemnly celebrated the S. Liturgy.

⁵⁰ Both texts and music.

¹ In this connexion the Canon is regarded as extending to the end of Mass; in reality it ends with the *Amen* which immediately precedes *Pater noster*.

² Were the Ordinary to be printed at the beginning or end of the Missal, this would lie on its stand in a very unbalanced way for much of the Mass.

Lady and the saints throughout the year. These comprise the Masses which have been in use from the early centuries of the Church and those most recently added for the cult of newly canonized saints. Among them are found the Masses of six feasts of our Lord which are attached to a fixed date (i.e., the two feasts of the Holy Cross, May 3 and September 14; the feasts of the Precious Blood, July 1, the Transfiguration, August 6, and Christ-King; and that of the Dedication of the Archbasilica of the Saviour, November 9), and one which He shares with His Mother, i.e., the feast of the Purification. The Masses of the Proper of the Saints, begin on the vigil of the Feast of S. Andrew³ (November 29), and go on until the Feast of S. Silvester, on November 26 following.

C. THE COMMON OF THE SAINTS

In this section of the Missal are given Masses (24) for use on the feasts of such saints, according to their category (apostle, martyr, confessor, virgin, nonvirgin), as have not a full proper Mass assigned for them in the *Proprium Sanctorum*.⁴ It also contains a Mass for the day itself, or the anniversary, of the consecration of a church. In the present typical edition of the Missal a common Mass for feasts of the B.V.M. has been added, and the five Masses of our Lady for Saturdays—which are also used for a votive Mass of the Blessed Virgin, according to the season—have been placed immediately after this,⁵ before the votive Masses.

D. THE VOTIVE MASSES

The votive Masses are now placed in two different categories:

(a) Ten of them,⁶ distributed according to the days of the week, are entitled "Votive Masses which may be substituted in choir for the Conventual Mass of a common weekday";⁷

(b) Thirteen for different occasions or intentions. In addition, among these latter, are given the collects for eleven other occasions or intentions, the rest of the formulary for these cases being taken from some other part of the Missal.

After the votive Masses come the *Orationes Diversae*, thirty-five of

³ In order to keep in line with the *Proprium de Tempore*.

⁴ The Epistles and Gospels which are given in the different Commons (either in the Mass, or after the Mass) may be used in any Mass of the same Common, unless a certain Mass to be said without change, or a certain Epistle or Gospel, is definitely

assigned in the Missal for any particular case (rubric before the Common of one Martyr).

⁵ Formerly they were placed among the votive Masses.

⁶ Including the new votive Mass of Christ, High and Eternal Priest.

⁷ See p. 66.

them, for use on behalf of certain persons (e.g., for the Pope, or Bishop, or Celebrant), or on certain occasions (e.g., in time of famine or earthquake), or for certain intentions (e.g., to obtain fine weather or rain).

E. THE MASSES OF THE DEAD

This part of the Roman Missal contained six formularies of a Mass for the dead.⁸ Two of these are of recent composition — they were approved in 1915 when Benedict XV granted the privilege of celebrating three Masses on All Souls' Day. All these formularies have the same Introit, Gradual, Tract, Sequence, Offertory and Communion verses — which were fixed in the Missal of Pius V (1570) — and differ only in the three prayers, the Epistle, and the Gospel. The Masses of the dead are followed by *Orationes diversae pro defunctis* — of which there are seventeen — applicable to different categories of dead persons. After the *Orationes diversae pro defunctis*, in the newest editions of the Missal (1938, 1939), are given the two forms for the Absolution for the dead (*super feretrum* and *super tumulum*) taken from the Roman Ritual (1925). They replace a combined form which appeared in this place in the Missal since 1920.

THE APPENDICES TO THE ROMAN MISSAL

19. As appendices to the Roman Missal come:

(1) Blessings intimately connected with Mass,⁹ the most important being the blessing of lustral water and the rite of the Asperges.

(2) The Masses "*pro aliquibus locis*," which may be celebrated in certain places by Apostolic indult. These are now classified¹⁰ into three categories, i.e., those in honour of our Lord (10), of our Lady (21), and of different saints (26). They are followed by six new common Masses for groups of saints (many confessors who were bishops and many who were not bishops, many virgins,¹¹ and many nonvirgins¹¹). These were sanctioned by S.R.C. in 1914, but only for use by Apostolic indult.

(3) The *Cantus ad Libitum*¹² giving — by permission of S.R.C. granted in a decree of April 9, 1921 — fourteen intonations for the *Gloria in excelsis*, one for the Creed, ten for *Ite, Missa est*, and two for the Asperges,

⁸ The formularies for the three Masses of All Souls' Day have now been transferred to the *Proprium Sanctorum*.

⁹ Only ten are retained in the modern Missal. To them have been added — from the Roman Pontifical — the rite of Confirmation, and of the consecration of a

paten and chalice.

¹⁰ In the index of the Missal; in the Missal itself they are given according to date (beginning on Dec. 10).

¹¹ Martyrs and nonmartyrs.

¹² This is inserted in some Missals only.

in addition to those found in the Ordinary and Canon of the Mass. The "more solemn" tones for the Preface are also provided.

(4) Finally — at the end of the Roman Missal and not as an integral part of it — come the proper Masses¹³ that have been granted by indult to a country, province, or diocese, or to a Religious Order or Congregation.

(5°) The Ceremonial of Bishops

1. While the rubrics of the Roman Missal are, of course, the chief source of information on the celebration of Mass, other liturgical books contain matter which is of great value in the study of the ceremonies of the Mass. Of the greatest importance in this connexion is the *Caeremoniale Episcoporum*; of less importance the *Memoriale Rituum* and the Clementine Instruction.

2. The *Caeremoniale* is the Church's official manual of ceremonial. It contains no texts but is entirely composed of rubrics. Based on the *Ordines Romani* (the ceremonials of the Papal Court from the eighth to the fourteenth century), and especially on the ceremonial books drawn up in the fifteenth century by the Papal masters of ceremonies, Patrizi († 1496), Burckard († 1506), and Paris de Grassi († 1528), it was issued in 1600 by Clement VIII by the Brief *Cum novissime*. Subsequent editions — with corrections and additions¹⁴ — were published by Innocent X (1650), Benedict XIII (1727), Benedict XIV (1741 and 1752), and Leo XIII (1886).¹⁵

3. The *Caeremoniale* is of obligation for all churches of the Roman Rite, though Clement VIII, in his Brief, and subsequent decrees of S.R.C., admit that "immemorial and praiseworthy customs" not in conformity with its rubrics may be kept.

4. The *Caeremoniale* deals with the more solemn functions of the Sacred Liturgy as they are celebrated in cathedral or collegiate churches, especially when they are Pontifical, i.e., celebrated by, or in the presence of, the Bishop. It is divided into three books, the first giving general rules for the Bishop and his ministers; the second treating of the solemn celebration of Mass and the Divine Office, and of the chief functions of the liturgical year; the third is concerned with the rules for particular prelates who held certain high offices (e.g., that of governor of a province).

¹³ Either a more proper Mass than is found in the body of the Missal for a saint whose feast occurs in the general calendar, or a proper Mass for a saint whose name does not figure in the general

calendar, and whose feast is celebrated only in a certain diocese or Order.

¹⁴ E.g., Benedict XIV added Liber III.

¹⁵ This is the latest typical edition.

5. While the rubrics of the Ceremonial are chiefly applicable to the more solemn ceremonies in greater churches, they are of obligation in *all* churches of the Roman Rite,¹⁶ in so far as they are applicable to functions carried out in smaller churches. It is from them that much of our information about the details of the rite of High Mass are drawn.¹⁷

(6°) The *Memoriale Rituum*

1. The *Memoriale* was drawn up by Benedict XIII, when Cardinal Orsini, for his diocese of Benevento. When he became Pope he prescribed it for Rome (1725). Its use was extended to all small parish churches of the Roman Rite by Pius VII in 1821 and made obligatory.¹⁸ Pius X, in 1911, numbered it officially among the liturgical books,¹⁹ and Benedict XV published a revised typical edition in 1920.

2. The *Memoriale* gives a detailed description of a simpler rite than that of the Missal for carrying out the Sacred Liturgy of Candlemas, Ash Wednesday, Palm Sunday, and the Triduum Sacrum.²⁰

3. The *Memoriale* is intended for smaller *parochial* (or succursal) churches, where, for want of a deacon and subdeacon and many servers, and (possibly) a competent choir, the rite of the Missal could not be carried out.²¹ It may not be followed in other churches (*e.g.*, in the churches of Religious or in the chapels of convents or colleges) without Apostolic indult.²²

4. The rubrics of the *Memoriale* are very detailed, and so are sometimes valuable as a guide to the interpretation of the rubrics of the Missal.

(7°) The Clementine Instruction

1. Canon 1275 of the Code of Canon Law orders the Forty Hours' Prayer to be held, annually, in all parish churches, and in churches where the Blessed Sacrament is permanently kept. This devotion arose and took shape at Milan in the decade 1527–1537, and S. Charles Borromeo drew up directions to regulate it. In 1705 Clement XI issued for

¹⁶ Papal Briefs and S.R.C. 937⁴, 1666, 2888², 3839¹.

¹⁷ Cf. Vol. III, p. 509. The numerous references to the *Ceremoniale* in Vol. II, and especially Vol. III, of this work show how useful it is in studying the rubrics of the Missal.

¹⁸ Cf. the proem to the *Memoriale* and S.R.C. 2616¹, 2915¹, 2970⁵, 4049¹.

¹⁹ S.R.C. 4266.

²⁰ Maundy Thursday, Good Friday, and Holy Saturday.

²¹ For the rite of the *Memoriale*, only the celebrant and three servers (four on Holy Saturday) are needed.

²² S.R.C. 3390. The faculties given, ordinarily, to bishops by the Holy See generally contain the faculty for this use of the *Memoriale*.

Rome, an Instruction in Italian,²³ based on the regulations of S. Charles. This was subsequently confirmed by Innocent XIII (1721–1724) and Benedict XIII (1724–1730), and reissued, with some modifications, in its present form, by Clement XII in 1731. Gardellini, the famous rubrician († 1826), wrote a commentary on it, and the Instruction was added as an appendix to volume III of the decrees of S.R.C.,²⁴ and found a place also in volume IV, with Gardellini's commentary. In 1927 an Instruction of S.R.C. brought the Clementine Instruction into conformity with the revised rubrics of the Roman Missal.²⁵

2. The Instruction is obligatory for the right ordering of the Forty Hours' Prayer in Rome, and wherever the bishop has ordered that it be followed. For all other churches of the Roman Rite it is the norm, and S.R.C. has more than once expressed the wish that its directions should be followed everywhere.²⁶ Certain general rules that the Instruction gives for Exposition of the Blessed Sacrament at any time, are regarded as binding everywhere in the western Church, because of decisions of S.R.C.²⁷ or because of a custom which has become a law.

III. THE RUBRICS²⁸

(1°) The Rubrics in General

1. The rubrics are the rules (laws,²⁹ directions,³⁰ suggestions) which are contained in the liturgical books³¹ for the right ordering of liturgical functions. For the most part, if not entirely,³² the rubrics are positive ecclesiastical laws,³³ and so (a) they bind under pain of mortal or venial sin, according to the gravity of the matter with which they are concerned;³⁴ (b) apart from such considerations as the giving of scandal, contempt for the law, and the like, a sufficient and proportionately grave cause excuses from the observance of an (accidental) rubric.

2. The rubrics of the Missal comprise (a) the General Rubrics (with

²³ An English translation, with a commentary, by the present writer was published in 1927 (Burns, Oates, and Washbourne).

²⁴ Gardellini published the first collection of these in 1807–1808 and in 1815–1816.

²⁵ S.R.C. 4266⁹ mentions the Clementine Instruction among the liturgical books.

²⁶ S.R.C. 2403, 3049⁴, 3332^{1–3}, 4015⁵.

²⁷ Cf., *e.g.*, S.R.C. 2613⁵.

²⁸ For the most part the rubrics of the Missal only are dealt with in this chapter.

²⁹ C.J.C. 2, 31.

³⁰ See *infra* § 5.

³¹ The rules which are found elsewhere (*e.g.*, in the Code or in Papal Constitutions) are not termed "rubrics," but "decrees" or "liturgical laws."

³² See *infra* § 5.

³³ The few that concern the matter and form of the sacraments are based on divine law.

³⁴ What particular violation of a rubric would be a mortal or venial sin is a matter for moral theologians to discuss.

the new appendix to them, "*Additiones*"),³⁵ (b) the rite of the actual celebration of Mass, (c) the defects that may occur in its celebration, (d) the special rubrics scattered throughout the Missal intercalated in the text of the actual formularies of the Mass, and especially in the *Ordo* and Canon (where they form a synopsis of the rubrics of the *Ritus*). It is these special rubrics that are, ordinarily, printed in red³⁶ (*ruber*), so that they may easily be distinguished from the prayers and readings.

3. The rubrics of the liturgical books are classified as:

(a) *Substantial* and *accidental*, the former being those that prescribe the matter or form of a Sacrament³⁷ (e.g., the imposition of hands in Confirmation, or at the Ordination of a priest), or regulate the validity of a liturgical act (e.g., the anointing at the consecration of an altar or of a chalice); the latter are rubrics which do not concern the validity of a liturgical act, but regulate the rite in which it is enshrined. Substantial rubrics are based on divine law and, for the sacraments and Mass, are immutable; the accidental rubrics are purely ecclesiastical laws, and may be changed or dispensed from, but only by the Holy See.³⁸

(b) *Preceptive*, *directive*, *facultative*. Preceptive rubrics are those which bind in conscience and are real laws; directive rubrics are those that do not *per se*³⁹ bind in conscience, but set forth — by way of counsel or direction — the approved way of carrying out a liturgical act; facultative rubrics are those which permit of a choice between two courses,⁴⁰ or between doing or omitting something,⁴¹ or which allow liberty to follow existing usage.⁴²

4. Obviously, substantial rubrics are binding in conscience, *sub gravi*, while facultative rubrics do not bind at all in conscience.⁴³ The question

³⁵ See p. 10.

³⁶ This has been the practice in the liturgical books since the fourteenth century at least.

³⁷ For the Mass, the Sacrament-Sacrifice, those that prescribe its essence.

³⁸ Cf. C.J.C. 1257.

³⁹ I.e., in virtue of the rubric itself; *per accidens*, in virtue of an added law, such rubrics may bind, and even gravely (e.g., if the rubric of *Ritus* I, regarding confession before Mass, be regarded as directive only, in virtue of C.J.C. 807 it is preceptive).

⁴⁰ E.g., in the procession on Palm Sunday some or all of the antiphons may be sung.

⁴¹ E.g., The Sequence at a low Mass on a day within an octave (except that of Easter and Pentecost), or at a daily low Mass of the Dead, may be recited or omitted (*Addit.* VII, 2; III, 11); the Celebrant may add a votive prayer on certain occasions (*Addit.* VI, 3).

⁴² E.g., C.E. I., xxiii, 29, 30; xxix, 12; II, i, 7, 11.

⁴³ Some of the older writers (e.g., Cavalieri, † 1757) meant by "preceptive" rubrics those that bind *sub gravi*, by "directive" ones those binding *sub levi*. Naturally, such rubricians held that not all rubrics were preceptive.

that has been hotly disputed by theologians and rubricians, since the end of the sixteenth century, is whether accidental rubrics are *all* preceptive or not.

(2°) The Obligation of Accidental Rubrics

5. Nearly all moral theologians⁴⁴ and many rubricians⁴⁵ hold that, while the rubrics in general are binding in conscience, some of the rubrics are directive only.⁴⁶ Apart from the argument from authority⁴⁷ the theologians, in general, give no reason for this view; some of the rubricians⁴⁸ base their opinion on the argument that small details are not fit matter for the making of a law,⁴⁹ or (to put it another way) that the legislator — the Church — does not intend to impose such points as of strict obligation. About this view it may be observed that: (a) some of the writers mean by "directive" rubrics those that are "facultative," obviously these are not binding in conscience; (b) those who hold that some rubrics are not preceptive admit, usually, that it is difficult or impossible to say what these rubrics are; some say they are those concerned with minor points⁵⁰ (they do not define what a "minor point" is); others that the rubrics which concern what should be done within Mass — as distinct from those dealing with what should be done "extra Missam"¹ — are preceptive, but all others are directive only²; others again, limit the preceptive rubrics to the celebrant alone,³ and only within the Mass; (c) some of those who hold that rubrics on minor points do not bind in conscience, hasten to add that an individual celebrant of Mass is not

⁴⁴ Some of them (e.g., Vermeersch, Génicot) do not seem very fixed in their view.

⁴⁵ Chiefly influenced, it would seem, by the opinion of the theologians.

⁴⁶ This means that such rubrics are not laws. A law prescribes, forbids, or permits, it does not merely direct.

⁴⁷ Each moral theologian refers to some of his predecessors.

⁴⁸ E.g., Coelho, Callewaert.

⁴⁹ They seem to have derived this view from Gavanti.

⁵⁰ Yet what seem to be "minor points," e.g., the omission of genuflections, or of some of the signs of the cross over the *oblata*, are usually given by theologians as examples of *venial sin* in the violation of the rubrics.

¹ And this they define as the things to be done or prayers to be recited "before and after" Mass. They seem to have in mind *Ritus* I, the prayers of preparation and thanksgiving (see § 7), the vesting prayers, and *De Defectibus*; but what about the general rubrics, not only as they affect the actual celebration of Mass, but such points as the place and hour of Mass, the altar, the vestments, etc.? Are they all to be regarded as merely "directive"?

² Not only the rubricians who hold that all rubrics (except facultative ones) are prescriptive, but many others who think that rubrics concerning minor matters are directive only (e.g., Callewaert, Coelho, Bootsma), reject this theory.

³ For the arguments against this view, see Schober, pp. 1 sqq.

to be the judge, ordinarily, of what is a "minor point," and that often these merely directive rubrics may not be neglected, because it is easy to commit venial sin, if they are not observed without a reasonable cause⁴; (d) those who say that the Church does not intend rubrics dealing with small details to be preceptive give no proof of this, neither do they assign any convincing argument to show that only a matter of some importance can be the object of a law or precept.

(3°) Accidental Rubrics Are Preceptive

6. The better opinion seems to be that the accidental rubrics, no less than the substantial ones, are laws and hence are preceptive,⁵ except when they themselves state clearly that they are not.⁶

(i) The Code of Canon Law speaks of the rubrics (e.g., in canons 2, 31) as "liturgical laws," without any suggestion of a distinction between preceptive and directive rubrics, and orders that "the rites and ceremonies which are prescribed by the Church in the approved liturgical books be accurately observed,"⁷ in the celebration of Mass (canon 818), in the recitation of the Canonical Hours (canon 135), in the administration of the Sacraments (canon 733, § 1) and of the Sacramentals (canon 1148, § 1).

(ii) The Council of Trent⁸ anathematized those who held that the approved rites of the Church for the administration of the Sacraments might be neglected, or omitted at will, without sin, or changed, by others than the Holy See; and ordered the bishops to see that, in the celebration of Mass, ceremonies or prayers other than those approved by the Church are not used.⁹

(iii) Pius V and the other Popes who revised the Roman Missal (p. 8) imposed this book, *with its entire contents*, on all who follow the Roman Rite. Pius V, in the bull *Quo primum* wrote; "*Mandantes ac districte omnibus . . . in virtute sanctae obedientiae praecipientes, ut . . . Missam juxta ritum, modum ac normam quae per Missale hoc¹⁰ a nobis nunc traditur, decantent ac legant; neque in Missae celebratione alias caeremonias, vel preces, quam quae hoc Missali continentur, addere vel*

⁴ Cf. Génicot, Noldin, Cappello, Hove.

⁵ Naturally, any preceptive rubric may cease to be binding, if the consent of the legislator to its revocation is obtained expressly (e.g., by a decision of S.R.C.), or by way of contrary legitimate custom (see pp. 28 sqq.).

⁶ The rubric itself makes it quite clear, in a certain number of cases (they are

not numerous), that it is not preceptive by using such terms as "*ad libitum*," "*potest*," "*decet*," "*convenit*."

⁷ C.J.C. 733, § 1.

⁸ Sess. VII, can. 13.

⁹ Sess. XXII (in the decree concerning what is to be observed in the celebration of Mass).

¹⁰ The emphasis is ours.

recitare praesumant." He describes the purpose of the reformed Missal in these words "*ut sacerdotes intelligant, quibus precibus uti, quos ritus, quasve caeremonias in Missarum celebratione retinere posthac debeant*." Clement VIII to emphasize the authority of the rubrics of the Missal ordered this decree of S.R.C. to be published in the front of it:¹¹ "*demum renovando decreta alias facta, mandat Sacra Congregatio in omnibus, et per omnia,¹² servari rubricas Missalis Romani, non obstante quocumque praetextu, et contraria consuetudine, quam abusum esse declarat*."

(iv) Benedict XIII, at the Council of Rome in 1725, declared:¹³ "*ab omnibus ita fieri volumus et mandamus ut in Sacramentorum videlicet administratione, in Missis et divinis Officiis celebrandis . . . non pro libitu inventi et irrationabiliter inducti, sed recepti et approbati Ecclesiae Catholicae ritus, qui in minimis etiam sine peccato negligi, omitti vel mutari haud possint,¹⁴ peculiari studio ac diligentia serventur*."

(v) Benedict XIV, in his book *De Sacrificio Missae* wrote:¹⁵ "*Ipsa communis omnium sententia docet rubricas esse leges praeceptivas¹⁶ quae obligant sub mortali 'ex genere suo,' ut loquuntur theologi, ita tamen ut immunis sit a mortali, qui eas non servat per invincibilem omnimodam imprudentiam et aliquando etiam propter parvitatem materiae*." In none of these authorities, speaking about the obligation of the rubrics, is there even a suggestion that only some of the rubrics are of obligation.

(vi) The various decrees of S.R.C. obviously assume that the rubrics are binding laws. They frequently declare that they are to be observed,¹⁷ and that certain customs, even immemorial ones, contrary to them are to be eliminated. There is no suggestion in the long list of the replies of S.R.C. that some rubrics are directive only.¹⁸

(4°) Rubrics "Extra Missam" Are of Obligation

7. The view that only the rubrics that concern the actual celebration of Mass (from the sign of the cross at the beginning to the end of the

¹¹ It was printed in the Missal up to the edition of 1920.

¹² The emphasis is ours.

¹³ Tit. XVI, c. 1. This law is a particular one and so not universally of obligation, but it is of the greatest authority and shows the mind of the Holy See.

¹⁴ Emphasis is ours.

¹⁵ Lib. iii, cap. xiii, n. 3.

¹⁶ Emphasis is ours.

¹⁷ E.g., 937², 2621, 2993, and many others.

¹⁸ A few decrees (e.g., 3350, 3975⁴, 4198¹⁵, 4395) that have been cited as showing that S.R.C. regards some rubrics as not preceptive do not prove this at all. They merely sanction a departure from the law, or give it a more benign interpretation, because of changed circumstances. They are rather illustrations of the adage that "the exception proves the rule."

last Gospel) are preceptive is not tenable.¹⁹ These who hold it seem to forget that the Missal—which was imposed on the churches of the Roman Rite by the Holy See, *as a whole and with its entire contents*—contains not only the rubrics that concern the actual celebration, but many others concerning the choice of Mass, the calendar to be followed, the preparation of the altar, etc. It is absurd to hold that these rubrics (and, consequently, the decrees of S.R.C. which concern them) are merely directive. The authors of this theory seem to have in view (a) the first chapter of the *Ritus*, (b) the prayers of preparation and thanksgiving, (c) the vesting prayers, and (d) the rubrics *De Defectibus*.

But (i) the first chapter of the *Ritus* is actually part, in the Missal, of the Rite for the celebration of Mass, and there is no indication that it has any less authority than the other chapters. Most theologians agree, e.g., that the washing of hands which is prescribed in *Ritus* I, 1, binds under pain of venial sin; they then declare that the washing *after* Mass, however, is not of obligation. They do not add that this is so, not because the rubric is merely directive for this washing after Mass, but because there is no rubric whatever ordering it.

(ii) Regarding the prayers of preparation, these are clearly not of obligation because the rubric expressly says so ("*pro temporis opportunitate*"²⁰ or "*pro opportunitate Sacerdotis*").²¹ Many authors say the same of the prayers of thanksgiving, and in this they are undoubtedly not correct. The first part of these prayers (which is always printed separately from the second part), i.e., from the antiphon *Trium puerorum* to the end of the prayer *Da nobis, quaesumus, Domine*, is certainly of obligation in virtue of the rubric²² of *Ritus* XII, 6 ("*interim dicens*" . . . "*dicat*")²³; while the remaining prayers are not of obligation, as their separate heading shows (*Orationes pro opportunitate*²⁴ *sacerdotis dicendae*).

¹⁹ It is not supported by C.J.C. 818, for there "*sacerdos celebrans*" is used (it would seem) not to limit the preceptive rubrics to the actual celebration of Mass, but to limit the reprobation of contrary custom with which the canon begins. No usage, then, contrary to the rubrics of the actual celebration can ever obtain the force of law; but usages contrary to *other* rubrics of the Missal (e.g., concerning the choice of Mass, the preparation of the altar) may, if clothed with the necessary qualities (see pp. 28 sqq.), become canonical customs, having the force of liturgical law.

²⁰ R. I, 1.

²¹ The title of the prayers in the Missal.

²² Which forms part of the rite of the actual celebration of Mass.

²³ This is confirmed by a decree of S.R.C. of August 1, 1938, regarding the changes in the indulgences for these prayers. It speaks of them as "*Orationes post Missae celebrationem vel recitandae juxta Ritus serv. in celebr. Missae (tit. XII, n. 6), vel pro opportunitate dicendae.*"

²⁴ And this title is modern; formerly these prayers were entitled: "*Orationes post celebrationem et communionem dicendae.*"

(iii) As for the vesting prayers, their use is prescribed by *Ritus* I, 2, and for a bishop by *Caeremoniale* II, viii, 9, and they are entitled—for both a priest and a bishop—in the Missal, "*Orationes dicendae.*" What reason is there for regarding this rubric as merely directive? If it is not preceptive why are the words "*pro opportunitate*" not added?

(iv) In regard to the section of the rubrics entitled *De Defectibus*, it has become the fashion among theologians, since the days of Suarez, to cite him as saying that these rubrics are "*instructiones doctrinales quae non magis obligant quam doctrina in qua fundantur*" (D. 85, 1). This seems to suggest that these rubrics are based on theological theories which might change, and with them these rubrics would alter, but (a) the Church has not seen fit in successive editions of the Missal to make any change in them; (b) they concern things that may occur in the actual celebration of Mass; (c) while the opening paragraphs of many of the chapters are doctrinal, the rest is rubrical and preceptive in form.²⁵ Is it to be believed that the careful rules which these rubrics give about possible accidents, most of which are of a grave character, are merely directive, and that the celebrant of Mass is free to disregard them?

CONCLUSION

8. Mgr. Callewaert, after a very careful discussion of the obligation of the rubrics, and in spite of the opinion of nearly all the theologians and of many rubricians, reaches this very guarded and restricted conclusion²⁶ "*non constat omnes et singulas rubricas esse praeceptivas.*" While Fr. Prümmer, O.P., writes²⁷ "*distinctio a compluribus auctoribus adhibita inter rubricas praeceptivas et directivas, est parvae utilitatis, cum quia nemo hucusque potuit assignare, quatenus rubricae sint praeceptivae, quatenus autem tantum directivae*"²⁸ *tum quia haec distinctio nequit solide probari. Ergo dicendum est: quotiescumque in rubricis*

²⁵ These rubrics do not use terms like "*potest*," "*debet*," and the like; they use the subjunctive of command and also the word "*debet*" (e.g., III, 6; IV, 3; VIII, 5). It is interesting to note that among the sources in the Code of Canon Law for nearly all the canons concerning the celebration of Mass (Tit. III, cap. 1, arts. I, II, III, i.e., canons 802 to 823) the *Defectus* are given side by side with the *Ritus*, the decrees of S.R.C., etc.

²⁶ *De Sacra Liturgia Universim*, p. 130 (third edition). Oppenheim (III, 86) holds the same view; his reasons for doing so, however, suggest that he really thinks that

every rubric is preceptive (except, of course, the facultative ones).

²⁷ *Manuale Theologiae Moralis* (1928), III, p. 216. Canonists, as a rule, do not discuss the question, but Wernz-Vidal does and holds that all rubrics (except the facultative ones) are preceptive, because all (in view of the Apostolic Constitutions and decrees of S.R.C., which are couched in preceptive or prohibitive terms) have the force of law. (*Jus Canonicum*, 1934, IV, p. 421, n. 52.)

²⁸ Fr. Prümmer considers the theory that only the rubrics "*intra Missam*" are preceptive "*non videtur satis fundata.*"

aliquid determinate statuitur, hoc obligat in conscientia; quando vero relinquitur discretioni sacerdotis aut episcopi, aut pro opportunitate sacerdotis affertur, profecto unusquisque agere potest sicut rationi suae est consentaneum." Among the rubricians who maintain that all rubrics (except the facultative ones) are preceptive²⁹ are Falise, Bouvry, Coppin, Piacenza, Cabrol, Stella, van der Stappen, Thalhofer, ab Appeltern, Vismara, and Moretti. Others, however, such as Schober (apparently), de Herdt, Vavasseur-Haegy-Stercky, Wapelhorst, Augustine, Gatterer, Coelho, Bootsma, Hébert, Barin, Veneroni, and Cimetier,³⁰ hold that the distinction between preceptive and directive rubrics is to be maintained, mainly because it is the common opinion of theologians, which they hesitate to contradict.³¹

9. Whether each and every rubric (except the facultative ones) binds in conscience or not is, then, an open question.³² What all theologians and rubricians are one in believing and teaching is that "*Sancta sancte tractanda sunt*" — that the object of every rubric is to aid the priest in performing as perfectly as possible those sublime acts of worship whose end is to honour God worthily and edify men. It is the *spirit* of the rubrics, in the long run, rather than the letter of them, that is important. With reverence and love towards God, out of obedience and loyalty to His Church, should they, each and all, be fulfilled.

IV. THE CONGREGATION OF SACRED RITES

1. The Congregation of Sacred Rites³³ (S.R.C.) was founded by Sixtus V in 1588. Its constitution was modified by Pius X in 1908 and 1914. It has to do with what immediately concerns the Sacred Liturgy in the Latin Church. Its scope is thus defined in the Code of Canon Law (canon 253): "The S.R.C. has the right of watching over and determining all that immediately concerns the sacred rites and ceremonies of the Latin Church. . . . It is its concern, especially, to see that the sacred rites and ceremonies are diligently observed in celebrating Mass, in administering the Sacraments, in the carrying out of the divine offices, in fine, in all that regards the worship of the Latin Church; to bestow distinctions and honorary privileges — both personal and temporary as well as local and permanent ones — dealing with the sacred rites and ceremonies, and to secure that abuses in such matters do not creep in.

²⁹ *Ephemerides Liturgicae* holds this view also (e.g., 1933, p. 185).

³⁰ In *Liturgia* (p. 42).

³¹ Many of them say this expressly.

³² Chiefly, apparently, for an extrinsic

reason only, i.e., because it is the view of many (not all) moral theologians.

³³ In its decrees it is frequently called the Sacred Congregation of Rites.

Finally it transacts all that relates to the beatification and canonization of the Servants of God, or that in any way concerns sacred relics."

2. Ordinarily, the S.R.C. is an executive tribunal, and only *per accidens* is it a legislative body. Its decrees, when drawn up in due form and duly promulgated, have the authority of the Pope, even if they had not been referred to him.³⁴ A decree is authentic³⁵ when it is drawn up in writing, and signed by the Cardinal Prefect of the Congregation and its Secretary,³⁶ and furnished with the seal of the Congregation. All the decrees which are published in the official Collection³⁷ are authentic (i.e., all the decrees up to 1926), and so are all others that have since appeared in *Acta Apostolicae Sedis*. Like all ecclesiastical laws, unless it is otherwise determined each decree comes into force three months after the date of the number of the *Acta* in which it appears.³⁸ The decrees are thus promulgated, and need no promulgation by the diocesan bishop.³⁹

3. By its ordinary jurisdiction the S.R.C. watches over the liturgical books, it concedes or extends new Offices and suppresses old ones, it approves or reforms calendars for particular places or bodies, it names or approves patrons, it grants indulgences and faculties which concern the modification of rites, and it resolves liturgical doubts. By jurisdiction delegated from the Pope it deals with changes in the texts or rubrics of the liturgical books, and approves new typical editions, the granting of new feasts or the elevation of old ones to a higher rite, and the concession of indulgences in matters that are contrary to the rubrics.

THE DECREES⁴⁰ OF S.R.C.

4. According to their object, decrees are classified as *concessionary* (granting favours, such as dispensations and privileges) and *disciplinary* (decrees which give decisions, executive and interpretative decrees). *Interpretative decrees* are divided into three classes: (i) the *merely declaratory*, when the decree (response) declares or explains a law or rubric which is really not doubtful, but whose interpretation has been

³⁴ S.R.C. 2916.

³⁵ Unless a decree is authentic it has no binding force.

³⁶ Or, in case of necessity, by the Prefect or the Secretary, or the Substitute Secretary (S.R.C. 3023 and Monitum of Jan. 28, 1912).

³⁷ S.R.C. 3023². The last edition of the decrees was published in five volumes (one containing the Clementine Instruction with Gardellini's commentary on it

and notes on certain decrees; another being a general Index) in 1898 and 1900. Two appendices were issued later, one in 1912, and the other in 1927.

³⁸ C.J.C. 9.

³⁹ S.R.C. 3023¹.

⁴⁰ Under this name are included not only decrees in the strict sense, but also replies, rescripts, and other acts of the Congregation.

sought through ignorance or from scrupulosity; (ii) the decrees (responses) in which a *comprehensive interpretation* is given, *i.e.*, an interpretation which does not change the law, but declares what its correct interpretation is, doubt as to this having arisen because the wording of the law is not sufficiently clear, and so different interpretations have been given to it by rubricians; (iii) the decrees (responses) in which an *extensive interpretation* is given, *i.e.*, one that departs from the ordinary meaning of the words of the law, and gives it a new scope (either extending or restricting it).

5. The decrees of S.R.C. are furthermore distinguished according to their ambit into:

- (i) *Particular* decrees, which deal with a particular object (*e.g.*, some special local usage), and are directed to particular persons (*e.g.*, to a diocese or a Religious Order);⁴¹
- (ii) *Formally general* decrees, which, both in their content and in their form, concern the entire Church of the Latin Rite;⁴²
- (iii) *Equivalently general* decrees, which, though often directed to particular persons, deal with some point which is of general application⁴³ (*e.g.*, the interpretation of a rubric, or of a formally general decree), or which the S.R.C. now declares should be observed everywhere.

THE OBLIGATION OF THE DECREES OF S.R.C.

6. In general the decrees are of obligation (if they are preceptive) for those to whom they are addressed. A response of S.R.C. is preceptive if (a) it is issued in a clearly preceptive form, or (b) it concerns a rubric or a decree which is preceptive. If, however, a response is facultative in form,⁴⁴ or concerns a rubric which is facultative, it does not, obviously, bind in conscience.

7. *Formally general decrees* are of obligation for all who follow the Roman Rite. *Particular decrees* are binding for those to whom they are addressed, and *per se* not for others. If they are concessionary they may not be applied to others; if they are disciplinary, while they do not strictly bind those to whom they are not directed, they do give the

⁴¹ Hence in the Collection they have such titles as *Westmonasterien; Neo-Eboracen; Ordinis S. Benedicti; Societatis Jesu*.

⁴² Normally they are entitled *Decretum, Decretum Generale, Urbis et Orbis, Romana*, etc. Sometimes such a decree, though headed "general," concerns only a particular body of persons (*e.g.*, the

members of an Order, D. 3757; canons, D. 3782).

⁴³ *E.g.*, D. 4349. Formally general decrees are not numerous in the Collection; equivalently general decrees are much more numerous.

⁴⁴ *E.g.*, "*laudabilius esse*," "*convenire*," "*tolerari aut permitti potest*."

mind of the Church, and the norm of conduct, for similar cases, and so, usually, may⁴⁵ be applied to these cases.⁴⁶ They form the most valuable guide as to the interpretation of a rubric, granted that the circumstances are the same as those envisaged by S.R.C. in giving its decision. *Equivalently general decrees* (a) if they are merely declaratory of an existing law, bind, and without promulgation, in virtue of that law;⁴⁷ (b) if they give an extensive interpretation, thereby adding something new to existing law, they are of universal obligation only if, and when, they are promulgated as formally general decrees;⁴⁸ (c) if they contain a comprehensive interpretation, they certainly bind those to whom they are addressed, and they are of obligation for others when the same reply, in the same terms, has been repeated several times, and so has become "*stylus curiae*."⁴⁹

V. RUBRICIANS

1. Rubricians or rubricists are those who make a special study of one part of Canon Law, *i.e.*, liturgical law. Their views — especially when an opinion is one held by several rubricians of recognized authority — are of great importance in (a) expounding and explaining liturgical law, (b) interpreting it, if it is not entirely clear, (c) supplementing it, if there is no rubric, or decree of S.R.C., or customary law dealing with any given point, and (d) suggesting how the law is to be put in practice.

2. While the teaching of rubricians of standing is of great authority — the Code of Canon Law itself indicates⁵⁰ as one source of removing doubt about law "*communis et constans sententia doctorum*," and S.R.C. occasionally¹ refers officially to the opinions of rubricians — it has no binding force, even if it is unanimous. Naturally, however, it is not prudent to discard it, without sufficient reason.

3. While the name of certain rubricians carries great weight,² the opinion of any writer is worth as much as the reasons on which it is based, and no more. Hence, the more authoritative writers usually give the reasons (rubrics, decisions of S.R.C., customary law, general prin-

⁴⁵ If the reply does not make it clear (by the use of such terms as "*in casu*," "*prout jacet*") that the decision is definitely limited in scope.

⁴⁶ Accordingly, rubricians usually refer to a decree without discussing whether it is a particular decree or not.

⁴⁷ Cf. C.J.C. 17, § 2.

⁴⁸ *Ibid.*

⁴⁹ Cf. C.J.C. 20.

⁵⁰ C.J.C. 20.

¹ *E.g.*, D.D. 2682⁴⁹, 3035⁵⁰.

² Because it is recognized that they have really studied the rubrics thoroughly — they are not mere copyists or summarists — and their teaching is found to be strictly accurate.

ciples of ceremonial—embodied in the rubrics themselves³ or deduced from particular laws—liturgical propriety, or accepted practice) for their views, especially on points about which there is a difference of opinion. No one is, however, obliged to accept any particular view. The opinions of rubricians—while worthy of great respect—have not the force of liturgical law, nor is their interpretation of this law authoritative (as is that of S.R.C.).

VI. CUSTOM

(1°) The Meaning of Custom

In Canon Law a usage which is reasonable and duly prescribed can, by the consent—at least legal—of the Holy See, create a new law or abolish an existing one.⁴

1. The word “custom” has two meanings (a) a custom of *fact*, i.e., a uniform and continuous way of acting,⁵ (b) a custom of *law*, i.e., an established usage having the force of law. Such a custom is defined as “an unwritten law, introduced by some body of the faithful, with the consent of the legitimate legislator.” This unwritten law may clarify and confirm an existing law, which is obscure or doubtful (*consuetudo secundum legem*); or it may extend the scope of a law, or fill up its lacunae, creating a new law conformable to the spirit of the existing one (*consuetudo praeter legem*); or it may oppose an existing law, and abrogate it wholly or in part (*consuetudo contra legem*).

2. The acts of some community form the material element in custom, the consent of the legislator is the formal element. The acts which create a usage must be free, uniform, frequent, continuous, and public,⁶ and performed by the majority⁷ of the community in question. While individuals can and do initiate the acts which go to form a usage, they cannot create a custom. Only a community which is capable of, at least, receiving an ecclesiastical law—such as a diocese, a Religious Order, a college of clerics, like canons or parish priests—can introduce a usage capable of becoming a custom.⁸

³ Many general laws of ceremonial are given in the first chapter of the *Ritus celebrandi* of the Missal and are found scattered throughout the *Caeremoniale Episcoporum*.

⁴ C.J.C. 25–30.

⁵ For clearness' sake this is called in this chapter a “usage,” the word “custom” being reserved for a usage which has legal force. In legal documents (e.g., in the

decrees of S.R.C.) such words as *legitima*, *probata*, *laudabilis*, preceding the word “*consuetudo*,” show that there is question of a custom of law.

⁶ So that the legislator may know of them.

⁷ Otherwise they could not be considered acts of the community as such.

⁸ C.J.C. 26.

3. In Canon Law the consent of the competent ecclesiastical superior—of the person who has the power to make laws, universal or particular—can alone make a usage a custom.⁹ Such consent may be special (either express or tacit),¹⁰ or merely legal, i.e., granted in a general way, and beforehand, to any usage that meets the requirements of law.

4. That a usage may receive the consent of the legislator¹¹ it must be (a) reasonable, for law is an ordinance of reason, (b) practised uninterruptedly for a certain period. A usage is unreasonable if it is contrary to divine law (natural or positive), or if it is expressly reprobated in the Code,¹² if it furnishes an occasion of sin, or seriously impairs ecclesiastical discipline. It is regarded as reasonable if it has the qualities which are necessary for any ecclesiastical law, i.e., if it is conformable to right reason, guided by divine law and animated by the spirit of the Church.¹³ Only the competent ecclesiastical superior (generally the Ordinary; the Holy See in the long run) may decide whether any usage is reasonable or not. A reasonable usage to become a law must be practised uninterruptedly for forty years. If it is a usage that is contrary to an ecclesiastical law containing a clause forbidding *future* customs, it can become a custom only if it is centennial or immemorial.¹⁴ The time necessary to change a usage into a custom may be interrupted¹⁵ by the community ceasing to perform the act in question, or doing a contrary act, or by the interference of a superior, putting an end to the practice (at least for the moment).

5. Good faith is not needed to create a custom. While knowledge of the existing law, and the intention (at least implicit) to create a new one, are necessary to induce a custom *praeter legem*,¹⁶ a custom *contra legem* can (probably) be formed in ignorance of the law, and without the positive intention of abrogating it.

6. “Custom is the best interpreter of laws” (C.J.C. 29). In the case of a law that is not entirely clear, the actual practice (a “usage”) of those who know the law, and intend in what they do to fulfil it, is very

⁹ C.J.C. 25.

¹⁰ A superior gives tacit consent to a usage, if—knowing of its existence—he could, but does not, take steps to end it.

¹¹ C.J.C. 27.

¹² *Ibid.*

¹³ In the liturgical sphere a usage is regarded as reasonable if it is calculated—in particular circumstances—to promote the dignity of divine worship, and the edification of the worshippers, and so is in

conformity with the fundamental principles of the Sacred Liturgy.

¹⁴ C.J.C. 27. A practice is regarded as immemorial if nothing contrary to it has been done, said, or heard, within the memory of the living (such a usage might be older than, or not so old as, a centennial practice).

¹⁵ And so an entirely fresh period must be begun, if the practice is, eventually, to acquire the force of law.

¹⁶ C.J.C. 28.

good evidence of the sense in which the legislator wished his law to be understood.¹⁷ Such a practice — when it becomes clothed with the requisite juridical qualities — becomes a true custom (*secundum* or *praeter legem*), and then is a *binding* interpretation of law.

(2°) Custom and the Code of Canon Law

7. The customs — universal or particular — *which were in existence in 1918* when the new Code of Canon Law came into force, and which were *contrary to its provisions* were either (a) expressly reprobated in the canons, or (b) not reprobated and centennial or immemorial, or (c) not reprobated and not centennial or immemorial. The first class of customs were to be corrected as “corruptions of the law” and were not to be allowed to revive in future; the second class were to be corrected also, but might be tolerated, *if* the Ordinary, in special circumstances of place or persons, judged that they could not prudently be abolished; the third class were all suppressed, unless the Code otherwise expressly determined.¹⁸ In view of Canon 2 of the Code, which declares that the Code does not for the most part deal with liturgical laws, and of the words “*vigentes in praesens contra horum statuta canonum consuetudines*,” several canonists¹⁹ now take the view that Canon 5 applies only to such liturgical laws *as are contained in the Code itself*. Other liturgical laws are governed by the provisions of the Code regarding customary law (Canons 25–30), but are not affected by the abolishing provisions of Canon 5. Hence, in this view, the *lawful* customs against the rubrics which were in existence in 1918 continue in force, unless the Code expressly deals with them (as in Canon 818 regarding the celebration of Mass).

8. Regarding customs that may arise in future²⁰ against, or in addition to (*praeter*), the law, they may be revoked by a contrary custom or law.²¹ A new law, however, does not revoke centennial or immemorial customs unless it makes *express* mention of them. Nor does a general law revoke *particular* customs,²² unless it has an abrogating clause so

¹⁷ Hence the practice of the churches of Rome is sometimes of importance in determining the meaning of a rubric. It is expressly referred to in certain replies of S.R.C., e.g., 3860, 3975⁴, 4048⁵.

¹⁸ C.J.C. 5. Canon 5 is *not* applicable to (a) liturgical customs that were in existence in 1918 but concerned matters about which the Code is silent, or (b) such liturgical usages as have come into being since 1918.

¹⁹ E.g., Van Hove, *De Legibus Ecclesiasticis*, 1930, p. 11; Michiels, *Normae Generales Juris Canonici*, 1929, I, 51; Cappello, *Summa Juris Canonici*, 1932; Oppenheim, III, 126.

²⁰ No usage contrary to the Code can become a custom before 1958.

²¹ C.J.C. 30.

²² For it is not presumed that the legislator knows of their existence.

framed as expressly to include them²³ (e.g., the clause “*non obstante quacumque consuetudine*” or “*nulla obstante consuetudine*”).

(3°) Custom and Liturgical Law²⁴

9. The general principles of customary law — as laid down in the Code, canons 25 to 30 — apply to liturgical law, which is simply one part of Canon Law (cf. Canons 2 and 6). There is no doubt that a usage *praeter legem* can become a binding custom in matters liturgical. The decrees of S.R.C. have expressly recognized this from time to time.²⁵ But even a usage *contra legem* can obtain the force of custom, even against the rubrics. Formerly many rubricians and some canonists denied this, because of the resistance of the Church to any usage that violated the rubrics, but nowadays it is generally admitted. For (a) the Code in dealing with customs makes no exception for liturgical law. The fact that it reprobates certain usages which are contrary to liturgical law,²⁶ shows that it admits the force of custom in other usages. And in the legislation of certain canons,²⁷ on matters liturgical, it expressly recognizes the force of usage. (b) The Popes in the Constitutions that preface the liturgical books, while abolishing existing customs contrary to the rubrics of these books, do not prohibit future customs of this character. (c) While S.R.C. in its decisions often condemns as abuses particular usages which are contrary to the rubrics, and orders them — even if immemorial²⁸ — to be abolished, it has never declared that no usage which is contrary to the rubrics may ever become a custom.²⁹ Indeed the S.R.C. has expressly declared³⁰ that the rubrics of the *Caeremoniale Episcoporum* do not remove customs which are “*laudabiles et antiquae*.” From time to time, it has not only tolerated usages *contra* or *praeter legem*, but has approved them, and sometimes even ordered them to be

²³ Each new typical edition of a liturgical book, and each general decree of S.R.C., has such an abrogating clause (*contrariis non obstantibus quibuscumque*, and in the case of the Missal these words are added *etiam speciali mentione dignis*).

²⁴ The remarks which are made here, and the examples given from the decrees of S.R.C., are, for the most part, confined to the rubrics of the Missal.

²⁵ Hence such replies of S.R.C. as “*servetur consuetudo*,” “*negative nisi contraria vigeat consuetudo*.” Cf., e.g., 3842⁴, 3866¹, 4056¹, 4057⁷, 4104², 4180¹, 4392¹, 4398.

²⁶ E.g., canons 409², 774, 1006³, 1181, and especially 818 (regarding the celebration of Mass).

²⁷ E.g., canons 462 (6°), 762 (§ 1), 1171, 1291 (§ 1).

²⁸ E.g., 9¹⁰, 1812, 2175, 2271, 2951¹³, 3380¹, 4156², 4242.

²⁹ That S.R.C. recognizes the force of custom is also shown by the fact that it adds such a clause as “*contrariis non obstantibus quibuscumque*,” or “*quacumque consuetudine non obstante*” (e.g., D. 4393) to its decisions.

³⁰ E.g., 132, 140, 143, 144, 151, 154, 184, 218, 229, 256^{1,2}, 299.

observed³¹ (showing that it recognized that they had acquired the force of customary law), or it has referred to custom as decisive³² in replying to certain queries. (d) The S.R.C. has tacitly accepted the falling into general desuetude of certain rubrics,³³ e.g., regarding the use of a baldachin over altars,³⁴ of a surplice under the Mass vestments (R. I, 2), of the purification after the reception of Holy Communion (R. X, 6, 9), of a cushion for the Missal (R.G. xx, R. II, 4; C.E. I, xii, 15).³⁵

10. On the other hand, it is very difficult to establish a real custom contrary to liturgical law (as found in the rubrics and in general decrees of S.R.C.), because of the resistance of the Holy See, owing to its desire for uniformity in matters liturgical. (a) S.R.C. in its decisions admits the force of custom only in minor matters and for particular cases, it seldom approves of a general usage contrary to the rubrics; (b) each new typical edition of a liturgical book is prefaced by a decree approving its contents "*contrariis non obstantibus quibuscumque*";³⁶ (c) the volumes of the decrees of S.R.C. are approved with a special decree containing the same clause;³⁷ (d) each new general, or equivalently general, decision of S.R.C. has this clause also, and decrees of special moment add the words "*etiam speciali mentione dignis*."³⁸

11. Decisions of S.R.C. which oppose existing usages, at once abolish these — and this even if they are immemorial³⁹ — for they prevent the consent of the legislator which alone can change a usage into a custom.

(4°) Custom and the Rubrics of the Missal

12. In particular the Holy See resists the creation of customs contrary to the rubrics of the Missal. The bull of Pius V which published the reformed Missal abolished existing usages (unless they were more than two hundred years old) and imposed the Missal "*non obstantibus . . . consuetudinibus contrariis quibuscumque*"; and the subsequent Briefs of Clement VIII and Urban VIII have similar clauses directed against usages contrary to the rubrics of the Missal. Decrees of S.R.C. confirm the abolition of such usages — e.g., D.D. 9¹⁰, 1812 — and Urban VIII

³¹ Cf. 2682²¹, 2714, 4104², 4327.

³² Cf. 1876, 3842⁴, 3866, 4377, 4392.

³³ It should be noted however, that these rubrics are maintained unchanged in new typical editions of the Missal.

³⁴ Cf. *Index Generalis* of the decrees, note on D.D. 1966, 2912.

³⁵ C.E. I, xii, 15 does mention a reading stand as an alternative.

³⁶ The D. approving the typical edition

of the Missal, 1920, adds "*etiam speciali mentione dignis*."

³⁷ The one issued in 1912 added the words given in note 1.

³⁸ E.g., 4140, 4273, 4274, 4307, 4312, 4316, 4332, 4341, 4360.

³⁹ Cf., e.g., 2792, 2951¹². *Ephemerides Liturgicae* (1922, p. 441) interprets this last decision as embodying a permanent refusal of S.R.C. to consent to any usage contrary to its decrees.

(1623–1644) had inserted at the beginning of the Missal a decree of S.R.C.⁴⁰ which states: "*Mandat Sacra Congregatio in omnibus, et per omnia servari rubricas Missalis Romani, non obstante quocumque praetextu, et contraria consuetudine, quam abusum esse declarat.*" Finally, the Code of Canon Law declares (818) that any custom contrary to the observance of the rubrics by the celebrating priest is *reprobated*. Commentators have limited this reprobation to the rubrics of any liturgical book (Missal, *Caeremoniale*, or any other) which concern the celebrating priest in the actual celebration of Mass (low, sung, or solemn). Hence a usage contrary to the rubrics of the Missal, or other liturgical book, which concerns (a) matters outside the actual celebration (e.g., the altar, the vestments), (b) or persons other than the Celebrant (e.g., the Sacred Ministers in solemn Mass, the server of Mass) may become a custom, if it fulfils the requirements of Canon Law.

13. In virtue of Canon 5 of the Code of Canon Law, when this came into force in 1918, all usages contrary to the rubrics which deal with the Celebrant in the actual celebration of Mass were abolished, because such usages are reprobated (canon 818), and may never be revived.

(5°) The S.R.C. and Usages Contrary to the Rubrics of the Missal

14. In the course of three hundred and fifty years — since first its decrees were published — the S.R.C. has sanctioned or tolerated the following particular usages⁴¹ which are contrary to the rubrics of the Missal (or Ceremonial): prelates not kneeling at the prayers in certain ferial Masses and at Requiem Masses (R.G. XVII, 5);⁴² the Subdeacon not going up to the side of the Celebrant to recite the *Sanctus* (R. VII, 11);⁴³ the use of material which is in greater part gold for white, red, or green vestments⁴⁴ (R.G. XVIII, 1); not lighting the Elevation candle (R.G. XX; R. VIII, 6);⁴⁵ the Celebrant not himself preparing the chalice for Mass (R. I, 1);⁴⁶ the preintonation of the *Gloria in excelsis* in more solemn Masses by two chanters (R. IV, 7).⁴⁷ On the other hand, the Congregation has refused to approve of the following usages⁴⁸ contrary to the rubrics of the Missal: playing, instead of chanting, the *Gloria* and Creed;⁴⁹ the Deacon incensing at Mass persons other than

⁴⁰ This appeared at the beginning of the Missal until the edition of 1920. In view of C.J.C. 818, it is no longer necessary.

⁴¹ Only those which are of general interest are given here.

⁴² S.R.C. 1876.

⁴³ S.R.C. 2682³⁰.

⁴⁴ Tolerated by S.R.C. 3145.

⁴⁵ S.R.C. 4029², but the Ordinary may restore the observance of the rubric (4141⁶).

⁴⁶ S.R.C. 4198¹⁵.

⁴⁷ S.R.C. 4144⁸.

⁴⁸ See note 41.

⁴⁹ S.R.C. 970², 1023¹.

those mentioned in R. VII, 10;⁵⁰ the use of an Assistant Priest by a Celebrant who is a simple priest only;¹ not using incense at the Conventual Mass;² celebrating Mass and giving Holy Communion in presence of the Blessed Sacrament exposed;³ the Deacon singing the Gospel on the foot-pace;⁴ the Deacon raising the edge of the Celebrant's chasuble before the Elevation (R. VIII, 8);⁵ the upper altar cloth not reaching the ground at each side (R.G. XX);⁶ the Deacon not spreading the corporal during the Creed (R. VI, 7);⁷ celebrating "solemn" Mass on certain fasting days, or for the dead, without acolytes and incensation;⁸ singing during the Elevation (C.E. II, viii, 70);⁹ using ordinary chairs instead of a bench (C.E. I, xii, 22) for the Sacred Ministers when they sit;¹⁰ the Celebrant continuing a sung Mass while the Creed is being sung;¹¹ using candles which are not of wax within the ambit of the altar;¹² adding the collect, but not the secret and postcommunion prayers, of an *oratio imperata* (R.G. XII, 1; XIII, 1);¹³ those present at Mass reciting aloud the Canon.¹⁴

15. Among the particular usages which have been introduced contrary to the rubrics, and which are rather wide-spread, but which have never been submitted to the judgement of the Holy See are: (i) the congregation standing during the Creed at a low Mass (contrary to R.G. XVII, 2); (ii) those — in choir or out of it — who are sitting during the singing of the Creed in solemn Mass, kneeling during the chant of *Et incarnatus est*¹⁵ (contrary to C.E. II, viii, 53 as interpreted by S.R.C. 1476, 1594², 2960², 3860), except on Christmas Day and the Feast of the Annunciation; (iii) making the dalmatic and tunicle identical (contrary to C.E. I, x, 1).

16. Among the particular usages not contrary to the rubrics of the Mass, but *praeter rubricas*,¹⁶ which have been submitted to the judgement of the S.R.C., and have received its consent, are those that concern: the use of a stole in preaching;¹⁷ the place of the Celebrant, when being incensed or washing his fingers, in Mass in presence of the Blessed Sacrament exposed;¹⁸ the material of the cross for the unveiling on

⁵⁰ S.R.C. 2175.

¹ S.R.C. 2271.

² S.R.C. 2424³.

³ S.R.C. 3448¹, 4353 and July 27, 1927.

⁴ S.R.C. 3337.

⁵ S.R.C. 3535².

⁶ S.R.C. 4029¹.

⁷ S.R.C. 4054¹.

⁸ S.R.C. 4054².

⁹ 4071².

¹⁰ S.R.C. 4214.

¹¹ S.R.C. 4242.

¹² S.R.C. 4257³.

¹³ S.R.C. 4368.

¹⁴ S.R.C. 4375.

¹⁵ This custom ("antiqua") was, indeed, sanctioned by S.R.C. (3965) for the diocese of Autun, in 1897.

¹⁶ And so extend the scope of an existing rubric or create an entirely new law, in accordance, however, with the rubrics.

¹⁷ S.R.C. 2682²¹.

¹⁸ S.R.C. 2682⁴⁸.

Good Friday;¹⁹ the removal of holy water from the stoups during the Triduum Sacrum;²⁰ marking the image of the Crucified on the Mass host;²¹ using a spoon to put the water into the chalice at the Offertory;²² the salutation by the Celebrant of the S. Ministers in High Mass;²³ Mass at the burial of children;²⁴ playing the organ to the end of the *Gloria* on Maundy Thursday;²⁵ the use of a stole by a Priest assisting at a first Mass;²⁶ the blessing of a preacher by a priest Celebrant of Mass;²⁷ not assisting the Celebrant to vest for High Mass;²⁸ naming the Patron of the place in the prayer *A cunctis*, under certain conditions;²⁹ the colour of the vestments on the feast of all the saints of a diocese.³⁰

17. Other usages³¹ which, possibly, have become — in certain places — customs with the force of law are: constructing an altar against a wall (instead of being free on all sides, as the ceremony of consecration supposes it to be); the use of gradines on altars;³² spreading a cerecloth on a consecrated altar; using three charts on the altar for Mass³³ (not one, as R.G. xx suppose); the use of two servers at low Mass on certain occasions;³⁴ ringing the bell before the Consecration, at the little Elevation, and at *Domine, non sum dignus*;³⁵ ringing the church bell at the Elevation; washing the hands after Mass; using a cross-bearer, and carrying a smoking censer, at the head of the procession to a non-pontifical high Mass.

(6°) Ordinaries and Usages Contrary to the Rubrics

18. As the Holy See reserves to itself the making and unmaking of liturgical laws,³⁶ it is beyond the competence of Ordinaries — apart from special faculties — to abrogate, dispense from, or give an authentic interpretation of, such laws. It is indeed the duty of the Ordinary to watch over the strict observance of liturgical law.³⁷ In regard to usages which are contrary to the rubrics, it is the right of the Ordinary to judge whether such a usage is reasonable, and so may in due time become a

A cunctis in the Missal, this usage (it would seem) is suppressed.

³⁰ S.R.C. 4327³.

³¹ Not *contra*, but *praeter, rubricas*.

³² Cf. S.R.C. 3759², 4322.

³³ Cf. S.R.C. 4165².

³⁴ Cf. S.R.C. 3059¹.

³⁵ Cf. S.R.C. 4377.

³⁶ C.J.C. 1257.

³⁷ C.J.C. 336, 1261; cf. S.R.C. 2621¹, 2905², July 27, 1927.

¹⁹ S.R.C. 2682⁵⁸.

²⁰ S.R.C. 2682⁵⁴.

²¹ S.R.C. 2714.

²² S.R.C. 3064⁴.

²³ S.R.C. 3434⁵.

²⁴ S.R.C. 3510.

²⁵ S.R.C. 3515⁴.

²⁶ 3515⁷.

²⁷ S.R.C. 3535⁴.

²⁸ S.R.C. 3866¹.

²⁹ S.R.C. 4054⁵, 4194⁹. In view of the new rubric which now follows the prayer

custom, or whether a reasonable usage has in fact become a custom. In doubt he is to consult the Holy See, with whom the final judgement rests.³⁸ If the Ordinary decides that a usage contrary to the rubrics is not reasonable, he is bound to put an end to it in a prudent way.³⁹

19. Not infrequently, in practice, usages contrary to the rubrics are defended⁴⁰ on the ground that they are "customs." Quite often such usages are not only not customs—for they do not possess the qualities which are required to create customary law, *i.e.*, reasonableness and the requisite age, together with the absence of resistance on the part of the legislator—but are abuses, which should be suppressed. "Christ called Himself the Truth, not custom," Tertullian well observed;⁴¹ and S. Cyprian, insisting that truth must prevail, declared⁴² "custom without truth is only error grown old."

³⁸ S.R.C. 2425¹⁴, 2621¹, 2646², 2951¹³, 3611⁷. Sometimes S.R.C. refers back such doubts to the Ordinary to be settled by his prudent judgement (cf., *e.g.*, S.R.C. 3390, 3449², 3935, 4375, and May 31, 1930).
³⁹ Cf. S.R.C. 3043⁵, 3333², 4052, 4144³, 4362. Naturally it is easier for the Ordinary to abolish usages which concern the clergy only, than those which may be wide-spread

among the people.

⁴⁰ "Leaving the commandments of God," said our Lord to the Pharisees (Mark vii, 8), "you hold the traditions of men. . . . Well do you make void the commandment of God, that you may keep your own tradition."

⁴¹ *De Virginibus Velandis*, c. I.

⁴² *Epist. ad Pompeium*, c. IX.

THE PLACE AND TIME OF MASS

I. THE PLACE OF MASS

1. Except by dispensation, Mass may be celebrated only in a church or public oratory,¹ which has been duly consecrated or blessed,² or in a semipublic oratory³ which has been legitimately erected. Mass may be said in a private oratory⁴ only by indult from the Holy See,⁵ or by permission of the Ordinary, to be given, on occasion, on the same conditions as for the celebration of Mass outside a church or oratory.

2. To celebrate Mass lawfully outside a church or oratory the permission of the Ordinary of the place (of the Major Superior if there is question of the house of an exempt Order) is necessary. This permission may be given only "for a just and reasonable cause, in some extraordinary case, and not habitually,"⁶ and Mass must be celebrated on a portable altar, in a becoming place,⁷ never in a bedroom.

3. The same conditions apply to Mass said in a place where a dead body is laid out awaiting burial.⁸ In this connexion, as examples of "extraordinary cases," the Congregation of the Sacraments gave these: the death of a residential bishop, or of a member of a ruling family, or of someone else distinguished by merit and by services to the Church or State, or by very munificent donations to the needy. In such cases, if there be a "just and reasonable cause," a Mass, or Masses (not more than three), may be celebrated, but only if the body be laid out in a becoming way, and in a place where there is nothing inconsistent with the holiness of the Divine Sacrifice, and provided that the obsequies prescribed by the rubrics be carried out in the church.

¹ C.J.C. 1188, § 2; *De Defectibus*, X, 1.

² C.J.C. 822, § 1 (cf. R.R. XXVII).

³ C.J.C. 1193.

⁴ *Ibid.*, 1188, 1194, 1195.

⁵ *Ibid.*, 1195.

⁶ *Ibid.*, 822, § 4. The faculty is to be interpreted *restrictive* (Commission for the

interpretation of the Code, Oct. 16, 1919, ad 12).

⁷ It is not prescribed (cf. C.J.C. 1196, § 2), but it is becoming, that the place be blessed beforehand, using the *Benedictio loci* found in the Roman Ritual.

⁸ S. Congreg. Sacrament, May 3, 1926.

4. It is not allowed to say Mass in a heretical or schismatical church, even though it had formerly been consecrated or blessed.⁹

5. To celebrate Mass lawfully *in the open air*, the permission of the Ordinary of the place is required, and it may be granted only on the conditions given above.¹⁰ In case of urgent necessity — *e.g.*, if otherwise a large number of the faithful could not assist at Mass on a day of obligation — the permission to celebrate outside a sacred place might be presumed.

6. Those who have — by law¹¹ or indult — the privilege of a portable altar may celebrate Mass anywhere, on a consecrated stone and in a becoming place, except on sea.¹² To celebrate at sea requires special permission (given by law¹¹ or indult), and to this certain conditions are, ordinarily, attached.

II. THE DAYS ON WHICH MASS MAY BE CELEBRATED

1. Mass may be celebrated on all days of the year, except those which are excluded by the proper rite of the Celebrant¹³ (*i.e.*, the Roman Rite for most priests of the western Church). The Roman Rite excludes the celebration of Mass on one day only — Good Friday, and even on that day Mass¹⁴ might be celebrated in case of grave necessity, *e.g.*, to consecrate a Host for Viaticum for a dying person — but it restricts the celebration on Maundy Thursday and Holy Saturday.

2. In general, all private Masses are forbidden on those two days.¹⁵ The only Mass that is allowed is the one solemn Mass that is prescribed by the Liturgy of the day in greater churches (*i.e.*, cathedral, collegiate, and parochial churches), according to the rubrics of *Caeremoniale Episcoporum* and the Roman Missal, or one sung or low Mass in smaller parish churches — or in oratories, if, *by indult* the form of the *Memoriale Rituum* is permitted — in accordance with the rubrics of *Memoriale Rituum* of Benedict XIII.

PRIVATE MASS ON MAUNDY THURSDAY

3. Apart from the case of necessity — *e.g.*, to consecrate a Host for Viaticum, when the celebration of a private Mass would be lawful —

⁹ C.J.C. 823, § 1.

¹⁰ *Ibid.*, 822, § 4. In such a case, to prevent S. Particles being blown about by the wind, the altar must be fully protected on three sides, *e.g.*, by a tent or by screens (Instruction of the Congregation of the Sacraments, Mar. 26, 1929, § 11).

¹¹ *E.g.*, cardinals and bishops have these

permissions by law (C.J.C. 239, § 1, 7° and 8°; 349).

¹² C.J.C. 822, § 3.

¹³ C.J.C. 820.

¹⁴ The votive Mass of the Passion.

¹⁵ Rubric at the end of the Mass of the Wednesday of Holy Week, and various replies of S.R.C. (*e.g.*, 2260, 2799¹).

there are some exceptions to the law which forbids a private Mass on Maundy Thursday:

- (1°) Any bishop has the right to celebrate, or have celebrated in his presence, *one* low Mass;¹⁶
- (2°) In smaller parochial or quasi-parochial churches — provided the Blessed Sacrament be reserved there — where the Liturgy of the day cannot be carried out, even according to the simpler rite of *Memoriale Rituum*, *one* low Mass may be celebrated, by leave of the Ordinary — to be renewed each year — at an hour earlier than the hour of the solemn Mass at the cathedral of the diocese.¹⁷
- (3°) In the churches of Regulars,¹⁸ where the Liturgy of the day, as set forth in the Missal, cannot be carried out, the Superior (himself or his deputy) may celebrate a sung or a low Mass in the private chapel of the community¹⁹ in order to give Holy Communion to the Religious.²⁰
- (4°) Should a holyday of obligation fall on Maundy Thursday, private Masses, in sufficient number to provide for the needs of the faithful, may be said before the conventual or parochial Mass.²¹

PRIVATE MASS ON HOLY SATURDAY

4. Holy Saturday is really an aliturgical day in the Roman Rite, but the Mass of Easter Day is allowed by anticipation — only this Mass, however, *i.e.*, the Mass which forms the concluding part of the Liturgy of the day. Private Masses — apart from Apostolic indult — are entirely forbidden.²² If, in very special circumstances, this indult were granted, a private Mass should be celebrated only *after* the ceremonies of the day. It is said without the Prophecies and the Litanies and without an Introit.²³

III. THE HOUR OF MASS²⁴

1. The hour at which a conventual Mass is to be celebrated is regulated by *Rubricae Generales*, XV, 2–4. A private Mass — which ought to be preceded by the recitation of at least Matins and Lauds (R.G. XV, 1)

¹⁶ C.J.C. 239, § 1, 4°; 349, § 1, 1°.

¹⁷ S.R.C. 2616¹ and 3842² (cf. 4099 and 4101).

¹⁸ Not in the oratories of seminaries or pious communities, except by Apostolic indult (S.R.C. 4049²).

¹⁹ If there is no such chapel, then in the church, but with closed doors.

²⁰ S.R.C. 2799², 4049².

²¹ S.R.C. 1883, 2240.

²² Rubric at end of Mass of Wednesday in Holy Week; S.R.C. 1822 (cf. C.J.C. 820).

²³ S.R.C. 2616².

²⁴ R.G. XV.

— may be said “at any hour from dawn to midday.”²⁵ The Code of Canon Law (canon 821, § 1) gives the official interpretation of this rubric. It prescribes that Mass may not be begun more than one hour before dawn, which is the beginning of the brightness that precedes the rising of the sun, and terminates with the sun’s appearance above the horizon. The time of dawn varies in different regions, and also varies according to the time of the year, and the correct hour is indicated in the local *Ordo*.²⁶

2. At the other end of the scale, Mass may not be *begun* later than one hour after midday, calculated according to any system of reckoning time (sun time, regional, legal time, etc.).

3. A reasonable cause excuses from this ecclesiastical law, and, on occasion, permits the celebration of private Mass to begin even earlier than one hour before dawn, or later than one hour after midday. There is special legislation for midnight Mass at Christmas (C.J.C. 821, §§ 2, 3).

²⁵ In the 1939 edition of the Missal this rubric (R.G. XV, 1 and Def. X, 1) has been changed to “*ab una hora ante auroram usque ad unam horam post meridiem*.”

²⁶ E.g., according to the Westminster *Ordo*, dawn in England is regarded as varying from 6 a.m. (in January and December) to 2 a.m. (in midsummer).

THE APPLICATION OF THE MASS

I. THE FRUITS OF THE MASS

1. When Mass is celebrated Christ is the principal Offerer, the celebrating priest — acting in the name of Christ and also of the Church — is the ministerial offerer, the Church is the general offerer, and the special (or secondary) offerers are the faithful who by any external act cooperate in the offering of sacrifice (e.g., those who have requested the celebration and have made an offering for that purpose; those who provide the bread and wine, the vestments and other requisites; those who serve Mass; those who assist at and offer it).

2. If we regard the effects of the Mass as they are applicable to men — prescinding from these effects as they apply to God, e.g., the adoration, praise, thanksgiving that are given to God by the Sacrifice — they are called the “fruits” of the Mass. These are of three kinds: (a) *impetratory* — through the Mass, as the greatest of all forms of petition, are obtained innumerable benefits, spiritual and temporal; (b) *propitiatory* — through the Mass the anger of God is turned aside and with it calamities, spiritual and temporal, are warded off and the forgiveness of sins is (mediately) obtained; (c) *satisfactory* — through the Mass the temporal punishment due to past sin is (immediately) remitted.

3. All these effects, while flowing primarily from the Mass as the act of Christ — independently of the dignity or sanctity of the priest or other offerers — flow also from the act of the Church, offering sacrifice, and from the act of the celebrating priest.¹ To the essential efficacy of the Mass, the Church, and the celebrating priest also (in proportion to his sanctity, devotion, and attention), add an accidental efficacy.

4. From the point of view of those who benefit by the Mass, its fruits — i.e., the effects that the Sacrifice produces of itself, as an act of Christ and of the Church, apart from the sanctity and fervour of the celebrating

¹ Recall the effects of the sacraments which are produced *ex opere operato*; the effects of Sacramentals, produced *ex opere operantis Ecclesiae*; the effects of prayer and good works, produced *ex opere operantis*.

priest — are termed (a) general, (b) special, (c) very special (or personal), (d) ministerial.

(1°) The General Fruits of the Mass

5. The "general" fruits of the Mass are applied — by the will of the Church, and independently of the celebrating priest — to all the members of the Church, living and dead, who do not place an obstacle² to benefiting by them. These general fruits are impetratory, and propitiatory (at least to some extent), but it is uncertain if they are satisfactory, *i.e.*, it is uncertain if *all* the faithful, who are in the state of grace, gain a remission of temporal punishment through *every* Mass that is said.³

(2°) The Special Fruits of the Mass

6. The "special" fruits are those which are gained by the secondary offerers of the Sacrifice — those who cooperate in the Mass by any external act, including corporal presence at Mass, and in proportion to the closeness of their cooperation. These fruits are impetratory, propitiatory, and also — for those in the state of grace — satisfactory.

(3°) The Personal Fruits

7. The "very special" or "personal" fruits of the Mass are those that accrue to the celebrating priest, for he offers sacrifice not only for others but for himself also (cf. *Hebrews*, VII, 27). These fruits, in turn, are impetratory, propitiatory, and satisfactory; and theologians consider that they are greater than the general and special fruits, but not as great as the ministerial fruits. It is very doubtful if the Celebrant can apply these fruits to others.

(4°) The Ministerial Fruits of the Mass

8. The "ministerial" fruits are those — impetratory, propitiatory, and satisfactory⁴ — which accrue to the person(s) for whom the priest celebrates the Mass.

9. While the general, special, and personal fruits are independent of the will of the celebrating priest, the ministerial fruits are so dependent on him that, if he does not validly apply them, they remain in the treasury of the Church, ungarnered.

10. To apply these ministerial fruits validly the Celebrant must have the *intention* — at least habitual⁵ and implicit — of applying them for a *determined person or object*.⁶ It is not, however, necessary that the

² *E.g.*, a person who is in mortal sin cannot, while in that state, reap the satisfactory fruits of the Mass.

³ Many theologians hold that the souls in Purgatory do, but that living members of the Church do not, gain this remission.

⁴ For the dead, and for the living who are in the state of grace.

⁵ Theologians note that while a *virtual* intention is needed to offer sacrifice, a *habitual* intention suffices for the valid application of the fruits of the Mass.

⁶ In the case of a Mass for the celebration of which a stipend has been accepted, for the intention(s) fixed by the donor.

person or purpose should be *explicitly* determined, or known to the Celebrant. It suffices if the person or object be determined implicitly or objectively (*coram Deo*). Hence, *e.g.*, the following applications of the ministerial fruits of the Mass are valid:

(a) For the intentions of the donor of the stipend, or for a superior's intentions (even though these be unknown to the Celebrant);

(b) According to the order of the intentions noted in the Celebrant's book of manual Masses, or according to the order in which stipends were received;

(c) To satisfy the obligation of a foundation Mass;

(d) For the greatest sinner, or the person who is most tempted (for such an intention determines the person objectively — *coram Deo* — though not subjectively);

(e) For all the souls in Purgatory, or for the most abandoned soul, or for the soul who is nearest to deliverance.

11. The application of the ministerial fruits must be made before the Consecration of the Mass (at latest before the consecration of the wine).

12. If the Celebrant does not apply the Mass (*i.e.*, the ministerial fruits) at all, or if it is applied to a person who is incapable of benefiting by it,⁷ or for an object that is impossible, or which has become impossible at the time at which the Mass is offered,⁸ these fruits remain, wholly or in part, in the treasury of the Church — unless the Celebrant has a *habitual* intention of applying such fruits, as far as he can,⁹ to himself, or to some other determined person or object.

13. While a priest who accepts a stipend for the celebration of Mass is bound to apply *all* the *ministerial* fruits in accordance with the intentions of the donor, naturally, he may apply the fruits which are gained by him *ex opere operantis* — because, *e.g.*, of his personal sanctity or fervour — as he chooses, as in the case of any good work that he performs.

14. Since it is probable that the amount of the ministerial fruits which will be gained by each person depends, not only on the dispositions of each, but also on the degree of definiteness with which the Celebrant applies the Mass, if a Mass be offered for several persons, it is better

⁷ Either completely (*e.g.*, a person who is in heaven or hell cannot reap the ministerial fruits), or in part (*e.g.*, a person in mortal sin cannot gain the satisfactory fruits).

⁸ If, *e.g.*, a sick person, for whose cure Mass is offered, has died.

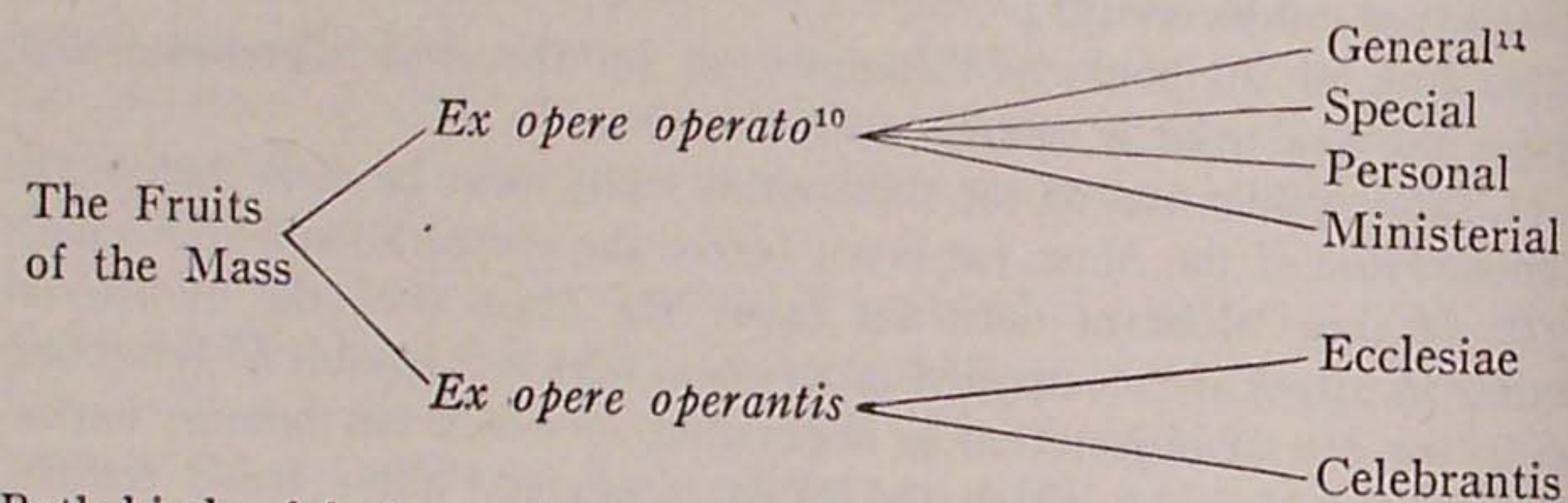
⁹ And, regarding a Mass to the celebra-

tion of which he is bound in justice (*e.g.*, by the acceptance of a stipend), as far as he *may*. The donor of the stipend may himself have a second intention as to the application of the Mass, if his first intention should prove invalid. Then, of course, the Celebrant is not free to apply the ministerial fruits in any other way.

that the Celebrant should determine *definitely* by name (at least mentally), beforehand, those persons for whom he intends to apply the Mass, when he is free to dispose of the ministerial fruits.

15. The different kinds of ministerial fruits are *divisible*, *i.e.*, it is possible (and allowable, when the Celebrant is free to dispose of them) to apply the impetratory fruits for one person, *e.g.*, for a sick man, the propitiatory fruits for a second, *e.g.*, for a penitent, and the satisfactory fruits for a third, *e.g.*, for a soul in Purgatory. When the priest is bound in justice (*e.g.*, by the acceptance of a stipend) to the celebration of a Mass he may not, of course, so divide the ministerial fruits — *all* these must be applied according to the intentions of the donor.

16. Résumé:



Both kinds of fruits are impetratory, propitiatory, and satisfactory.

IN PRACTICE:

17. The Celebrant ought to form, before the celebration of Mass,¹² an explicit and actual (or at least a virtual) intention in regard to the application of the ministerial fruits of the Mass.

18. When the priest has accepted a stipend for the application of a Mass it is best, in practice, to intend to apply the Mass "according to the donor's intentions." This is sufficient; and often it is not wise to form a more detailed intention, lest there should be some accidental error regarding the wishes of the donor, and, in consequence, subsequent doubt as to the validity of the application.

19. Lest any of the precious fruits of the Mass should remain ungarnered, it is well for the Celebrant to have a *second* (habitual) inten-

¹⁰ Borrowing the phrase from the theology of the Sacraments.

¹¹ Cf. the words in the opening prayers of the Canon: "*quae tibi offerimus pro Ecclesia tua sancta Catholica . . . pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium*"; and the prayer of the

Celebrant at the offering of the bread: "*pro innumerabilibus peccatis . . . meis et pro omnibus circumstantibus*," etc.

¹² Not necessarily immediately before Mass. At latest, in practice, the application should be made at the Memento of the living.

tion, by which he applies to another person or object, all or any of the fruits, in so far as he can and may, if, by chance, they are not applicable according to his first intention, and without prejudice to this. Such an intention can be formed at any time, and will remain operative until it is revoked or changed.

II. FOR WHOM MAY MASS BE APPLIED?

20. In general, the Mass may be applied for any person whatever — living or dead — or for the intentions of any person.¹³ The Church, however, excludes certain persons by positive law from the benefits of the Mass. So far as *the dead* are concerned, the Exequial Mass and the Anniversary Mass (or other public funeral offices) may not be offered for a person to whom ecclesiastical burial had been denied (C.J.C. 1241), *i.e.*, any one who died unbaptized (1239, § 1), or who committed certain crimes¹⁴ and died without having given some signs of repentance. It is not, however, forbidden to offer a Mass privately¹⁵ for such persons.

21. In regard to *the living*, for excommunicated persons¹⁶ Mass may be offered only "privately,"¹⁷ and when scandal can be avoided (*secluso scandalo*); and in the case of an "*excommunicatus vitandus*," Mass may be offered only for his conversion (C.J.C. 2262).

22. Theologians and canonists are not very clear, nor in complete agreement, about the meaning of celebrating Mass "privatim." It would seem that the Mass must be "private" in the ordinary sense of the word, *i.e.*, secret — that is, it must not be publicly announced for whom the Mass is being celebrated¹⁸ — and also in a liturgical meaning of the word, *i.e.*, it must not be a solemn or sung Mass, nor a parochial or conventual one, and any special external solemnity or pomp should be excluded.¹⁹

¹³ C.J.C. 809.

¹⁴ These are enumerated in C.J.C. 1240.

¹⁵ See *infra* for the meaning of "privately."

¹⁶ Who, *de jure*, include all heretics.

¹⁷ See *infra* for meaning of "privately."

¹⁸ This would be necessary, in any case, to avoid scandal.

¹⁹ In the case of a Requiem Mass, some theologians allow the name of the person to be mentioned in the collect or post-communion (where N occurs) as usual; others forbid it (cf. C.J.C. 1241).

THE CALENDAR

I. THE CALENDAR IN GENERAL

1. In the celebration of the daily Sacred Liturgy — the Mass and the Divine Office — the Church follows a rather complicated calendar, which has come into existence, bit by bit, during the nineteen centuries of her existence.

2. This calendar has been created by the superimposition of a festal calendar, based on the date of the month, on a seasonal calendar, based on the day of the week.

3. Starting from the primitive anniversaries of Easter, Ascension, and Pentecost, on the one hand, and Christmas and Epiphany, on the other, the liturgical year has been built up in two great cycles, having Christmas — with its fixed date — as the focal point of one, and Easter — with its variable date — as the focal point of the other, and with the mysteries of the Incarnation and of the Redemption¹ as its foundations.

4. The following table will make clear the scheme of the liturgical year:

A. THE CHRISTMAS CYCLE

THE MYSTERY OF THE INCARNATION

Preparation =	Advent (from the first Sunday of Advent to Christmas Eve).
Celebration =	Christmas and Epiphany (<i>i.e.</i> , Christmastide, from December 25 to January 13).
Prolongation =	The time after the Epiphany (from January 14 to Septuagesima).

¹ Accomplished in the death and resurrection of our Lord; realized and applied in the life of the Church, which was begun at Pentecost.

B. THE EASTER CYCLE

THE MYSTERY OF THE REDEMPTION

Preparation =	1) Remote = Septuagesima (up to Ash Wednesday). 2) Proximate = Lent. 3) Immediate = Passiontide.
Celebration =	Easter and Pentecost (<i>i.e.</i> , Paschaltide, from Easter Sunday to Trinity Sunday).
Prolongation =	The time after Pentecost (twenty-four Sundays).

THE LITURGY OF THE SEASON

5. The Liturgy of the season — the *Proprium de tempore*, which forms the first part of the Missal — is based on the seasonal calendar of the liturgical year. It consists mainly in the celebration of the Sunday and of certain weekdays of special importance, such as those of Advent and Lent, and Ember or Quarter Tense days. It is also concerned, however, with the more important, and, ordinarily, the more primitive feasts of our Lord, or of the other Divine Persons. Some of these are arranged in reference to the season, *i.e.*, the Feasts of the Holy Name, of Easter and Pentecost, of the Blessed Trinity, Corpus Christi, and the Feast of the Sacred Heart; while others are fixed on definite dates, *i.e.*, Christmas, the Circumcision, the Epiphany. By exception the feasts of a few saints occur in the *Proprium de tempore*, *i.e.*, those which fall within the octave of Christmas and are regulated in reference to this feast — the feasts of S. Stephen, S. John, the Holy Innocents, S. Thomas, and S. Silvester.

THE LITURGY OF THE SAINTS

6. Superimposed on this seasonal calendar is the calendar of the feasts of the saints. This is based on the day of the month without, ordinarily, any reference to the occurring season of the liturgical year. The Masses for the celebration of the feasts that occur in this calendar are found in the second part of the Missal, and constitute the *Proprium Sanctorum* (from November 29 of one civil year to November 26 of the following year) or Sanctoral.

7. While nearly all the feasts of our Lord find their place in the seasonal calendar, a few of the lesser and more modern feasts, celebrated on a fixed date, find their place in the Sanctoral (*e.g.*, the Feast of the Precious Blood on July 1, of the Transfiguration on August 6, of Christ-King on the last Sunday of October). All the feasts of our Lady (except

the first feast of her Sorrows, celebrated on the Friday of Passion week) are attached to a fixed date, and find their place in the festal calendar. So do all the feasts of the angels (5) and of the saints.²

8. Ordinarily, a feast is celebrated only on the day to which it is attached, but the very great feasts of the year are prepared for by a vigil and prolonged by an octave.

9. Accordingly, the Mass on any particular day may be of:

- (a) A Sunday or weekday (following the seasonal calendar),
- (b) Of a vigil, feast, or octave (following the festal calendar).³

II. THE RITE OF THE MASS

1. In liturgical language the word "rite" has various meanings. Its basic meaning is "the form and manner of a religious observance," *i.e.*, the actions and words — the ceremonies and prayers — that go to make up a religious function. Thus the actions and prayers that are used in administering Baptism form the "rite" of Baptism. Since the form which the carrying out of a liturgical ceremony assumes varies with the degree of solemnity of the occasion, the word "rite" is also employed to express the rank in the calendar of a particular day or feast, and, therefore, a feast is described as, *e.g.*, of "double rite."

2. In the Roman Rite⁴ feasts are graded as of double, semidouble, and simple rite. The celebration of a feast as "a double" is the normal usage, and forms the basis for the classification of feasts according to rite. It implies a certain degree of solemnity in the celebration, in contrast to the simple rite, which means a celebration without solemnity. The most primitive feasts of the saints are usually of simple rite only, as formerly only two rites were distinguished — "double" and "simple." Between the two, less in solemnity than the "double," but of higher rank than the "simple," has grown up another class of feasts, and these are said to be of "semidouble" rite.

3. The growth of the number of feasts, and the necessity or distinguishing between them in solemnity, has led to the creation, bit by bit, of four classes of "double" feasts, namely:

- (i) Doubles of the first class;
- (ii) Doubles of the second class;
- (iii) Greater doubles;
- (iv) Doubles (lesser).

³ The Solemnity of S. Joseph is found in the Sanctoral, but it is dated in reference to the seasonal calendar, being fixed on the Wednesday of the second week after the octave of Easter.

⁴ Cf. the introduction to the General Rubrics of the Missal.

⁵ Here "rite" has yet another meaning, *i.e.*, the complete system of forms, ceremonies, and prayers, used in the Latin Church (cf. Glossary, p. 727).

Originally, the terms "double," "semidouble," and "simple," were applied to feasts only, but now they are used also in reference to Sundays and weekdays.

4. The Office of Sundays, with a few exceptions, is regarded as of semidouble rite (which means that it is regulated in the same way as the Office of a feast of semidouble rite), and that of weekdays of simple rite.

5. The Mass is, ordinarily, to be celebrated in conformity with the Divine Office,⁵ and it receives its rite from the Office.⁶ Thus when the Office is of double rite, the corresponding Mass will be of the same rite.

III. CLASSIFICATION OF THE DAYS ON WHICH MASS IS CELEBRATED

To determine what Mass should be celebrated on a particular day — whether it will be the Mass of the season (the day) or of an occurring feast — and according to what rite,⁷ quite an elaborate classification of the days of the ecclesiastical year has grown up in the course of the centuries. The classification now in use (which is concerned primarily with the Divine Office, and only secondarily with the Mass) is best shown, in a brief manner, in the following tables:

(1°) SUNDAYS⁸

Sundays	(A) Greater	First Class (10)	(a) the first of Advent
			(b) the four Sundays of Lent
	(B) Lesser	Second Class (6)	(c) Passion Sunday
			(d) Palm Sunday
			(e) Easter Sunday
			(f) Low Sunday
			(g) Whit Sunday
			(a) the second, third, and fourth of Advent
			(b) Septuagesima, Sexagesima, and Quinquagesima
			All the others

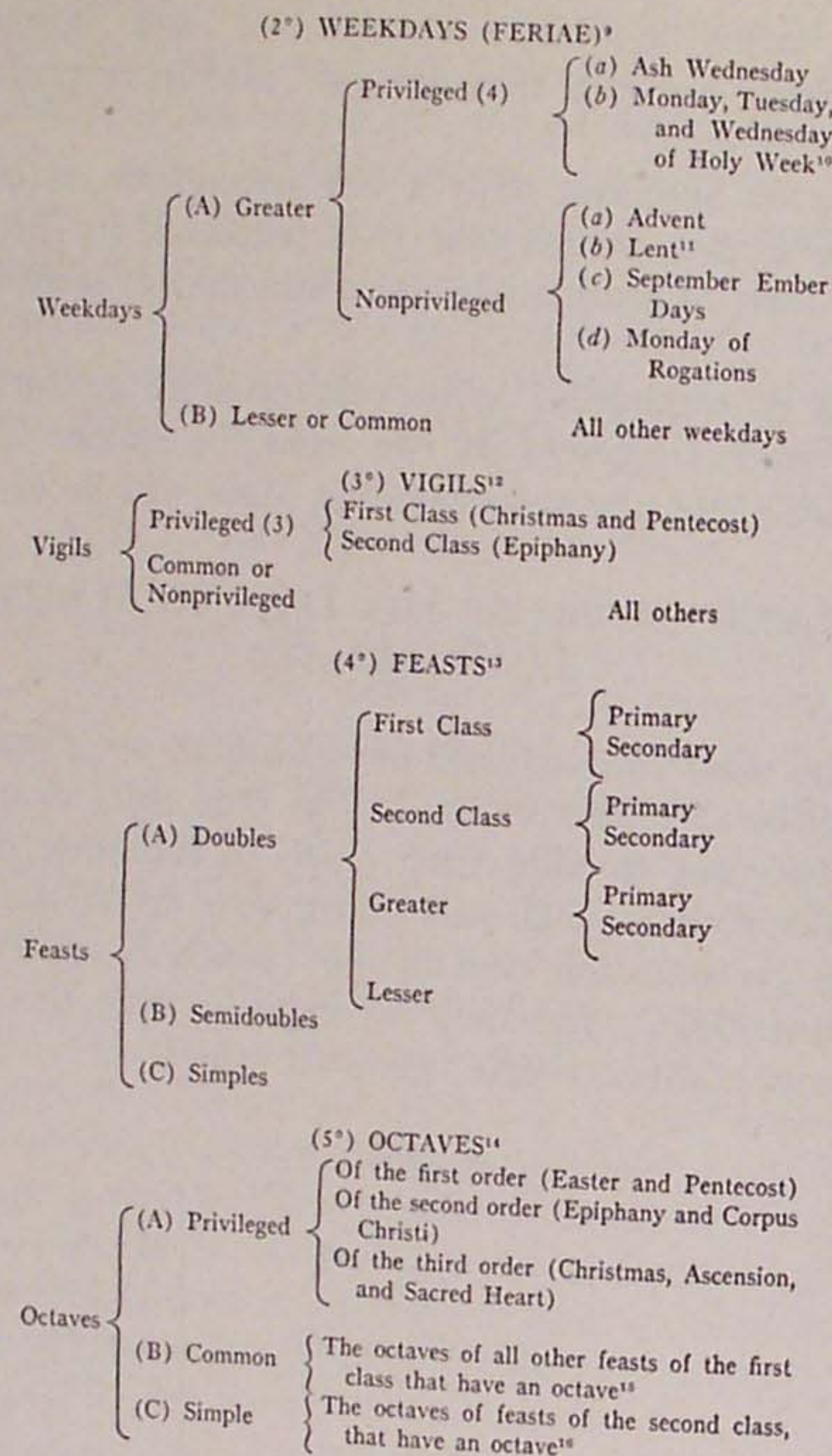
⁸ See *infra*, pp. 52 sqq.

⁹ Cf. the introduction to the R.G. of the Missal.

⁷ Difference in rite changes a good deal the manner in which the Divine Office is to be recited; it changes much less the form of the Mass, but it does change it somewhat, *e.g.*, the number of prayers

varies with the rite, the Creed is not admitted into a Mass of simple rite.

⁸ All Sundays are regarded as of semidouble rite, but Easter and Whit Sundays are classed as doubles of the first class, and Low Sunday (being the octave day of Easter) is classified as a greater double.



⁹ Weekdays are of simple rite.

¹⁰ The three last days are ranked as doubles of the first class.

¹¹ From the Thursday after Ash Wednesday to the Saturday preceding Palm Sunday, inclusive.

¹² The vigil of Christmas is of double rite for Mass; the other two privileged vigils are of semidouble rite. All other vigils are of simple rite.

¹³ The full list of the doubles of the first and second class, and of the greater doubles—primary and secondary—is to be found in the Roman Breviary (after

the General Rubrics and the "Additiones").

¹⁴ The days within privileged and common octaves (except the Monday and Tuesday of Easter week and of Whitsuntide—which are doubles of the first class) are of semidouble rite; the octave day is a greater double. The days within a simple octave are not celebrated, and the octave day is of simple rite.

¹⁵ Six in the Universal Church and local feasts (Dedication, Titular, Founder, Patron, etc.).

¹⁶ Five in the Universal Church.

IV. THE ORDER OF PRECEDENCE OF FEASTS

The order of precedence¹⁷ of the days of the liturgical year is as follows:¹⁸

- (1) Greater Sundays of the first class (10),¹⁹
Privileged weekdays (4),
Primary doubles of the first class of the Universal Church (25),
Days within the octaves of Easter and Pentecost (8),²⁰
Vigils of Christmas and Pentecost,
Octave day of the Nativity (the Circumcision).
- (2) Dedication and Titular feast of a church,²¹
Feast of the principal Patron of the place,
Feast of the chief Titular and Founder of a Religious Order or Congregation.
- (3) All other doubles of the first class.²²
- (4) Greater Sundays of the second class (6),
Days within the octaves of Epiphany and Corpus Christi (12).
- (5) Doubles of the second class (27).²³
- (6) Greater-double feasts of our Lord.
- (7) Lesser Sundays.
- (8) Vigil of the Epiphany.
- (9) A Common octave day.
- (10) Greater-double feasts of B.V.M., angels or saints.
- (11) (Minor) double feasts.
- (12) Semidouble feasts.
- (13) Days within a privileged octave of the third order or within a common octave.
- (14) Friday after the Octave of the Ascension.
- (15) Greater nonprivileged weekdays.
- (16) Nonprivileged vigils.
- (17) A simple octave day.
- (18) Saturday Office of B.V.M.
- (19) Simple feasts.
- (20) Lesser weekdays.

¹⁷ As laid down in the Roman Breviary, *Additiones* II and IV.

¹⁸ Cf. the tables given on pp. 49, 50.

¹⁹ The figure in parentheses indicates the number of each class of days.

²⁰ Four in each octave, because the Monday and Tuesday are doubles of the first class.

²¹ All these feasts are primary doubles of the first class, but not, obviously, of the Universal Church.

²² There is one secondary double of the first class for the Universal Church, *i.e.*, the Feast of the Precious Blood (July 1). Other doubles of the first class will be local only.

²³ In the Universal Church.

V. CONFORMITY OF PRIVATE MASS²⁴ TO THE OFFICE

1. Ordinarily and *per se*, a private Mass²⁵ — *i.e.*, a nonconventional Mass, whether a low Mass or sung — is to be in conformity with the Office of the day.²⁶ The Mass and Divine Office together make up the Sacred Liturgy of each day and, ordinarily, have the same object (the cult of some mystery or saint), the same rite, the same liturgical colour, and the same chief prayer (collect).

2. There are occasions, however, on which the Mass cannot conform to the Office, *i.e.*:

(a) On vigils occurring in Advent (outside Quarter Tense), for if the Office be ferial, the Mass will be of the vigil, with a commemoration of the day;²⁷

(b) On Maundy Thursday (when the Mass celebrates the institution of the Blessed Eucharist), and on Holy Saturday (when the Mass celebrates the Resurrection);

(c) On Tuesday of Rogations, if the Office be ferial, the Mass will be of the Rogations;²⁸

(d) On the vigil of Pentecost, the Office is of the Ascension, the Mass of Pentecost.

3. There are occasions, too, when the Church gives the Celebrant a choice of the Mass he will celebrate, and this not only on the days when a private votive or Requiem Mass is permitted,²⁹ but also under the following circumstances:

Days on which the Mass need not conform to the Office.

On certain days the Celebrant of a private (*i.e.*, nonconventional) Mass may choose³⁰ between the Mass conformable to the Office of the day and:

- (1°) The Mass of an occurring weekday (feria) or vigil;
- (2°) The Mass of the preceding Sunday;
- (3°) The Mass of an occurring octave;
- (4°) The Mass of an impeded feast;
- (5°) The Mass of a commemorated feast.

²⁴ Regarding the conformity of the Conventional Mass, see pp. 126 sqq.

²⁵ Cf. Glossary, p. 725.

²⁶ R.G. introduction and IV, 3.

²⁷ R.G. III, 4.

²⁸ *Addit.* I, 3.

²⁹ See p. 113 and pp. 158, 159.

³⁰ The Mass so chosen is not a votive Mass (it is allowed on certain days when a private votive Mass is not permitted), but retains the character of a festal or ferial Mass.

(1°) The Mass of a Weekday or Vigil:

4. When on:

(a) A weekday of Lent;³¹ or

(b) An Ember Day (those of Pentecost excepted); or

(c) Monday of Rogations;³² or

(d) A common vigil,

there is an occurring feast of double or semidouble rite, a private Mass may be either of this occurring feast (with a commemoration of the feria or vigil), or of the feria or vigil with a commemoration of the feast.³³ If, however, the occurring feast is a double of the first or second class, or a privileged octave of the *second* order³⁴ occurs, a private Mass of the feria (or vigil) is not permitted.³⁵ Hence, *e.g.*, should a day within the octave of Corpus Christi occur on the vigil of the Feast of S. John the Baptist, the Mass of the vigil may not be said; but it may be said if it occurs on a day within the octave (third order) of the Feast of the Sacred Heart.

5. If a common vigil should occur on these same weekdays (Lent, Quarter Tense, Rogation Monday), a private Mass may be celebrated either of the feria, with a commemoration of the vigil, or of the vigil with a commemoration of the feria.³⁶

6. If both a common vigil and a feast of double (even greater double) or semidouble rite should occur on one of these weekdays, a private Mass may be of the feast, vigil, or feria, with a commemoration of the other two (*e.g.*, if on September 20, Feast of SS. Eustachius and Companions, and the vigil of S. Matthew, a September Ember Day should occur, a private Mass may be said of either the feast, vigil, or Ember day, with a commemoration of the other two).

7. In case of the occurrence of a feast of double or semidouble rite with two vigils, a private Mass may be of the feast or of either vigil, with a commemoration of the others.

8. In all such cases if the Mass of the weekday (or vigil) is chosen in preference to the Mass of the feast, it will be celebrated as a ferial Mass and so: in violet vestments, without *Gloria*³⁷ or Creed³⁸ (even though the feast had a right to the Creed), with a commemoration of the

³¹ From Thursday after Ash Wednesday to the Saturday before Palm Sunday inclusive.

³² (a) to (c) are all greater ferias, having a proper Mass.

³³ *Addit.* I, 1 and 3.

³⁴ See p. 50.

³⁵ *Addit.* I, 1.

³⁶ *Addit.* I, 2.

³⁷ An exception is the vigil of the Ascension which has the colour white, and on which the *Gloria* is recited.

³⁸ A Mass of simple rite does not admit of the Creed (*Addit.* VII, 3).

feast and other occurring commemorations, with the Preface of the season (if any), otherwise the Preface (if any) proper to the occurring feast or to the first commemoration (feast or octave), otherwise the common Preface, *Benedicamus Domino* at the end, and the Gospel of S. John, unless an occurring commemoration have a proper Gospel. *The prayers* in such a Mass are thus regulated: (i) if the occurring feast be a *double*, or it be Passiontide, there will be only *two* prayers (*i.e.*, the prayer of the feria or vigil, and that of the feast), unless there are other occurring commemorations, (ii) but if the occurring feast be of *semi-double* rite, there will be at least *three* prayers (*i.e.*, those of the feria or vigil, of the occurring feast, and the prayer of the season³⁹ or of an occurring commemoration).

(2°) The Mass of the Preceding Sunday:

9. When the Mass of any Sunday, even a lesser one, is impeded by the occurrence of a feast of higher rank, its Mass is "resumed" on the first free day of that week, on which the Office of a feria, not having a proper Mass, is celebrated.⁴⁰ If no such day occurs that week, then the Mass of the Sunday is "resumed" on the first day on which one of the following Offices occurs—selecting the day on which the Office of *lowest* rank falls,⁴¹ in the following order:

- (i) A simple feast;
- (ii) The Saturday Office of B.V.M.;
- (iii) A simple octave-day;
- (iv) A day within a common octave (or a day within an octave privileged in a particular place only);⁴²
- (v) A day within an octave privileged throughout the Universal Church, but only if there is question of the Sunday that occurs *within* such an octave (and not of another Sunday, whose Mass had been impeded before the octave began).⁴³

10. The Mass of an impeded Sunday may *not* be celebrated on a greater feria which has a proper Mass (*e.g.*, an Ember Day), nor on any Vigil, nor on a feast of semidouble rite. On the day on which the Mass of an impeded Sunday should be celebrated, low Requiem or votive Masses are not allowed.⁴⁴

³⁹ Cf. p. 179.

⁴⁰ *Addit.* I, 6.

⁴¹ Cf. the list of precedence on p. 51.

⁴² *E.g.*, the Feast of SS. Peter and Paul has in Rome a privileged octave.

⁴³ *Addit.* I, 6.

⁴⁴ Cf. p. 159 and p. 113. The Mass of an *anticipated* Sunday, or of the Sunday occurring on Jan. 5 (vigil of Epiphany), is not "resumed," if it cannot be celebrated on its proper day (*Addit.* I, 6).

11. On the day of the week on which an impeded Sunday Mass is thus "resumed," the Celebrant of a *private* Mass may say either the Mass of the Sunday, or the Mass of the day (in conformity with the Office) with a commemoration of the Sunday.⁴⁵ The Mass of the Sunday when "resumed" is treated as a ferial Mass of simple rite. Hence neither Gloria⁴⁶ nor Creed⁴⁷ is recited in it; there are at least three prayers; the Preface is the common one (not that of the Trinity), unless an occurring commemoration or season have a proper Preface; the last Gospel is that of S. John.

(3°) The Mass of an Occurring Octave:

12. During a privileged octave of the third order, or during a common octave, if an Office of semidouble rite occurs, a private (*i.e.*, non-conventual Mass) may be either of the Office or of the octave.⁴⁸ If the Mass of the octave be chosen it will be celebrated *in the festal way*, *i.e.*, with *Gloria*, commemoration of the semidouble feast, a third prayer (either an occurring commemoration or the prayer of the season), and the Creed (if the octave be of a feast entitled to the Creed).

13. During a simple octave, if an occurring Office be of semidouble or simple rite (so that a private votive Mass is allowed), the Celebrant may select the Mass of the octave, and celebrate it *in the festal way* (like the Mass of a feast of simple rite), *i.e.*, with the *Gloria*, the second prayer of the occurring Office, the third of an occurring commemoration or—if there is no commemoration—the prayer of the season. The Creed will, however, never be recited, since this Mass is of simple rite.⁴⁹

(4°) The Mass of an Impeded Feast:

14. If a feast⁵⁰ of double (greater or lesser) or semidouble rite be impeded¹ permanently or accidentally, a private (*i.e.*, nonconventual) Mass may be said of this impeded feast,² in place of the Mass of the impeding feast, provided that this latter is not:

- (a) A double of the first or second class; or
- (b) A Sunday (even anticipated or postponed *with its Office*),

⁴⁵ But not the last Gospel of the Sunday (*Addit.* IX, 2), which had been recited on the preceding Sunday.

⁴⁶ Except in Paschaltide (when it is recited, even in ferial Masses), and within an octave which is privileged in the Universal Church (*Addit.* VII, 1).

⁴⁷ Except within an octave privileged in the Universal Church (*Addit.* VII, 3).

⁴⁸ S.R.C. 4374.

⁴⁹ *Addit.* VII, 3.

⁵⁰ Not, therefore, a day within an octave, nor the Friday after the octave of the Ascension.

¹ *E.g.*, by the occurrence of a local feast.

² *Addit.* IV, 4.

- (c) A privileged octave of the first or second order;
- (d) The octave day of a privileged octave of the third order; or
- (e) A privileged feria or vigil.³

15. If the Mass of the impeded feast be chosen, it will be celebrated in the festal way, *i.e.*, with *Gloria*, with Credo (if the impeded or impeding feast, or a feast which is commemorated, has a right to the Creed), and with a commemoration of the Office of the day and other occurring commemorations.⁴ The Preface will be proper if the impeded feast has one, otherwise that of the first commemoration which has a proper Preface, or of an occurring octave, or of the season, otherwise the common Preface (according to the general rules for the selection of the Preface). The last Gospel will be that of S. John, unless any commemorated Office has a proper Gospel.

(5°) The Mass of a Commemorated Office:

16. A private (*i.e.*, nonconventual) Mass of any Office — feast or feria⁵ — which is commemorated at Lauds, or of any mystery, saint, or beatified person of whom mention is made that day in the Roman Martyrology,⁶ may be said,⁷ provided that the Office of the day is not of:

- (i) A double feast;
- (ii) Any Sunday (even anticipated, or postponed in its Mass alone);
- (iii) A privileged octave (of the Universal or of a particular Church);
- (iv) A feria of Lent (including Passiontide), a Quarter Tense day, or Rogation Monday;
- (v) Any vigil.⁸

Such a Mass is celebrated in the festal way, for it is not a votive Mass, and so it will have the *Gloria* (unless it is celebrated in violet vestments), and will follow the ordinary rules about the Preface and the last Gospel. The Creed is not allowed, since this Mass is of simple rite.

Should such a Mass be *sung* it is allowed on any day except on a double, a Sunday, a privileged feria, vigil, or octave.⁹

³ This private Mass of a simplified occurring feast is also forbidden on the days of the Greater or Lesser Litanies in a church where the procession takes place and there is only one Mass (S.R.C. 4386¹).

⁴ With the usual prayer of the season, if the impeding feast be only of semi-double rite, and there is no second commemoration.

⁵ *E.g.*, a feria of Advent.

⁶ Or in its appendix, approved for certain churches.

⁷ *Addit.* IV, 5.

⁸ This Mass of a commemorated Office is not permitted on the Greater or Lesser Litanies in a church in which there is only one Mass and the procession is held (cf. S.R.C. 4386¹).

⁹ *Addit.* II, 10.

VI. THE LOCAL CALENDAR

1. Each diocese has its own special calendar — set forth in the local *Ordo* — made up of the calendar of the Universal Church (as found in the beginning of the Roman Missal and the Roman Breviary), with the following local feasts added:

- (i) The Dedication of the Cathedral,
- (ii) The Titular of the Cathedral,
- (iii) The Dedication¹⁰ of all the churches of the diocese (which have been consecrated),
- (iv) The feasts of the principal and secondary patrons of the diocese, and of the nation and province to which the diocese belongs,
- (v) The feast of local saints (the celebration of which has been granted by the Holy See).

2. Regular Orders (*i.e.*, Religious with solemn vows),¹¹ together with the nuns and sisters of these Orders, must have an entirely proper calendar. So must Congregations or Institutes of both sexes, which are approved by the Holy See, and are constituted under one general head (Superior General), if they are bound to the recitation of the Divine Office.¹² Such Religious (*i.e.*, all those who have a proper calendar) are bound to celebrate¹³ certain local feasts, *i.e.*, the Dedication and Titular of the Cathedral of the diocese, and the feasts of the principal patrons of the place (city, diocese, province, nation).¹⁴

3. Congregations or Institutes, whether approved by the Holy See or by the Ordinary of the diocese only, if they are not constituted under one general superior, have not a proper calendar. Their calendar is that of the diocese, with the addition — in accordance with the rubrics — of the special Offices that have been granted to them by the Holy See.¹⁵ Such Congregations are to celebrate the local feasts (the Dedication and Titular of the cathedral, the feasts of the chief patrons of the town, diocese, province, and nation) as the diocesan clergy do, *i.e.*, as doubles of the first class with an octave.¹⁶

4. For the celebration of local feasts, Regulars (who have, as stated

¹⁰ If this anniversary is celebrated collectively in the consecrated churches of the diocese.

¹¹ Cf. C.J.C. 488.

¹² Congregations of clerics who are bound to the recitation of the Office, not by their rule, but because they have received major

Orders, are included in this prescription (S.R.C. 4403).

¹³ As a double of the first class, without an octave (Roman Breviary, "*Additiones*" IX, 2).

¹⁴ *Ibid.*, IX, 2, 3; S.R.C. 4312.

¹⁵ S.R.C. 4312².

¹⁶ R. Breviary, *Addit.* IX, 2, 3.

above, a proper calendar) are to use the Mass that is used by the diocesan clergy, unless these Religious already celebrated these feasts with a more proper Mass.¹⁷ If they did, they use this more proper Mass.

5. In addition to the general calendar in use in the churches of a diocese, each church has to have its own particular calendar. In this are added, in accordance with the rubrics, the feast of (a) the Patron of the place, (b) the Dedication of the particular church¹⁸ (if it had been consecrated), (c) the Titular of the particular church (if the church had been consecrated or, at least, solemnly blessed),¹⁹ (d) a saint of whom an important relic²⁰ is preserved in the church.²¹

6. The feast of the Titular or Saint-Founder of a Religious Order²² or Congregation²³ is celebrated in that Order or Congregation as a double of the first class with a common octave.

VII. THE CALENDAR FOR MASS

1. Accordingly, the calendar to be followed for the celebration of Mass is:

(a) In general, the diocesan calendar (with the necessary modifications for the local feasts of the church in which the Mass is celebrated);

(b) In the churches and oratories of Religious who have a proper calendar (see p. 57), their proper calendar;

(c) In the churches and oratories of Religious who have not a proper calendar, the diocesan calendar (with modifications for the special Offices granted to the particular Congregation or Institute).

2. In parochial or succursal churches, or oratories, which are served by Religious:

If (a) the church or oratory is in entire charge of the Order (not merely served by an individual priest of the Order), permanently, or for an indefinite period; or (b) the church or oratory be succursal (*ecclesia*

¹⁷ S.R.C. 4312⁵.

¹⁸ Unless there is one general feast of all consecrated churches in the diocese (cf. S.R.C. 4308, I, 1, f).

¹⁹ Cf. p. 84, n. 19.

²⁰ Cf. p. 201, n. 11.

²¹ Such a feast is permitted (as a minor double), in the church where the relic is kept, on one day (the date of the feast of the saint), provided the relic be: (a) of a saint—not of a Beatus—inscribed in the Roman martyrology or in the approved

diocesan appendix to it, (b) of the body of the saint and important (*insignis*—cf. C.J.C. 1281, § 2), (c) recognized as authentic (S.R.C. 2228, 2872¹, 3876^{2,3}, 4246).

²² Table of feasts in the Roman Breviary.

²³ The Mass of the Saint-Founder of a Congregation or Institute, whose members are not bound to the recitation of the Divine Office, enjoys the same liturgical privileges (S.R.C., Dec. 23, 1932).

filiatis) or a chapel of ease of a parish served by Religious, or (c) a Religious Community carries out the Offices of the church—in all these cases the proper calendar of the Religious is to be followed.²⁴

3. In the church or in the principal oratory of a community of nuns or sisters, if they have a proper calendar,²⁵ that calendar is to be followed for the celebration of Mass; if they have not a proper calendar, the diocesan calendar is to be followed.²⁶

4. Regarding nuns who have a proper calendar and who use a parish church for the Divine Offices, the S.R.C. has given two decisions: (a) one concerning Benedictine nuns (refugees from Switzerland) who use the choir of a parish church for the recitation of the Divine Office, that, for Mass, their calendar was to be followed, because of the public recitation of the Divine Office according to that calendar;²⁷ (b) the second about a community of Poor Clares, in England, who had a choir adjoining a public church, separated from it by a grill, that in such a case the church was not to be considered as the church of the nuns, and so the Mass was not to be celebrated according to their proper calendar.²⁸

5. Should a celebrant of Mass think that there is an error in the calendar (*Ordo*), he should, nevertheless, follow it,²⁹ unless the mistake is an evident one and so there is no doubt about it.

VIII. MASS IN A STRANGE CHURCH

The Mass of a visiting priest in a church to which he is not attached is regulated by the following rubric:³⁰

"Each and every priest, both secular and regular, is to say Mass, even a Mass that is proper to Regulars, according to the calendar of the church or public oratory in which he celebrates, excluding, however, special rites of Orders³¹ or Churches.³² The same rule is to be observed in the semipublic oratory or principal chapel of seminaries, colleges, pious communities, hospitals, prisons, and the like. If votive or other Masses are permitted by the calendar of these churches or oratories, they may be celebrated, observing, however, the rubrics and decrees."

COMMENTARY:

1. This rule applies to all priests, whether secular or regular, and all previous privileges of Regulars in this matter are abolished. A cardinal

²⁴ S.R.C. 3397¹, 3772¹, 3806, 4051², 4150, 4151, 4194³, 4248², 4252.

²⁵ See *supra*, p. 57.

²⁶ Cf. S.R.C. 3927¹.

²⁷ S.R.C. 4233.

²⁸ S.R.C. 4120⁹.

²⁹ S.R.C. 4031⁵.

³⁰ *Addit.* IV, 6.

³¹ E.g., the Dominican or Cistercian Rite.

³² E.g., the rite of Bayeux or Lyon.

or bishop, residential or titular, has, however, the privilege of following his own calendar, should he so wish, wherever he celebrates Mass.³³

2. It applies to every church — cathedral, collegiate, parish, succursal — and to every public oratory, and to every semipublic oratory³⁴ which is not a secondary one. It does not, however, apply to *secondary* semipublic oratories,³⁵ nor to private oratories.

3. The conformity of the Mass to the Divine Office (to the calendar) in a church, or in a public or chief semipublic oratory, is to be *entire*, except in the matter of special rite.³⁶ Hence the Celebrant is to follow the calendar of the church in regard to the rite³⁷ of the feast, to the prayers to be said (including any *oratio imperata*),³⁸ to the recitation of the *Gloria*, Creed, etc.³⁹ He is to say the Mass of the feast which is being celebrated in that church even though it be a local feast only (e.g., of the Titular of the church, or the Patron of the place), or one entirely proper to a Religious Order, or even the feast of a Beatus.⁴⁰ He is to follow *the text* of any proper Mass used in that church, even if it is found only in the Missal of Regulars, and not in the Roman Missal.⁴¹

4. A visiting priest may not, however, conform in rite (see note 36), if in the church in which he celebrates a special rite of the celebration of Mass is followed (e.g., a priest of the Roman Rite may not follow the Dominican Rite, if he celebrates Mass in a Dominican church). Hence he is not to mention the name of the founder of a Religious Order in the *Confiteor*, as the Members of the Order sometimes do, by privilege; nor in the prayer *A cunctis* at the letter N., as Regulars are allowed to do after the name of the Titular.⁴²

5. When the *Ordo* of the church allows the celebration of a private votive Mass, a visiting priest may then say the Mass of his choice,⁴³ i.e., a votive or Requiem Mass, or the Mass appointed for the church on that day (and then he will follow the local calendar in every particular), or the Mass conformable to the Office that he had recited, i.e., the Mass of his own church. In this last case the Mass is to be said as it would be said⁴⁴ if celebrated in his own church, i.e., *more festivo* (and not *more votivo*).⁴⁵

³³ C.J.C. 239, § 1, 9; 349, § 1, 1.

³⁴ Cf. C.J.C. 1188, § 2. ³⁵ S.R.C. 3910.

³⁶ "Rite" here means the particular form of the Sacred Liturgy followed by an Order (e.g., the Dominicans) or a Church (e.g., the Church of Lyons).

³⁷ "Rite" here means the rank of the feast. (See Glossary, p. 727.)

³⁸ S.R.C. 3985. ³⁹ S.R.C. 3924³.

⁴⁰ S.R.C. 3862, 4088.

⁴¹ S.R.C. 3862.

⁴² Even though he had recited an Office of a double of the first or second class (being celebrated in his own church).

⁴³ Omitting, naturally, such a purely local privilege as the recitation of the Creed on the Titular feast of his church.

⁴⁴ S.R.C. 3892⁵. Probably this decree (especially in view of the concluding words of *Addit. IV*, 6) is still in force.

6. In a private oratory, or in the *secondary* oratory of seminaries, colleges, communities, etc., or if he celebrates outside a sacred place (e.g., at sea), the Celebrant is not bound to follow the local calendar.⁴⁶ In such a case it is preferable to follow his own calendar (because of the general principle that the Mass should, as far as possible, be in conformity with the Office),⁴⁷ but whether he is *bound* to do so, is a moot point.

7. If then, to take one example, a priest of the Roman Rite celebrates Mass in a church of Dominican Religious (or an oratory of Dominican Tertiaries)⁴⁸ he is bound to follow their calendar, unless the rite of the Office of the day in that calendar allows a votive or Requiem Mass to be celebrated. Hence were the feast one of a Dominican saint (not found in the Roman Missal), the Celebrant must follow the Dominican Missal, but only for the formulary of the Mass. He may not follow the Ordinary of this Missal, nor any special ceremony of the Dominicans (e.g., the *Flectamus genua*, with a genuflection, which occurs in every ferial Mass in Lent), nor insert the name of S. Dominic in the *Confiteor* or in the prayer *A cunctis*,⁴⁹ for all this belongs to the Dominican *Rite*, not to the calendar. For the Feast of the Sacred Heart and its octave he must use the Mass *Egredimini* as found in the Dominican Missal, but if the calendar allows a votive Mass, the Celebrant may use the Mass *Cogitationes* (as found in the Roman Missal) as a votive Mass of the Sacred Heart.

IX. THE KIND OF MASS TO BE CELEBRATED ON OCCASION

1. "It is presumed that a person who gives an offering for the celebration of Mass desires only the application of the Mass;⁵⁰ if, however, he should expressly determine certain circumstances to be observed in the celebration, the priest who accepts the offering should conform to this expressed wish" (C.J.C. 833). Thus the person who makes an offering may fix when or where the Mass is to be said, or by whom (e.g., by the priest himself to whom the offering is made). He may, on occasion, also determine the "quality" of the Mass, i.e., he may stipulate that a Requiem Mass is to be said, or a votive Mass in honour of some mystery

⁴⁶ S.R.C. 3910, 3919¹⁷.

⁴⁷ R.G. IV, 3.

⁴⁸ For (by a rescript of S.R.C. of 1920) Dominican Sisters of the Third Order, living in community, use the proper

calendar of the Dominican Order.

⁴⁹ Unless S. Dominic be the *Titular* of the church where he is celebrating Mass.

⁵⁰ The application of the ministerial fruits (see p. 42).

or saint, or appointed for some specific intention (e.g., the votive Mass for a sick person, or for peace). Theologians and canonists discuss the circumstances of time, place, etc., but the question of the quality of the Mass is a liturgical one, and so is treated here.

2. Ordinarily, a person who gives an offering for a Mass does not determine the quality of the Mass, but, if he *expressly* does, his wishes, when reasonable, must be carried out as far as possible.¹ Hence (A) if a Requiem Mass is *not expressly* asked for when an offering is made with the request to say Mass for a dead person or persons, or for the souls of the faithful departed, any Mass — applied for the dead — completely fulfils the obligation. Whether a Requiem Mass should *always* be offered for the dead, when the rubrics permit, is a moot point; most authorities — citing S. Thomas,² who says "*ex parte sacrificii Missa aequaliter prodest defuncto, de quocumque dicatur; ex parte tamen orationum magis prodest illa, in qua sunt orationes ad hoc determinatae*" — say that it should, but some modern liturgical writers³ distinguish. They say the public character of the Mass, and the necessity of promoting close cooperation between the priest at the altar and the other offerers who are present (i.e., the members of the congregation), should be considered, as well as the *private* intention for which the Mass is being offered (i.e., for some dead person of whom, ordinarily, those assisting at Mass know nothing). Consequently, they think that, if the Mass is attended by the general public, it is more becoming to say a Mass which is in conformity with the Office of the day, that the faithful may more easily follow and cooperate with the Celebrant, even though the Mass be applied for a dead person or persons. If, however, the Mass is a strictly private one (e.g., in a side chapel or private oratory, or attended by few persons, or

¹ C.J.C. 833; S.R.C. 2461⁷, 4031⁴.

² In 4 Dist. 45, q. I, art. 3, q. I ad 1.

³ E.g., in *Questions Liturgiques*, 1933 (pp. 57, 112), 1936 (p. 114). They base their opinion, not only on the general principles of the public nature of the Mass and of promoting the active cooperation of the congregation at it, but also on a decision of the Holy Office (Feb. 20, 1913). In deciding that the celebration of a Requiem Mass (or of a ferial, or vigil Mass, with a proper prayer for the dead person) was no longer needed to gain the indulgence of the privileged altar, the Holy Office added "*id tamen laudabiliter fieri, cum licet ac decet, pietatis gratia erga defunctum*." Hence, even when it is law-

ful to celebrate a Requiem Mass, there are times when it is not becoming. It should be noted, however, that *per se*, a Requiem Mass is more efficacious for the dead, not only because its prayers are specially directed to that end, but also because the intercession (*impetratio*) of the Church is more expressly, more definitely, more nearly determined, in favour of the dead in the form of the Mass that is set aside for the very purpose of offering the Sacrifice for the dead. The use of black vestments also directs the attention of those present to the dead, and obtains their cooperation in the Mass and in prayer on their behalf.

by only those interested in the dead person for whom the Mass is being said) it will, naturally, be a Requiem.

(B) If a Requiem Mass is *expressly* asked for by the donor of the stipend then:

(a) If the rubrics do not allow a Requiem Mass on the day specified, the celebration of a non-Requiem Mass applied to the dead person, entirely fulfils the obligation;⁴ and, ordinarily, the saying of the Mass should not be postponed to wait for a day on which a (private) Requiem Mass is allowed, because of the loss to the deceased person;⁵

(b) If the rubrics do allow the celebration of a Requiem Mass and the Celebrant says a non-Requiem Mass, the obligation of applying the Mass is fulfilled (and so he need not say another Mass, nor return the alms that was given), but the obligation of complying with the *express* wish of the donor regarding the quality of the Mass, in accordance with C.J.C. 833, has not been fulfilled.⁶

3. Similarly, if the donor of an alms to celebrate Mass *expressly* desires a Mass of the living, the celebration of a Requiem Mass fulfils the obligation of the application,⁷ but not that of the quality of the Mass (about which the donor's reasonable wish is to be observed). The obligation, however, is fully fulfilled if the donor does not expressly determine the quality of the Mass, for, ordinarily, it is presumed that he seeks only the application of the Mass, not the kind of Mass.

4. Should the donor of a stipend *expressly* ask for a votive Mass⁸ of a certain mystery or saint, or a votive Mass appointed for a certain intention, then (a) if the rubrics do not permit the celebration of a votive Mass, the celebration of the Mass of the day entirely fulfils the obligation; but if the Mass could be conveniently postponed, it is preferable to postpone it to a day when the donor's wish can be entirely fulfilled;⁹ (b) if the rubrics do permit the celebration of the votive Mass, this should be celebrated, otherwise the priest fulfils the obligation of the application of the Mass, but not that concerning the quality.

5. If the Celebrant does not know whether a Mass is for the living or the dead, he completely fulfils his obligation by the application of any Mass, whatever its quality.

6. Should a person who gives an offering for Mass for a dead person specify that it is to be said *at a privileged altar*, if the priest celebrates

⁴ S.R.C. 4031⁴.

⁵ Cf. S.R.C. 1238, 1343.

⁶ Cf. S.R.C. 2461⁷. This obligation binds, *per se*, "*sub levi*."

⁷ Obviously, it is liturgically incorrect.

⁸ Ordinarily, the faithful do not ask for the celebration of the votive Mass of a saint, they simply ask that Mass be celebrated *in honour* of some saint.

⁹ Cf. S.R.C. 4031⁴.

the Mass at a nonprivileged altar, he does not fulfil his obligation¹⁰ (and must say another Mass at a privileged altar), unless he enjoys the *personal* privilege of a privileged altar.¹¹

¹⁰ This is the common opinion of theologians, in accordance with decree 357² of

the Congregation of Indulgences (1852).
¹¹ See pp. 162 sqq.

VOTIVE MASSES

I. VOTIVE MASSES IN GENERAL

(1°) Definition:

1. While the general rule is that Mass is to be said in conformity with the Divine Office¹ — since the two together make up the daily Sacred Liturgy, and since the Office is a preparation for and, in a certain way, continues the Mass — the Church sometimes permits a departure from this rule, for a reasonable cause. Accordingly, there are two classes of Masses that are not in conformity with the occurring Office, *i.e.*, votive Masses and Requiem Masses.

2. A votive Mass is a Mass “*extra ordinem Officii*”² (*i.e.*, which has no connexion with the Office and is not, ordinarily, prescribed by the rubrics) celebrated according to the wish (*votum*) of the priest, or of the person who makes an offering for the celebration, or according to the order or permission of ecclesiastical authority (the Holy See or the Ordinary).³

3. Lawfully to celebrate a votive Mass:

- (a) It must be allowed by the calendar;⁴
- (b) It must be the kind of Mass that may be celebrated as a votive Mass (see *infra*, p. 68);
- (c) There must be a reasonable cause⁵ for not celebrating Mass in conformity with the Office;
- (d) The order or permission of the Ordinary (in the case of a *solemn* votive Mass) must be obtained.

¹ R.G. IV, 3; *Addit.* II, 1.

² Introduction to R.G.

³ Requiem Masses fall under this definition, but they are not treated as votive Masses; they form a class apart with their own rules (see pp. 136 sqq.).

⁴ See pp. 75, 113.

⁵ R.G. IV, 3; *Addit.* II, 1. A grave cause is not necessary for the celebration

of a *private* votive Mass. The wish of the person at whose request the Mass is being said, or the devotion of the Celebrant to some special mystery or saint, is a reasonable cause such as the rubric requires. To choose a votive Mass for a trivial cause, *e.g.*, because it is shorter, would not be “a reasonable cause.”

(2°) Kinds of Votive Masses:

1. In the Roman Missal two series of votive Masses are given after the *Commune Sanctorum*.⁶

(A) Certain votive Masses (9) assigned to fixed days, which may be used, on a common weekday, for the Conventual Mass, on the day of the week to which they are assigned, or may be used, on any day of the week, for a private votive Mass (when the rubrics permit such a Mass);

(B) A series of Masses (24), for certain special occasions (e.g., the consecration of a bishop, an ordination), or for certain special intentions, public (e.g., for peace), or private (e.g., for a sick person).

In addition, nearly all the Masses contained in the *Proprium Sanctorum* or *Commune Sanctorum* can be used as votive Masses (see *infra* pp. 69 sqq.).

2. The first series of votive Masses, which (for the purposes of the Conventual Mass) are assigned to certain days of the week, are as follows, of:

The Blessed Trinity (Monday),
The Angels (Tuesday),
S. Joseph (Wednesday),⁷
SS. Peter and Paul (Wednesday),⁸
All the Apostles (Wednesday),⁹
The Holy Ghost (Thursday),
The Most Holy Sacrament of the Eucharist (Thursday),
Christ, High and Eternal Priest (Thursday),¹⁰
The Holy Cross (Friday),
The Passion of our Lord (Friday).¹¹

3. The second series of votive Masses, which may not be substituted for the Conventual Mass and are not assigned to any particular day of the week, are:

⁶ Immediately preceding them are five Masses (for different seasons) entitled "*Missae de Sancta Maria in Sabbato*," which are used, ordinarily, as votive Masses of B.V.M. (see *infra*, p. 68).

⁷ On Wednesday also — whenever a votive Mass may replace the Conventual Mass — this votive Mass may be of (a) the chief Patron (of the town, city, diocese, province, or nation), or (b) the

Titular of the church, or (c) the Titular or Saint-Founder of an Order or Congregation (rubric after the votive Mass of the Apostles).

⁸ *Ibid.*

⁹ *Ibid.*

¹⁰ S.R.C., Dec. 24, 1935, and March 11, 1936.

¹¹ The five Masses of our Lady are the votive Masses for Saturday.

(a) for a special occasion, *i.e.*, for

(b) for public needs (spiritual and temporal)

(c) for private needs (spiritual and temporal)

- (1) the election of a Pope,
- (2) the day (and the anniversary) of the creation and coronation of a Pope,¹²
- (3) the consecration of a bishop,¹³
- (4) the anniversary of the election and consecration of a bishop,
- (5) an Ordination,¹⁴
- (6) the blessing of an abbot,*
- (7) the blessing of an abbess,*
- (8) the blessing and consecration of virgins,*
- (9) the blessing of a cemetery,*
- (10) the reconciliation of a church and cemetery,*
- (11) a marriage.¹⁵
- (12) for the propagation of the faith,
- (13) against the heathen,¹⁶
- (14) for the removal of schism,
- (15) in time of war,
- (16) for peace,
- (17) in time of pestilence (epidemic).
- (18) to ask the grace of the Holy Spirit,*
- (19) for the forgiveness of sins,
- (20) for pilgrims and travellers,
- (21) for the sick,
- (22) for the grace of a happy death,
- (23) for any necessity,
- (24) in thanksgiving.*

4. In general a votive Mass may be (a) in honour of (i) a mystery or Divine Person, (ii) our Blessed Lady, (iii) an angel or saint, or (b) for some special need or intention (*i.e.*, the second series of votive Masses in the Missal).

5. While votive Masses may be — in regard to their extrinsic or external solemnity — solemn (high), sung, or low, according to their

¹² Only a rubric — not the formulary of a Mass — is given under this title.

¹³ Only the prayers and a proper *Hanc igitur* are given.

¹⁴ For this Mass, and those below marked *, only the prayers are given.

¹⁵ This Mass contains the Nuptial Blessing.

¹⁶ This Mass was used against the Turks, who threatened Europe after the fall of Constantinople (1453).

*intrinsic solemnity*¹⁷ votive Masses are classified as:

(a) *Solemn, i.e.*, a high (or, at least, a sung) votive Mass, celebrated — by the order, or with the consent of, the Ordinary — for some grave public cause;¹⁸

(b) *Privileged, i.e.*, certain votive Masses (high, sung, or low) which are prescribed or permitted — for reasons approved by the Holy See — by the rubrics, on certain occasions, and have certain liturgical privileges;

(c) *Private, i.e.*, a votive Mass (high, sung, or low) celebrated for a cause which is not public and grave.

(3°) Masses Which May Be Celebrated As Votive:

Not every Mass may be celebrated as a votive Mass —

1. In regard to *the Divine Persons* only those Masses may be celebrated as votive for which express permission is given, either (a) because the Mass is found among the votive Masses in the Missal, *i.e.*, the Masses of the Blessed Trinity, the Holy Ghost, the Blessed Sacrament, Christ the High and Eternal Priest, the Holy Cross and the Passion; or (b) in the body of the Missal, in the Mass of the feast,¹⁹ directions are given as to how the Mass should be celebrated as a votive Mass, after Septuagesima or in Paschaltide, *i.e.*, the Masses of the feasts of the Holy Name, the Holy Family, the Sacred Heart,²⁰ the Precious Blood, and Christ-King.

2. In certain places where the Masses of the Eucharistic Heart, the Most Holy Redeemer, or the Instruments of the Passion,²¹ are allowed, these Masses of our Lord may be celebrated as votive Masses (only, however, in the place where the feast is permitted).

VOTIVE MASSES OF OUR BLESSED LADY

3. There is one *common* votive Mass of our Lady, *i.e.*, any one of the five Masses headed "*Missae de Sancta Maria in Sabbato*" (which are to be found at the end of the *Commune Sanctorum*) may, according to the season, be used as a votive Mass of the Blessed Virgin.²²

4. In addition there are two — and, apart from indult,²³ only two —

¹⁷ In regard to *the reason* for which they are celebrated, whether it is grave and public, or not grave and private.

¹⁸ Care must be taken when reading the rubrics, or books on rubrics, not to confuse a "solemn" Mass in this sense, with a votive Mass which is "solemn" in the way that it is celebrated, *i.e.*, a high Mass. For a "high" votive Mass might be

nonsolemn, *i.e.*, a "private" votive Mass (cf. p. 112).

¹⁹ Ordinarily, after the Gradual.

²⁰ This Mass has a special Offertory and Communion verse for use in Paschaltide.

²¹ These Masses are given at the end of the Missal among the "*Missae Pro Aliquibus Locis*."

²² Rubric at the beginning of these Masses; S.R.C. 3922¹.

proper Masses of our Lady that may be used as votive Masses, *i.e.*, those of the Immaculate Conception and the Seven Sorrows.²⁴

VOTIVE MASSES OF THE ANGELS

5. There is a common votive Mass, entitled "*Missa de Angelis*," given in the first series of votive Masses, and, as a conventual Mass, assigned to Tuesday. In addition, the proper Mass of S. Michael (Sept. 29),²⁵ of S. Gabriel (Mar. 24), of S. Raphael (Oct. 24), and of the Guardian Angels (Oct. 2), may be used as a votive Mass.²⁶

VOTIVE MASSES OF THE SAINTS

6. A votive Mass may be said in honour of any canonized saint whose name is inscribed in the Roman Martyrology,²⁷ or in the approved supplements of this book, or in the calendar approved by the Holy See for any diocese or Religious Order or Congregation.²⁸

7. Among the first series of votive Masses in the Missal a *special* votive Mass is assigned to S. Joseph, to SS. Peter and Paul (together), and to all the Apostles.²⁹ In addition, in the *Proprium Sanctorum* there is a special votive Mass given, after June 29, for S. Peter alone; after June 30 for S. Paul alone; and after the festal Mass of November 1, a votive Mass of All Saints.

8. In selecting the formulary of the Mass to be said as a votive Mass in honour of any saint, the following rules must be observed:

(a) If the saint has a *proper* votive Mass, this (and not the Mass of his feast) must be used, *e.g.*, for S. Joseph the votive Mass given in the first series of votive Masses must be said, and not the Mass of March 19, or of S. Joseph as Patron of the Universal Church;

²³ In certain dioceses or Orders (Congregations) some other proper Masses are allowed to be celebrated as votive Masses. All the Masses of our Lady which are given in the "*Missae pro Aliquibus Locis*" — except that of the Expectation of the Birth of our Lord (Dec. 18) — may be used as votives, *but only in the places where the festal Mass is permitted*.

²⁴ Rubric at the end of the first series of votive Masses, and rubrics *in loco*. In the Mass of the Seven Sorrows in Passion week, a direction is given about the votive Mass, and a special prayer is assigned.

²⁵ For Paschaltide the Mass of May 8, the Apparition of S. Michael, is to be used (rubric at end of Mass of Sept. 29).

²⁶ Rubric in each Mass (after the Gradual).

²⁷ Rubric at the end of the first series of votive Masses.

²⁸ A votive Mass of a saint found *only* in a local (or Religious) calendar is allowed only where this calendar is followed.

²⁹ With proper parts to be used in Paschaltide. A rubric at the end of this Mass orders it to be used, with a proper prayer, for any one Apostle for whom a proper Mass is not given in the Missal (*e.g.*, for S. Philip, if a votive Mass of him alone is desired; his feast is celebrated with S. James, May 1).

(b) Otherwise the Mass of the feast³⁰ — with certain minor³¹ modifications, if necessary (see *infra*) — is to be chosen;

(c) Otherwise, *i.e.*, if the saint has no proper Mass (or has one only in a particular calendar which is not that of the Celebrant), the votive Mass is to be taken from the Common,³² with attention to necessary modifications according to the category of the saint (martyr, confessor, virgin, etc.), and the season in which the Mass is said (*e.g.*, Paschaltide);

(d) If the festal Mass of a saint has only certain parts proper, *e.g.*, the prayers or Epistle, these are retained for the votive Mass;

(e) If a votive Mass in honour of more *than one saint together* (whose feasts are not celebrated together) is to be said, then (i) if the saints belong to the same category, the Mass will be the Common of that category (*e.g.*, of martyrs, or of confessor-bishops), with the prayers in the plural; (ii) if the saints are of different categories (*e.g.*, one is a martyr, the other a confessor), then the Mass may be chosen from the common of the most important saint, or (always) from the common of several martyrs, and the names of the saints inserted in the prayers, but without the words *martyris*, *confessoris*, etc.³³ Or a Mass from the Common of the most important of the saints, or from the Common of many martyrs, may be chosen, and prayers which suit all classes of saints used, as in the Mass of S. Callixtus (Oct. 14).

(4°) Modifications in the Formulary of the Mass:

That the formulary of a proper festal Mass of a saint, or one from the Common, may be suitable for the celebration of a votive Mass, certain minor modifications have sometimes to be made:

(A) Because of the wording of the Mass;³⁴

(B) Because of the season in which it is celebrated.

Thus (A) (i) the Introit *Gaudeamus*, on, *e.g.*, the Feast of S. Agatha

³⁰ The "*Missae pro Aliquibus Locis*," or proper to any particular diocese or Order, may be used as votive Masses only in the place where the proper festal Mass of the saint is permitted, *e.g.*, a priest desiring to say a votive Mass of S. Stanislaus Kostka must choose a Mass from the Common, unless he has the right to use, for the feast of the saint, the proper Mass given in "*Missae pro Aliquibus Locis*."

³¹ If the formulary of the proper Mass would require extensive changes to make it suitable as a votive Mass, a Mass from the Common should be selected.

³² Rubric at the end of the first series of votive Masses (cf. S.R.C. 2340). If more than one Common is available, *e.g.*, in the case of a confessor not a bishop, the celebrant may choose whichever one he considers most suitable to the saint in question, taking account of, *e.g.*, the Gospel used in the Office of the saint, etc.

³³ Cf. the Mass assigned in the Missal for SS. Nazarius and others on July 28.

³⁴ S.R.C. 2427²; 3922³ (and cf. 3138, 3539¹).

or S. Anne, is replaced by the Introit from the correct Common (*i.e.*, *Loquebar* in the case of S. Agatha, *Cognovi* for S. Anne);³⁵ (ii) such words as *natalitia*, *solemnitas*, *festivitas* are replaced by *commemoratio* or *memoria*; (iii) words like *annua*, *hodierna die*, *solemni cultu* are omitted.³⁶

(B) (i) *From Septuagesima to Easter*: (a) if an *Alleluia* be found at the end of the Introit, Offertory verse, or Communion verse, it is to be omitted; (b) the *Alleluia* verse after the Gradual is to be replaced by a Tract;³⁷ (ii) *In Paschaltide*: (a) *Alleluia* is added twice at the end of the Introit, and once at the end of the Offertory and Communion verses; (b) the Gradual is replaced by the extra *Alleluia* verse;³⁸ (c) for martyrs, there is a special Mass for Paschaltide in the Common (this should be chosen when the Mass of the saint — which, as a festal Mass, occurs outside Paschaltide — is said as a votive, but the proper prayers, Epistle, etc., if they occur in the festal Mass, should be retained).³⁹

(5°) Masses Which May Not Be Celebrated As Votive:

Having explained what Masses may be said as votive Masses, it will be helpful to indicate what Masses are *not* allowed as votive Masses:

(1) Masses *de tempore* (*i.e.*, of the Sunday or weekday, including vigils);

(2) The Masses of the greater feasts of our Lord — *i.e.*, Christmas,⁴⁰ Circumcision, Epiphany, Easter, Ascension, and the Transfiguration — which are regarded as suitable only for the days or seasons at which they occur (cf. S.R.C. May 16, 1939 — ad VI);

(3) The *proper* (festal) Mass of a Divine Person (mystery) or saint is not allowed as a votive Mass, if that Person or saint has a special

³⁵ Cf. Rubric of July 26. Sometimes an alternative is suggested in the Missal on the feast day, *e.g.*, on May 12, Nov. 14. Other modifications for a votive Mass are often found in modern Missals in the Mass of the feast, generally after the Gradual; or, for saints whose feasts occur in Paschaltide, at the end of the Mass. In modern Missals also, for certain saints whose feasts are normally commemorated only (because of the permanent occurrence, on the same date, of another feast of higher rite), after the Mass of the chief saint of the date, a direction is given as to the formulary to use, if the entire Mass of the subordinate saint should be said, *e.g.*, on Dec. 4, Jan. 14, May 3. This

direction is to be followed also if a *votive* Mass of this saint is to be celebrated.

³⁶ Cf., *e.g.*, rubric of the feast of the Precious Blood (July 1).

³⁷ This will be taken from the Common, if none is found in the Proper Mass.

³⁸ *Ibid.*

³⁹ Conversely, if the feast occurs in Paschaltide, and the votive Mass is said outside that season, the votive Mass will be said from the Common outside Paschaltide (retaining the proper prayers, etc., from the festal Mass).

⁴⁰ A rubric at the end of the third Mass of Christmas Day deals with the celebration of a (solemn) votive Mass of our Lord from Dec. 26 to Jan. 4.

votive assigned for him (e.g., the Holy Ghost, S. Joseph; cf. S.R.C. 3764⁹).

(4) None of the Masses proper to feasts or titles of our Lady (except the Immaculate Conception⁴¹ and the Seven Sorrows⁴²) may be celebrated as a votive Mass,⁴³ e.g., the Mass of the Assumption or of our Lady of Mount Carmel. If it is desired to say a votive Mass in honour of, say, the Assumption, the common votive Mass of our Lady — the formulary assigned to the particular season — must be used, with the intention of honouring the Assumption (cf. S.R.C. May 16, 1939 — ad VI). Furthermore (a) it is not permitted to say a votive Mass of B.V.M. on a day when one of her feasts is being celebrated, nor during the octave (even simple) of one of her feasts;⁴⁴ in such a case the Mass of the feast, or octave, is to be said, and *more festivo* (not *more votivo*), i.e., with *Gloria*⁴⁵ and Creed.⁴⁶ (b) On the vigil of the Assumption, or of the Immaculate Conception, the only Mass of *our Lady* that may be said is the vigil Mass.⁴⁷

(5) Similarly, a votive Mass of a saint may not be said on the vigil, nor within the octave (even simple), of his feast. The Mass of the vigil or octave must be said, and the latter *more festivo*. Hence, for a saint who has a special votive Mass (e.g., S. Joseph), within the octave of his feast it may not be used; the formulary of the festal Mass must be selected.

(6) Apart from an Apostolic indult, the Mass of a Beatus may not be celebrated as a votive Mass, even when the celebration of his feast is authorized for a diocese or Religious Order or Congregation.⁴⁸

(7) The Masses on the day of the creation and coronation of the Pope, and their anniversaries, or for the anniversary of the election (or translation) and consecration of a bishop, may not be celebrated as private (i.e., low) votive Masses.⁴⁹

(8) Any votive Mass (except the Mass on the day of the dedication of a church, or the consecration of an altar, or for the blessing of the

⁴¹ When *solemnitate* in the Secret is changed into *commemoratio*.

⁴² The changes to be made for the votive Mass are indicated in the Mass of the Passiontide feast.

⁴³ Cf. S.R.C. 2417⁹, 3605⁵, 3924².

⁴⁴ S.R.C. 2542², 2683¹. On this principle on a day when the Office is the Saturday Office of B.V.M., the votive Mass of Dec. 8, or of the Sorrows, may not be said; the *Missa de Sancta Maria in Sabbato* must be used.

⁴⁵ S.R.C. 3922³.

⁴⁶ Without the Creed in the case of a simple octave (because a Mass of simple rite does not admit the Creed — *Addit.* VII, 3; cf. S.R.C. 3922³, 4325²).

⁴⁷ S.R.C. 2961, 3858², 3922⁵, 4055¹.

⁴⁸ Cf. C.J.C. 1277, § 2; S.R.C. 942, 1130², 1568¹.

⁴⁹ *Addit.* II, 4, 5; rubric at the end of the first series of votive Masses; S.R.C. 3824³.

foundation stone of a church, or for the solemn blessing of a church) is forbidden (a) in a church in which the Conventual Mass has to be celebrated and there is no other priest to celebrate it, (b) on February 2, if the blessing of candles takes place, or on the Greater and Lesser Litanies, if the procession is held, in churches which have only one Mass.⁵⁰

(6°) The Liturgical Colour for a Votive Mass:

1. In general, a votive Mass of a mystery or of a saint will be celebrated in vestments of the same colour as the corresponding festal Mass (except the votive Mass of the Holy Innocents, the colour of which is red).¹ The colour for the new votive Mass of Christ, High and Eternal Priest — for which there is not a corresponding festal Mass — is white.²

2. For the votive Masses "*ad diversa*," the second series in the Missal, *white* is used on the anniversary days of the Pope (election and crowning) and bishop (election, translation, consecration), and for a nuptial Mass;³ *red* is used for the votive Mass of the election of a Pope;⁴ and *violet* for all other votive Masses,⁵ including that of the Passion,⁶ and that for the propagation of the faith.⁷

3. For the altar-frontal and the conopaeum of the tabernacle,⁸ for a private votive Mass, the colour of the Office of the day is retained;⁹ but for a solemn votive Mass, the colour of the Mass should be used.

(7°) The Chant for a Votive Mass:

The solemn or festal chant¹⁰ is used for a solemn votive Mass (*pro re gravi et simul publica causa*), and for certain privileged votive Masses which are celebrated "*ad instar Missae sollemn*."¹¹ The ferial chant is used in all other votive Masses, even if they are solemnly sung, i.e., with a deacon and subdeacon.

(8°) The Variable Parts of a Votive Mass:

(a) The psalm *Judica*, or the *Gloria Patri* (e.g., in the Introit), are

⁵⁰ *Addit.* II, 11.

¹ R.G. XVIII, 2, 3.

² S.R.C., Nov. 25, 1936.

³ R.G. XVIII, 2.

⁴ *Ibid.*, 3.

⁵ *Ibid.*, 5.

⁶ S.R.C. 3922⁴.

⁷ S.R.C. 4146, 4379.

⁸ When the colour is changed, and white is not used permanently.

⁹ Should a private votive Mass, however, be celebrated solemnly (i.e., be a

High Mass — see note 18, p. 68), it is becoming to have the colour of the frontal and conopaeum the same as that of the vestments.

¹⁰ See Vol. III, pp. 554 *sqq.*

¹¹ The Masses which are treated of in *Addit.* II, 4, 5, 7, 8, 9 and IV, 1, 2; and also the annual Mass for the propagation of the faith, the Mass of the Sacred Heart on the first Friday of the month, and (by analogy) the Mass of Christ, High and Eternal Priest, on the first Thursday.

not omitted in a *votive* Mass in Passiontide.¹² (b) The Sequence is never said in a votive Mass,¹³ e.g., in the Mass of the Blessed Sacrament or of the Seven Sorrows. (c) The Preface, when there is none proper to the votive Mass, is chosen according to the general rules¹⁴ (p. 202). (d) If a solemn votive Mass be celebrated within an octave having a proper *Communicantes* or *Hanc igitur* this is used,¹⁵ even if the octave is not commemorated or its Preface is not sung.¹⁶ (e) The general rule about the dismissal is followed, i.e., *Ite, Missa est* is said when the Gloria has been said; otherwise *Benedicamus Domino*. (f) The recitation of a proper last Gospel at the end of Mass is regulated by the general rules (pp. 207 sqq.).

II. SOLEMN VOTIVE MASSES¹⁷

(1°) Definition:

1. A solemn votive Mass is one celebrated with extrinsic solemnity (i.e., a solemn Mass, or at least a sung one, in presence of a large gathering), for a grave and, at the same time, public reason, by order, or with the permission, of the Ordinary of the place.¹⁸
2. As a votive Mass is a departure from the rule that, as far as possible, the Mass is to be in conformity with the Office of the day,¹⁹ and as a solemn votive Mass has certain liturgical privileges, it is allowed — apart from Apostolic indult — only when *all three conditions* mentioned in the definition are *fulfilled together*.
3. A cause is "grave" when there is question of obtaining an important benefit, spiritual or temporal. It is "public" when it concerns, not private individuals or families, but some community (when it affects the greater part of that community), not only a country, diocese, or parish, but even a smaller body, such as a Religious community or a college.²⁰ From decisions of the S.R.C., and from the teaching of rubricists, it is possible to learn what reasons are considered "grave and public," and what reasons are not. Thus the need of rain or fine weather for the harvest; the maintenance or restoration of peace; preservation from, or the cessation of, an epidemic, a famine, a flood; the restoration of the health of

¹² The omission concerns only Masses *de tempore*.

¹³ Cf. S.R.C. 1490², 2550² and rubric in Mass of Seven Sorrows.

¹⁴ There is an exception for sung votive Masses in churches where there is a Conventual, or another sung Mass, in the same church (*Addit.* V, 4; see p. 134).

¹⁵ Cf. S.R.C. 3922³.

¹⁶ S.R.C. 1265³, 1333³, 3922².

¹⁷ *Addit.* II, 3; S.R.C. 3922².

¹⁸ *Ibid.*

¹⁹ R.G. introduction, and IV, 3.

²⁰ Cf. S.R.C. 3009⁶, 3804⁷.

the Pope, the bishop, or the head of the State;²¹ public thanksgiving for some public benefit; even the opening of a parish mission, the election of a Religious superior by a general or provincial council,²² the opening of the scholastic year in a college,²³ are considered "grave and public causes." On the other hand, the election of an abbess,²⁴ the clothing or profession of a Religious,²⁵ the installation of a parish priest, a first Mass, a jubilee (even a "golden" one), a marriage,²⁶ a ceremonial First Communion, Exposition of the Blessed Sacrament²⁷ (except for the Forty Hours' Prayer), a procession of the Blessed Sacrament,²⁸ or other solemn procession, a novena, the feast of the Titular of a confraternity,²⁹ are *not* considered "grave and public" causes. In doubt about the sufficiency of the cause the Ordinary of the place is to decide.³⁰

4. That a votive Mass may have the special liturgical privileges of a solemn votive Mass it must be a High Mass, or at least a sung one, and there must be a large gathering³¹ of those for whom the Mass is intended.

5. There must also be the order, or the permission, of the Ordinary of the place, i.e., of the Bishop or his vicar general (or of the Vicar Capitular) — a Religious superior or a parish priest has no authority to give the permission — and this permission must be obtained *for each occasion*.³²

(2°) When Is a Solemn Votive Mass Permitted?

6. A solemn votive Mass is permitted on all days, except:

- (a) Sundays of the first class (i.e., the first of Advent, the Sundays from the first of Lent to Low Sunday, inclusive, and Whit Sunday);
- (b) Privileged vigils of the first class (i.e., the vigils of Christmas and Pentecost);
- (c) Privileged ferias (Ash Wednesday and the first three days of Holy Week);
- (d) Doubles of the first class (even secondary or local ones);
- (e) All Souls' Day.³³

7. A solemn votive Mass is also excluded:³⁴

- (a) In a cathedral, collegiate, or conventual church, when the obliga-

²¹ Cf. S.R.C. 3922².

²² S.R.C. 3009⁶.

²³ S.R.C. 3804⁷.

²⁴ Cf. S.R.C. 2184⁵.

²⁵ Cf. S.R.C. 1714⁵.

²⁶ Cf. S.R.C. 2582.

²⁷ Cf. S.R.C. 2814³.

²⁸ Cf. S.R.C. 954, 2552⁴.

²⁹ S.R.C. 2769³.

³⁰ Cf. S.R.C. 3804⁷.

³¹ *Addit.* II, 3 and S.R.C. 2769³, 3922².

³² The Ordinary may not give a general permission. *Addit.* II, 3; S.R.C. 3575⁹, 3804⁷.

³³ *Addit.* II, 3.

³⁴ *Addit.* II, 11.

tion of celebrating the Conventual Mass cannot be carried out if the votive Mass be celebrated;

(b) On February 2 (if the candles are blessed), and on the Greater and Lesser Litanies (if the procession is held), in a church in which only one Mass is celebrated.

8. In all these cases (under 6 and 7) in the *sung* Mass, even a Conventual one, of the day, to the prayers of the Mass of the day are added, *under one conclusion*, the prayers (collect, secret, and postcommunion) of the impeded votive Mass;³⁵ and in this *sung* Mass of the day, *only* the commemorations which are suitable for a solemn votive Mass (see § 12 (b) *infra*) are to be made.³⁶

9. A solemn votive Mass is not allowed on a day on which occurs the Office, or a commemoration, or the vigil, or the day within an octave (even a simple one),³⁷ of an *identical*³⁸ mystery of our Lord, or of the same saint of whom the votive Mass would be sung. In such a case, instead of the votive Mass, the Mass of the feast, vigil, or octave must be sung; and no prayers from the votive Mass may be added — because of the identity of mystery. Only the commemorations suitable to a solemn votive Mass (§ 12 (b) *infra*) are made in these circumstances.³⁹

Examples: (i) the solemn Mass of the Blessed Eucharist for the Forty Hours' Prayer may not be sung within the octave of the Feast of the Sacred Heart — the Mass of the Sacred Heart must be celebrated — but may be sung on the Feast of the Transfiguration; (ii) a votive Mass of our Lady may not be sung within the octave of the Assumption, the Mass of the Assumption must be celebrated, but, in such a case, only the commemorations proper to a solemn votive Mass (§ 12 (b) *infra*) will be made.

10. When a solemn votive Mass is impeded, but is commemorated in the Mass of the day, then: (a) the Creed will be sung in the Mass of the day, because of the commemoration of the impeded solemn votive Mass;⁴⁰ (b) the Preface will be that proper to the votive Mass (when

³⁵ *Addit.* V, 3. Provided it is not a day on which such a commemoration is expressly excluded (see § 11 *infra*).

³⁶ *Addit.* II, 3. Hence, even when a solemn votive Mass is not permitted it affects the Liturgy of the day in two particulars.

³⁷ Note that while a *simple* octave is not even commemorated during the octave (but only on the octave day), yet it sometimes affects the occurring Liturgy.

³⁸ Mysteries of our Lord which are liturgically regarded as *identical* — for all are regarded as mysteries of the Passion — are the Blessed Eucharist, the Passion, the Holy Cross, the Most Holy Redeemer, the Sacred Heart (the Eucharistic Heart), the Precious Blood (S.R.C. 3924).

³⁹ *Addit.* II, 3.

⁴⁰ Unless the rite of the Mass be simple only — e.g., Ash Wednesday — which does not admit of the Creed. *Addit.* VII, 3.

it has one), if the Mass of the day does itself not have a proper Preface;⁴¹ (c) the last Gospel will be that of the impeded votive Mass, unless there is a commemoration made of a Sunday, or of a feria of Lent or Quarter Tense, or of Rogation Monday, or of the vigil or octave-day of the Epiphany, or of a day within the privileged octaves of the first order. If such a commemoration be made, the last Gospel will be that of the commemoration, instead of that of the impeded votive Mass. (*Addit.* IX, 1, 3.)

11. An impeded votive Mass may not be in any way commemorated on:

(a) All Souls' Day;

(b) A primary double feast of the first class of the Lord, celebrated in the Universal Church (*i.e.*, Christmas, Epiphany, Easter Sunday — with the three preceding and two subsequent days — Ascension, Pentecost — with the two subsequent days — Trinity Sunday, Corpus Christi, Sacred Heart, Christ-King), except the Monday and Tuesday of Easter and Whit weeks (*Addit.* V, 3).

(3°) The Rite of a Solemn Votive Mass:

12. A solemn votive Mass is of double rite; it has almost the liturgical standing of a double of the first class.⁴² The Celebrant uses the solemn tone⁴³ for the prayers, Preface, and *Pater noster*, and the organ may be played (even when otherwise it would not be allowed).⁴⁴ In such a Mass:

(a) The *Gloria in excelsis* is sung (except the Mass be celebrated in violet vestments, e.g., the Mass for peace, for the sick).

(b) Only the following occurring Offices are commemorated:⁴⁵ (i) a double of the second class, (ii) a Sunday (even anticipated), (iii) (before the commemoration of a minor Sunday or of the vigil of the Epiphany) any feast of the Lord, (iv) a greater feria,⁴⁶ (v) Rogations, (vi) the vigil of the Epiphany, (vii) a privileged octave.⁴⁷ All other occurring commemorations are omitted⁴⁸ but an *oratio imperata*, if *pro re gravi*, is sung.⁴⁹

(c) A Sequence (Prose) is not sung in a votive Mass.⁵⁰

(d) The Creed is always sung,¹ because of the solemnity of the Mass.

⁴¹ Cf. S.R.C. 4380¹, 4382.

⁴² For the colour of the vestments and of the antependium and conopaeum, see pp. 73.

⁴³ *Addit.* X, 2; cf. Vol. III, p. 554.

⁴⁴ Vol. III, p. 548.

⁴⁵ *Addit.* V, 3.

⁴⁶ See p. 50.

⁴⁷ See p. 50.

⁴⁸ *Addit.* V, 3. If, however, there is a Conventual Mass or another *sung* Mass the same day in the same church, then in the solemn votive Mass *all* commemorations are omitted (*Addit.* V, 4); and the last Gospel will be that of S. John.

⁴⁹ *Addit.* VI, 4.

⁵⁰ Cf. *Addit.* VII, 2.

¹ *Addit.* VII, 3.

(e) The Preface will be that proper to the Mass, otherwise that proper to the first occurring commemoration, otherwise that of a privileged octave, otherwise that of the season, otherwise the common Preface.²

(f) Should the Mass occur within an octave having a proper *Communicantes* or *Hanc igitur* this is said,³ even if the octave be not commemorated nor its Preface said.⁴

(g) The last Gospel will be that of S. John, unless there is a commemoration made of a Sunday (even anticipated, or postponed with the Office),⁵ or a feria of Lent or Quarter Tense, or of Rogation Monday, or of a day within a privileged octave of the first order,⁶ or of the vigil or octave-day of the Epiphany, or of a double of the second class, which has a strictly proper Gospel. If such a commemoration has a strictly proper Gospel, this will be read at the end of the votive Mass.⁷

(4°) Votive Mass for a Special Intention:

13. If a votive Mass be celebrated for some special need, for which a proper Mass is not provided among the *Missae Votivae ad Diversa* in the Missal, the formulary to be used is the *Missa pro quacumque necessitate*. To the prayers of this Mass are then added, *under one conclusion*, the prayers (collect, secret, postcommunion) for the special intention, if such are to be found among the *Orationes Diversae* in the Missal⁸ (e.g., the prayers for fine weather).

(5°) Votive Mass of Thanksgiving:

14. For this the votive Mass of the Most Holy Trinity, or of the Holy Ghost, or of our Lady, or the Mass of any saint that may be said as a votive Mass,⁹ may be chosen. To the prayers of the Mass chosen are added, *under one conclusion*, the three special prayers of thanksgiving (collect, secret, postcommunion) which are given in the Missal at the end of the votive Masses¹⁰ (immediately before *Orationes Diversae*).

III. PRIVILEGED VOTIVE MASSES¹¹

(1°) In General:

1. The privileged votive Masses are certain votive Masses permitted by the Holy See, or prescribed by the rubrics, not for a grave and public

² According to the general rules for the selection of the Preface (p. 202).

³ Cf. S.R.C. 3922³.

⁴ S.R.C. 1265³, 1333³.

⁵ See p. 113, n. 10. ⁶ See p. 50.

⁷ *Addit.* IX (see pp. 207 sqq.).

⁸ S.R.C. 3605⁴, 3922².

⁹ See p. 68.

¹⁰ Rubric before these prayers.

¹¹ *Addit.* II, 2, 4-9; IV, 1-4.

cause,¹² but for an appropriate reason approved by the Holy See, and endowed with certain liturgical privileges.

2. These Masses resemble a solemn votive Mass — they are permitted when a private votive Mass is not, and they follow the rite of a solemn votive Mass¹³ (e.g., they have the Creed) — and so they are described as votive Masses celebrated “*ad instar Missae votivae sollemnīs pro re gravi et simul publica causa.*”

3. Some of these privileged votive Masses are allowed only when they are solemn¹⁴ Masses, or at least sung, e.g., the Mass for the anniversary of the election or consecration of the bishop, the Mass for the Forty Hours' Prayer;¹⁵ others may be celebrated as low Masses, e.g., the votive Mass of the Sacred Heart on the First Friday of the month.

4. Most of these privileged votive Masses are treated of in the general rubrics of the Missal;¹⁶ others are dealt with outside the Missal, e.g., the Masses for the Forty Hours' Prayer in the Clementine Instruction, those for the First Friday, or First Thursday of the month, in decrees of S.R.C.

5. Some privileged votive Masses are prescribed by the rubrics, or by a decree of S.R.C., or by command of the Ordinary; others are permitted by the rubrics, S.R.C., or Ordinary, and are in no way of obligation. Of the privileged votive Masses which are dealt with here (pp. 79-112) numbers 2° to 5°, 10°¹⁷ and 11° are prescribed, and so if they are impeded, their prayers *should* be added under one conclusion to the prayers of the Mass of the day. Numbers 6° to 9° and 12° to 16°, are optional, and so on days when the votive Mass is not permitted, its prayers *may* be added, under one conclusion, to the prayers of the impeding Mass.

(2°) Mass on the Anniversary of the Election and Consecration of the Bishop:¹⁸

1. Each year on the anniversary day of the election (or the translation), and of the consecration, of the Bishop — or of an Apostolic Administrator, if he is permanently constituted (cf. C.J.C. 315) — it is becoming¹⁹ to sing, in the cathedral and in the collegiate churches of the diocese, in addition to the Conventual Mass of the day, one solemn Mass of the anniversary.²⁰

¹² Like a solemn votive Mass (cf. p. 74).

¹³ Except the Mass for the newly wed.

¹⁴ See p. 68, note 18.

¹⁵ Which, apart from indult, must be a solemn Mass (*Instructio Clementina*; cf. S.R.C. 4268¹).

¹⁶ *Addit.* II, 2, 4-9; IV, 1-4.

¹⁷ This Mass is of obligation — when permitted — granted that the Nuptial Blessing is desired.

¹⁸ *Addit.* II, 5, 6.

¹⁹ C.E. II, xxxv, 1. This Mass may be prescribed by the Bishop.

²⁰ *Addit.* II, 5; rubric before this Mass among the votive Masses.

2. In determining the date of the anniversary: (a) For a bishop elected (or translated) in Secret Consistory, the date will be that of the Consistory;²¹ for one elected (or translated) preceding the Consistory at which the election is published, the date will be that of the dispatch of the Apostolic Letters (Bull or Brief) of nomination;²²

(b) For a coadjutor bishop, *with right of succession*, the date is fixed by the date of the Apostolic Letters nominating him as coadjutor, and not by the date on which he actually succeeds to the See;²³

(c) For a bishop who becomes an archbishop in virtue of his see being raised to archiepiscopal rank, the date is fixed according to the date of this elevation of the diocese;²⁴

(d) The date of the anniversary of the consecration of a bishop is the *date of the month* on which he was actually consecrated,²⁵ not the feast (should it be a movable one) on which the event took place.

3. Both the anniversary of the Bishop's election and consecration are celebrated, because on the former he received the jurisdiction, on the latter the plenitude of the priesthood, that constitute his full episcopal authority.

4. While a prayer for the Bishop on the anniversary of his election and consecration is obligatory at all Masses²⁶ in his diocese, the votive Mass may be prescribed only in the cathedral and in collegiate churches. It is not of obligation in conventual or other churches of the diocese,²⁷ but may be celebrated there provided it is *sung*, and provided the day be one on which a *sung* votive Mass may be celebrated.²⁸ It is *not* permitted to celebrate this votive Mass as a low Mass.²⁹

DAYS ON WHICH THIS MASS IS PERMITTED:

5. This anniversary Mass is permitted on any day on which a solemn votive Mass *pro re gravi* is permitted,³⁰ *i.e.*, it is excluded only on Sundays or feasts of the first class, privileged ferias, privileged vigils of the first class (*i.e.*, the vigils of Christmas and Pentecost), and on All Souls' Day.

6. If the Mass be *permanently* impeded in *all* the diocese by the

²¹ Cf. S.R.C. 2672³.

²² S.R.C. 4254, 4255.

²³ S.R.C. 3440³, 4254.

²⁴ S.R.C. 4258.

²⁵ S.R.C. 2815¹.

²⁶ See p. 186.

²⁷ S.R.C. 2168, 3792³.

²⁸ See p. 113. If the Mass is not sung, the prayer for the Bishop must be sung

in all Conventual or sung Masses in all churches (even of Regulars) in the diocese, provided it is not a day which excludes such commemoration (see § 7) — *Addit.* II, 5.

²⁹ *Addit.* II, 5; rubric at end of first series of votive Masses in the Missal.

³⁰ See p. 75.

occurrence, on the same date, of one of the above Offices (*e.g.*, the Titular of the cathedral), or of the anniversary of the election or coronation of the Pope, it is to be fixed on the *nearest* day which is free in the diocesan calendar from an Office that impedes the Mass of the anniversary.³¹

7. But if the Mass be *accidentally* impeded throughout the diocese, or permanently impeded in a particular church only (because, *e.g.*, of the occurrence of the Titular feast of that church), the Mass of the day is sung, and to its prayers, *under one conclusion*,³² are to be added (if the votive Mass had been ordered by the Bishop) the prayers of the anniversary Mass. This commemoration is not, however, permitted³³ on primary doubles of the first class of the Lord celebrated in the Universal Church³⁴ (except the Monday and Tuesday of Easter and Whit weeks), nor on All Souls' Day.

THE RITE OF THE MASS:

8. This Mass (*Sacerdotes tui*, among the votive Masses) is celebrated after None.³⁵ The colour is white; the *Gloria* and Creed are sung. All commemorations are omitted.³⁶ In the prayers the names of the Bishop and of the diocese are mentioned.³⁷ The Preface is always the common one,³⁸ and the last Gospel that of S. John.

(3°) Mass at the Consecration of a Church:³⁹

1. A church may be dedicated (or consecrated) on any day, but it is more becoming to choose a Sunday or a holyday of obligation.⁴⁰

2. On the day of the consecration — even if the Office of the Dedication is impeded by an Office of higher standing — a solemn Mass of the Dedication is celebrated in the same way ("*ad modum*") as a solemn votive Mass *pro re gravi*.

3. To the prayers (collect, secret, postcommunion) of this are added, *under one conclusion*, the prayers of the mystery or saint in whose honour the church is consecrated, *i.e.*, the Titular.

4. This Mass is even more privileged than a solemn votive Mass;⁴¹

³¹ *Addit.* II, 6; S.R.C. 3132.

³² Because they are the commemoration of an impeded votive Mass.

³³ *Addit.* II, 5; V, 3.

³⁴ See p. 77.

³⁵ S.R.C. 2528³.

³⁶ Because it is supposed that the Conventual Mass has already been sung and the commemorations made in it (*Addit.* V, 3, 4).

³⁷ Should the Bishop himself celebrate the Mass, he says, "*me indignum famulum*

tuum, quem huic ecclesiae N. praeesse voluisti."

³⁸ Cf. *Addit.* V, 4.

³⁹ *Addit.* II, 7.

⁴⁰ C.J.C. 1166, § 1.

⁴¹ It is not excluded (as a solemn votive is) by the fact that the Conventual Mass has to be said and another celebrant is not available, nor on Feb. 2, nor on the Greater or Lesser Litanies, even if there is only one Mass (*Addit.* II, 11).

it is excluded only on primary double feasts of the first class of the Lord, celebrated in the Universal Church,⁴² and on Palm Sunday.

5. On the days on which this Mass is excluded, a commemoration of the Dedication is *always*⁴³ to be made, by adding to the prayers of the Mass of the day, both *under one conclusion*, the prayers of the Dedication and those of the Titular.⁴⁴ There will be no other commemorations in such a case, since, ordinarily, all commemorations are excluded on primary feasts of the Lord celebrated in the Universal Church.⁴⁵

THE RITE OF THIS MASS:

6. The Mass will be that of the Common of the Dedication of a church; the prayers being those given *in the second place*.⁴⁶ The *Gloria* and Creed are sung. The prayers of the Titular⁴⁷ are added under one conclusion to those of the Mass. If there are two or more Titulars, of equal standing, who have separate prayers for their feasts, the prayers of each must be sung (under one conclusion with the prayer of the Mass). The other commemorations will be those proper to a solemn votive Mass⁴⁸ with, in addition, the commemoration of an occurring double of the first class⁴⁹ (even these will not be made if in the same church takes place a Conventual or another sung Mass at which the commemorations are made). The Preface will be the *common* Preface, unless a feast of the Lord having a proper Preface, or a Sunday, is commemorated. In that case the proper Preface of the feast of the Lord (which will be the *first*⁵⁰ occurring commemoration) will be used, otherwise the Preface of the Trinity proper to the commemorated Sunday.¹ For example, (a) if a church dedicated to Christ-King was consecrated on a Sunday, the Preface of the Mass of Christ-King would be used²

⁴² See p. 77.

⁴³ Cf. *Addit. V*, 3.

⁴⁴ Unless the Titular should be the *same* mystery (cf. p. 76) as the feast of the day (e.g., if a church dedicated to the Sacred Heart were consecrated on that feast, or on Corpus Christi).

⁴⁵ *Addit. II*, 7; *V*, 3.

⁴⁶ For these are used on the day itself of the consecration (rubric *in loco*).

⁴⁷ If the Titular be the Annunciation, Visitation, or Assumption of B.V.M., the prayers will be taken from the proper Mass of the feast, not from the Common

of B.V.M. (S.R.C., Mar. 3, 1936)

⁴⁸ See p. 77.

⁴⁹ Cf. *Addit. V*, 3.

⁵⁰ *Ibid.*

¹ There is a special rubric (*Addit. VIII*, 2; rubric before the Common Preface, and a rubric in the Mass of the Common of the Dedication of a church) which excludes from the Mass of a Dedication, or from any feast of the Lord, the Lenten Preface, or the Preface proper to any occurring feast or octave which is not of some mystery of the Lord.

² S.R.C., March 3, 1936.

(because the commemoration of Christ-King would be the *first* commemoration in this Mass); (b) if a church is dedicated on a Sunday, and the Titular is not a mystery of the Lord, nor a mystery of the Lord commemorated, the Preface in the Mass of the Dedication will be that of the Sunday³ (and not of the season, nor of any other occurring commemoration⁴ having a proper Preface). The last Gospel of the Mass of the Dedication will be that of S. John, unless a Sunday, or a feria or feast, having a proper Gospel is commemorated, then this proper Gospel is read as the last Gospel, according to the general rules.⁵

(4°) Mass at the Consecration of an Altar:⁶

1. After the consecration of a fixed⁷ altar the Mass of the Dedication — which must be at least a *sung* Mass — is to be celebrated on the altar (or on one of the altars, if more than one had been consecrated).

2. This Mass has the privileges of a solemn votive Mass, and so (a) it is excluded only on the days on which a solemn votive Mass is forbidden⁸ (p. 75); (b) in it are made only the commemorations which are made in a solemn votive Mass (p. 77).

3. When the Mass is impeded, in the Mass of the day — *under one conclusion* with its prayers — are added the prayers of the consecration of the altar and those of its Titular(s). These two commemorations are always to be added (except on All Souls' Day), even on primary doubles of the first class of the Lord celebrated in the Universal Church.⁹

THE RITE OF THIS MASS:

4. This Mass will be the Mass of the Common of the Dedication of a church, substituting for the prayers of the Mass the three prayers which are given after this Mass, for the case of the consecration of a fixed altar. To these prayers are added, always *under one conclusion*, those of the Titular(s) of the altar.¹⁰ The *Gloria* and Creed are sung. The same occurring commemorations are made as in a solemn votive Mass;¹¹ but these are excluded:¹² (a) on primary doubles of the Lord celebrated in the Universal Church¹³ (except the Monday and Tuesday

³ S.R.C. 4380³.

⁴ E.g., of a double of the second class, or of a local double of the first class, having a proper Preface.

⁵ *Addit. IX*; see pp. 207 sqq.

⁶ *Addit. II*, 8.

⁷ Rubric at the end of the Mass of the Dedication of a church.

⁸ And it is not excluded in three cases when a solemn votive is — see *Addit. II*,

11; (cf. p. 82, n. 41).

⁹ Cf. *Addit. V*, 3.

¹⁰ A fixed consecrated altar has a Titular or Titulars, like a church (C.J.C. 1201, § 1); the primary Titular of the High Altar should be the same as the Titular of the church (*ibid.*, § 2).

¹¹ See p. 77.

¹² *Addit. V*, 3.

¹³ See p. 77.

of Easter and Whit weeks) and on All Souls' Day; (b) if another sung Mass or a Conventual Mass is celebrated in the same church that day (for the occurring commemorations are then made in it). The Preface is to be chosen according to the rule given above (p. 82), for the Mass at the Dedication of a church (*i.e.*, the common Preface, unless there is a commemoration of a feast of the Lord having a proper Preface, or a commemoration of a Sunday — if both occur it will be the Preface of the feast, as it will be the *first* commemoration). The last Gospel will be that of S. John, unless there is a commemoration of an Office having a strictly proper Gospel, then this is read, according to the general rule for the last Gospel.¹⁴

5. After the consecration of a *portable* altar,¹⁵ a Mass of the Dedication *may* be sung (or said), with the rite of a double of the first class, but no prayer is added to the prayers of the Mass under one conclusion, since — ordinarily — such an altar has not a Titular.¹⁶

(5°) Mass at the Blessing of a Church:¹⁷

1. After the blessing and laying of the first stone of a church,¹⁸ and after the *solemn* blessing of a church (or oratory),¹⁹ on the same day is celebrated, with the privileges of a solemn votive Mass, a Mass — at least sung — of the mystery or saint(s) in whose honour the church is founded, or blessed, *i.e.*, the Titular(s).

2. This Mass is permitted whenever a solemn votive is permitted (and in addition is not excluded in the three cases dealt with in *Additiones* II, 11), has the same commemorations, and follows the same rite and the same rules.²⁰

3. When the Mass of the Titular is impeded, to the prayers of the Mass of the day, under one conclusion, and even²¹ on primary doubles of the Lord of the Universal Church,²² the prayers of the Titular(s), are to be added.

(6°) Votive Mass of an Impeded Feast:²³

1. If the feast of:

(i) A principal patron (of, *e.g.*, a nation, town, diocese);²⁴ or

¹⁴ *Addit.* IX (see pp. 207 sqq.).

¹⁵ Cf. C.J.C. 1197.

¹⁶ C.J.C. 1201.

¹⁷ *Addit.* II, 9; R.R. VIII, xxvii, 12.

¹⁸ The rite is in R.R. VIII, xxvi.

¹⁹ If a church or public oratory is not consecrated it must be *solemnly* blessed, according to the rite given in R.R. VIII, xxvii; a semipublic oratory *may* be thus

blessed; a private oratory may be blessed only with the form of simple blessing provided for it in the Appendix of R.R. No. 16.

²⁰ See pp. 75 sqq.

²¹ *Addit.* V, 3.

²² See p. 77.

²³ *Addit.* IV, 1.

²⁴ Cf. S.R.C. 2769⁸.

- (ii) Of the Titular or Dedication of the church in which the Mass is celebrated;²⁵ or
- (iii) The Titular or Founder of an Order or Congregation, be accidentally impeded by an Office of higher standing, one Mass — which must be at least sung — *may* be celebrated of the feast, with the privileges of a solemn votive Mass.

2. The feasts mentioned in this rubric are *per se* primary local doubles of the first class,²⁶ and so would be impeded only by:

- (a) A Sunday of the first class;
- (b) A primary double of the first class of the Universal Church;
- (c) A privileged octave of the first order (*i.e.*, Easter and Pentecost);
- (d) A greater feria (Ash Wednesday and the first three weekdays of Holy Week);
- (e) A privileged vigil of the first class (the vigil of Christmas or Pentecost);
- (f) The octave-day of a privileged octave of the second order (*i.e.*, Epiphany and Corpus Christi);
- (g) All Souls' Day.

3. If, then, one of the five feasts, mentioned in the rubric, should be accidentally impeded by the occurrence of one of the days given in § 2, one sung Mass of the impeded feast *may* be celebrated.

4. As it has the privileges of a solemn votive:

(a) It is excluded on days on which a solemn votive is not allowed (p. 75), or in circumstances when any votive Mass is forbidden²⁷ (p. 75 § 7);

(b) When it is thus excluded, a commemoration of it *may* be made (whenever the commemoration of an impeded votive Mass is allowed),²⁸ by adding the prayers of the impeded Mass, under one conclusion, to those of the Mass of the day (even to a Conventual Mass);

(c) When the votive Mass is sung, or if it is commemorated in the Mass of the day, only the commemorations proper to a solemn votive Mass²⁹ are made, and the same rules for the Preface and last Gospels are followed as for a solemn votive Mass.³⁰

²⁵ "*Propriae ecclesiae*," says the rubric; not, then, the Titular or Dedication of the cathedral of the diocese.

²⁶ *Per accidens*, one of them might be a primary double of the Universal Church, *e.g.*, if the Sacred Heart, or the Immaculate Conception, was the Titular of the church.

²⁷ *Addit.* II, 11.

²⁸ See p. 77. This commemoration is, of course, excluded, if the impeded feast be of the same mystery or person as the impeding feast (see p. 76).

²⁹ See p. 77.

³⁰ See p. 78.

(7°) Votive Mass for an Assembly:³¹

1. If a "great" crowd³² gathers to celebrate either (a) a feast, which accidentally may not, that day, be liturgically celebrated, because of the occurrence of an Office of higher standing (and so must be transferred, or merely commemorated, or entirely omitted), or (b) the feast of some mystery, or saint, or *beatus*, of whom there is mention on that date in the Roman Martyrology (or in an approved appendix of this liturgical book), one Mass—which must be at least sung—of the feast, or mystery, or saint, or *beatus*, is permitted with the privileges of a solemn votive Mass.

2. This Mass is, therefore, excluded on the days on which a solemn votive is not permitted (p. 75), or in circumstances when any votive Mass is excluded.³³

3. When it is excluded, a commemoration of it *may* be made in the Mass of the day (even in a Conventual Mass), under one conclusion with the prayers of this Mass, whenever the commemoration of an impeded solemn votive is permitted (p. 77).

4. The commemorations to be made in such a votive Mass depend on the rite of the impeded feast, or that of the mystery, saint, or *beatus*, in the local calendar, *i.e.*:

(a) If the feast is a double of the first class in the local calendar, then in the votive Mass the only commemorations will be those proper to a solemn votive Mass (p. 77);

(b) If the feast is a double of the second class in the calendar of the church, all occurring Offices should be commemorated, except a day within a common octave, or simple octave-day, or a simple feast;

(c) If the feast is of lesser rite than a double of the second class, a commemoration must be made of any Office commemorated at Lauds.³⁴

(8°) Votive Mass of the External Solemnity of the Feast of a Patron, Titular, etc.:³⁵

1. In churches or oratories (public or semipublic), on the Sunday which *immediately* follows³⁶ the feast of the principal Patron of the place (nation, town, diocese), or of the Titular or Dedication of the

³¹ *Addit.* IV, 2.

³² The Ordinary of the place is to be the judge as to whether the crowd is "great" (*Addit.* IV, 2).

³³ *Addit.* II, 11 (see p. 75).

³⁴ *Addit.* IV, 2.

³⁵ *Addit.* IV, 3.

³⁶ Apart from Apostolic indult the solemnity may not be held on the preceding Sunday.

church in which the Mass is to be celebrated,³⁷ or of the Titular or Founder of an Order or Congregation, one solemn, or at least sung, Mass³⁸ and one low Mass, *may*³⁹ be celebrated of the Patron, Titular, etc., provided that the Sunday be a *minor* one and that a double of the first class does not occur on it.

2. This votive Mass is not permitted on greater Sundays⁴⁰ (not even those of the second class), nor on doubles of the first class. It is also excluded in the circumstances⁴¹ in which any votive Mass is excluded (p. 75).

3. On a day in which this Mass is excluded, a commemoration of the impeded feast (under one conclusion with the prayers of the Mass of the day) may be made in the sung Mass—even Conventual—of the day, and in *one* low Mass.⁴²

4. Such a commemoration is, however, prohibited:

(a) On a primary double of the first class of the Lord celebrated in the Universal Church;⁴³

(b) If the impeded feast be of the same mystery or person as the Office of the day.

5. While this votive Mass of the external solemnity may not replace the Conventual Mass in a church where this is of obligation,⁴⁴ it may be the *Missa pro populo* in a parochial church.⁴⁵

RITE OF THIS MASS:

6. The Mass of the external solemnity is celebrated as is the festal Mass of the Patron, Titular, etc., *i.e.*, with *Gloria* and Creed. If the feast has not a proper Preface, and there is not a Preface proper to the occurring season, the Preface will be that of the Blessed Trinity (proper to the Sunday). The last Gospel will be that of the Sunday.⁴⁶ In the sung votive Mass, the commemorations proper to a solemn votive Mass, and these only, are made, *i.e.*, of an occurring double of the second class, feast of our Lord, Sunday, privileged octave, or the vigil of the Nativity.⁴⁷ But in the low Mass of the external solemnity, an occurring feast of even double or semidouble rite must also be commemorated.⁴⁸ All these

³⁷ "*Propriae Ecclesiae*" (*Addit.* IV, 3).

³⁸ In addition to the Conventual Mass, if this be of obligation.

³⁹ It is not obligatory. It is intended for the benefit of those who could not be present at the celebration of the feast on a weekday.

⁴⁰ See p. 49.

⁴¹ *Addit.* II, 11.

⁴² In a low Mass, however, the commemoration is not made under one conclusion (cf. *Addit.* II, 3).

⁴³ *Addit.* V, 3 (cf. p. 77).

⁴⁴ *Addit.* II, 11.

⁴⁵ Cf. S.R.C. 4372³.

⁴⁶ *Addit.* IX, 1.

⁴⁷ *Addit.* V, 3.

⁴⁸ *Addit.* V, 3.

commemorations are, however, omitted if in the same church on that day there is a Conventual Mass, or another *sung* Mass conformable to the Office of the day⁴⁹ (for the commemorations will be made at that Mass).

APPENDIX A

EXTERNAL SOLEMNITY OF THE FEAST OF THE SACRED HEART

1. The Ordinary of the place may, any year, transfer *the external solemnity* of the Feast of the Sacred Heart from the date of the feast to another day. If he does, *all* the Masses on that day may be the Mass of the Sacred Heart.⁵⁰

2. A *solemn*, or *at least sung*, Mass of the external solemnity may be celebrated on any day, except a double of the first class or a Sunday of the first class.¹ In such a (sung) Mass commemoration is made of only a double of the second class, any Sunday, a greater feria and Rogations, a privileged vigil, or a privileged octave.

3. A *low* Mass may be celebrated of the external solemnity, except on a double of the first or second class, a Sunday of the first or second class,² a privileged feria, privileged vigil, or privileged octave. And in such a low Mass—in addition to the commemorations given above—all occurring commemorations of a double or semidouble are to be made (except of an occurring day within a common octave).

4. The Mass of the external solemnity may not replace the Conventual Mass,³ where this is of obligation.

5. On the days on which the Mass of the external solemnity is excluded, the prayers from it may be added to those of the Mass of the day, under one conclusion on a day on which a sung Mass is excluded, but under a separate conclusion on a day on which a low Mass is excluded.

(9°) Votive Mass of a Feast Formerly Celebrated on a Sunday:⁴

1. Before the reform of the calendar in 1913, there were certain feasts—doubles of the first or second class—celebrated on Sundays, some in the Universal Church, others (by indult) in particular churches. Of those so celebrated in the Universal Church seven were transferred to a fixed date, *i.e.*:

⁴⁹ *Addit. V*, 4.

⁵⁰ S.R.C. 3960, confirmed after the revision of the rubrics of the Missal, by 4384¹ (1923). A somewhat similar privilege is granted for the external solemnity of S.

Aloysius by S.R.C. 3918, and it still holds.

¹ See p. 49.

² S.R.C. 3960.

³ *Ibid.*

⁴ S.R.C. 4308¹.

- (i) The Patronage of S. Joseph (from the third Sunday after Easter to the Wednesday preceding this Sunday);
- (ii) S. John the Baptist (from the fourth Sunday of June to June 24);
- (iii) The Precious Blood (from the first Sunday of July to July 1);
- (iv) S. Joachim (from the Sunday within the octave of the Assumption to August 16);
- (v) The Holy Name of Mary (from the Sunday within the octave of the Nativity of our Lady to September 12);
- (vi) The Seven Sorrows of B.V.M. (from the third Sunday of September to September 15);
- (vii) The Holy Rosary (from the first Sunday of October to October 7).

Since the abolition (with a few exceptions) of the permanent celebration of a feast on a Sunday, a special privilege has been accorded in the case of feasts⁵ formerly fixed to a Sunday, *i.e.*, a votive Mass of the feast *may* be celebrated *on the Sunday to which the feast was formerly attached* (not on any other Sunday).

2. The votive Mass is permitted in all churches and oratories (public and semipublic), provided that the Sunday be not a greater one,⁶ and that on that Sunday there be not a feast of rite higher than the feast the solemnity of which is to be celebrated by the votive Mass.

3. If the feast whose solemnity is to be celebrated be a double of the first class, or the Feast of the Holy Rosary (which is specially privileged), *all* the Masses on the Sunday, including the *Missa pro populo* (but excluding the Conventual Mass which must be of the Office of the day), may be of the feast; but if the rite of the feast be a double of the second class, then *only one* Mass, sung or read, may be celebrated of the feast,⁷ all the others must be of the Sunday.

4. When the Mass of the external solemnity of these feasts is excluded (*i.e.*, on a greater Sunday, or on a double of the first class—or of the second class, for the feasts of second class rite), in the Mass of the day⁸ may be added to the prayers under one conclusion, the prayers of the impeded votive Mass of the feast. This may be done only in the Masses which would have been—except for the impeding Office—celebrated as votives, *i.e.*, if the feast is a double of the first class, or the Holy Rosary, the prayers may be added in *all* Masses (except the Conventual

⁵ Those given above for the Universal Church, and others in particular churches.

⁶ Cf. p. 49.

⁷ S.R.C. 4308¹.

⁸ Except on primary doubles of the first class of the Lord celebrated in the Universal Church. (*Addit. V*, 3; S.R.C. 4308¹.)

Mass); if the feast is a double of the second class, then the prayers may be added in one Mass (sung or read) only.⁹

THE RITE OF THIS MASS:

5. The Mass is celebrated on the Sunday as it would be on the feast day (with *Gloria*, Creed, etc.); the Preface will be of the feast, if it has a proper one, otherwise of the season, otherwise of the Blessed Trinity (being the Preface of the commemorated Sunday). If the feast be a double of the first class, only those commemorations will be made on the Sunday that would be made in a solemn votive Mass¹⁰ (p. 77). If the feast be a double of the second class, in low Masses a commemoration of any occurring Office is made; but in sung Masses the commemoration of a day within a common octave, or of a simple octave-day, or of a simple feast, is omitted; other occurring commemorations are made.¹¹ The last Gospel will be that of the Sunday (*Addit.* IX).

(10°) Votive Mass for the Newly Married:

A. THE NUPTIAL BLESSING

1. Besides the simple blessing of the newly wed which is given them in the marriage service — immediately after their reception of the Sacrament, when the priest pronounces the form "*Ego Conjugo vos*" etc., with the sign of the cross, and sprinkles them with holy water — there is a "solemn Nuptial Blessing," which is found in the formulary of "*Missa Votiva pro Sponso et Sponsa*," among the votive Masses "*ad diversa*" in the Roman Missal.

2. While this solemn blessing is not an essential part of the marriage service, it is an integral part of the Sacred Liturgy of marriage, which, in its entirety, consists of the sacrament of matrimony, Mass, and a blessing.¹² It is not of strict obligation for Catholics who marry to receive this blessing, but parish priests are urged to see that they do,¹³ as the Church earnestly desires that the newly wed should be thus specially blessed.

3. The blessing is usually given on the occasion of the marriage, but it may be received at any time afterwards — even years later¹⁴ — and sometimes the imparting of it must be postponed (see § 6).

⁹ S.R.C. 4308¹.

¹⁰ S.R.C. 4308¹ (note to this decree) and 4372⁹.

¹¹ *Ibid.*, and *Addit.* V, 3, 4. The commemorations are omitted if a Conventual Mass, or another sung Mass conformable

to the Office, takes place that day in the same church (*Addit.* V, 3, 4).

¹² Cf. R.R. VII, i, 17.

¹³ *Ibid.*, 16; C.J.C. 1101, § 1.

¹⁴ *Ibid.*

4. The blessing, which consists of three prayers, is enshrined in Mass — either in the special votive Mass for the newly wed or, when this may not be celebrated, in a Mass in which the special prayers for the newly wed (from the votive Mass) are added. Apart from Apostolic indult,¹⁵ the blessing is inseparable from the Mass, so that it may not be given outside it.¹⁶

5. The blessing may be given not only in the parish church, the normal place for a wedding, but in an oratory — even a private one¹⁷ — whenever the marriage is permitted there.¹⁸

6. The solemn nuptial blessing is not, however, permitted:

- (i) Within two liturgical seasons (the *tempus clausum*), i.e., from the first Sunday of Advent to Christmas Day (inclusive), and from Ash Wednesday to Easter Sunday (inclusive);¹⁹ the Ordinary of the place may, however, for a just cause and in accordance with the liturgical laws that concern the blessing, permit it to be given within these seasons;²⁰
- (ii) On Good Friday or All Souls' Day;²¹
- (iii) At the time of an interdict;²²
- (iv) If both²³ parties are not present to receive it (and this even though the blessing be given on a different occasion from the wedding);
- (v) If both parties, or either, had already received the blessing;²⁴
- (vi) At a mixed marriage (when Mass — even a private Mass²⁵ — is entirely excluded).²⁶

7. If the blessing is not given on the occasion of the marriage (e.g., because this took place during the *tempus clausum* and permission was not received to give the blessing then), it may be given later, not only on a day on which the votive Mass for the newly wed is permitted, but even on a day when it is prohibited, *provided that a commemoration of it may be, and is, made in the Mass of the day.*²⁷

¹⁵ See *infra* p. 95.

¹⁶ *Addit.* II, 2; R.R. VII, i, 16; C.J.C. 1101, § 1.

¹⁷ S.R.C. 3265³.

¹⁸ See C.J.C. 1109.

¹⁹ C.J.C. 1108, § 2.

²⁰ *Ibid.*, § 3. If he does, the parties are to be warned to abstain from undue pomp and ceremony at the wedding.

²¹ *Addit.* II, 2.

²² C.J.C. 2271, 2272.

²³ *Addit.* II, 2; S.R.C. 4269⁷ — unlike the

marriage itself, where the parties may be represented by proxy (C.J.C. 1088, § 1).

²⁴ But if the man only had already received it, the custom of repeating the blessing for the benefit of the woman, whom it chiefly concerns, is to be kept, where it exists. *Addit.* II, 2; R.R. VII, i, 18; cf. C.J.C. 1143.

²⁵ Commission for the Authentic Interpretation of the Code, Nov. 10, 1925.

²⁶ C.J.C. 1102, § 2.

²⁷ *Addit.* II, 2.

8. The minister of the blessing is, *per se*, the parish priest of the place,²⁸ or the Ordinary of the place, but he may delegate another priest to give it, as he may delegate another to be the official witness at the marriage.²⁹ Hence — according to C.J.C. 1101, § 2 — “only the priest who may validly and lawfully assist at a marriage may, himself or through another, give the solemn blessing.” It need not be the same priest who performs the ceremony of marriage that gives the blessing; another priest may celebrate the Mass, and as the blessing is inseparable from this, it is he who must give the blessing. Hence if the celebrant is not the parish priest or Ordinary of the place, he must be authorized by either to give the blessing. However, since the priest who is authorized to assist at the marriage itself, may give the blessing “*per alium*,”³⁰ it would seem that a priest who is delegated to assist at a marriage may authorize another priest to give the blessing.³¹

9. The blessing may be given to more than one pair of married people at the same time. If so no change is to be made in the prayers;³² they are to be said as they are given in the Missal.

THE RITE OF THE BLESSING:

10. The blessing is given in two parts — after the *Pater noster*, and immediately before the Blessing of the Mass. Having answered *Amen* to *sed libera nos a malo*, the Celebrant genuflects, goes to the Epistle corner of the altar, and then turns by his left (to avoid turning his back on the Blessed Sacrament) towards the persons to be blessed. These come forward — if they are not already near the altar — and kneel “before the altar”;³³ the server holds the Missal, or another book³⁴ or card, containing the form of the blessing before the Celebrant, at his left, and answers *Amen* at the end of each prayer. The Celebrant, with joined hands, recites the two prayers *Propitiare* and *Deus, qui potestate*, preceding each one by *Oremus*. While saying this word he bows towards the Blessed Sacrament, as he also does at *Jesum Christum*, in the conclusion of each prayer. He then returns to the altar, genuflects, and continues the Mass. The bridegroom and bride return to their places, unless these are close to the altar, when they remain all the time at them. After the

²⁸ It is a function reserved to the parish priest (C.J.C. 462, 4°).

²⁹ C.J.C. 1095, § 2.

³⁰ C.J.C. 1101, § 2.

³¹ Cf. Cappello, *De Matrimonio* (1923), n. 710.

³² S.R.C., March 3, 1936.

³³ This does not mean within the sanctuary (except when a bishop performs

the ceremony — *Pontificale*, III). Lay people of whatever rank (except royalty), and especially women, are not permitted within the sanctuary during the celebration of any liturgical function (cf. C.E. I, xiii, 13; S.R.C. 157, 175, 1258², 1288).

³⁴ E.g., *Ritus Servandus* (in England), or *Benedictionale* (in U.S.A., England, or Ireland).

consumption of the Precious Blood, the Celebrant gives Holy Communion³⁵ to the bridal pair, before the server and all others.³⁶ Having recited *Benedicamus Domino* (or *Ite, Missa est*, in a Mass that requires it), the Celebrant, without any genuflection or bow, turns to the bridal pair and, without moving from the centre of the altar, says over them the prayer *Deus Abraham*, which is not preceded by *Oremus*. For this the bridegroom and bride come forward — unless they are already close to the altar — and kneel.³⁷ The server holds the book, and answers *Amen* at the end of the prayer. The rubric at the end of the votive Mass directs the Celebrant then to give an admonition to the newly wed, and suggests its tenor.³⁸ When that is over, the server brings the aspersory and the Celebrant sprinkles the bridegroom and bride — three times, *i.e.*, to the centre, to his own left, and to his own right, saying nothing. He then turns back to the altar and, without any genuflection or bow, continues the Mass (*Placeat*).

B. THE VOTIVE MASS

1. The votive Mass *pro Sponso et Sponsa*, or the prayers from it as a commemoration, may never be used except when the nuptial blessing is to be given. While this may be detached from the votive Mass and inserted in another Mass — *i.e.*, when, and only when, the votive Mass is rubrically impeded — the votive Mass may never be said omitting the blessing.

2. The votive Mass may be a solemn, sung, or low Mass. It is a privileged votive Mass,³⁹ but only to the extent that it is allowed on days when a private votive Mass is not permitted.

3. It must always follow the marriage, and may never precede it.⁴⁰ It need not necessarily, however, follow it at once, nor need it be even on the same day at all.⁴¹

4. The votive Mass is not permitted:⁴²

(i) Whenever the nuptial blessing is not given (*e.g.*, in the *tempus clausum*,⁴³ or if the woman had already received the blessing).

³⁵ The rubric of the votive Mass for bridegroom and bride supposes them to communicate, and it is very desirable that they should do so. They are not, however, strictly bound to go to Holy Communion, and the blessing may be given them, even if they do not do so (S.R.C. 3329, 3531⁷, 3922⁶).

³⁶ S.R.C. 4328.

³⁷ See p. 92, note 33.

³⁸ This rubric is taken from the rite of

marriage given in *Pontificale Romanum* (Part III).

³⁹ See p. 78.

⁴⁰ R.R. VII, 1, 16; ii, 4.

⁴¹ Cf. C.J.C. 1101, § 1. ⁴² *Addit.* II, 2.

⁴³ If the blessing is permitted by the Ordinary, the votive Mass will be permitted (except it is a day on which it is excluded by the rubrics — see (ii) *infra*, with the same rite as outside the forbidden seasons (S.R.C. 3922⁶, 4269⁶).

- (ii) On Sundays,⁴⁴ on holydays of obligation (even the suppressed ones),⁴⁵ on doubles of the first and second class, within the privileged octaves of the first and second order (*i.e.*, Easter, Pentecost, Epiphany, Corpus Christi), on the privileged ferias (Ash Wednesday and the first three days of Holy Week), on the privileged vigils (Christmas, Epiphany, Pentecost), and on All Souls' Day.
- (iii) If the Conventual Mass (in a church where it is of obligation) could not otherwise be celebrated; and on the Greater and Lesser Litanies, in a church where the procession is held and there is only one Mass.⁴⁶

5. On the days when the votive Mass is excluded (except on Good Friday and All Souls' Day) — even within the *tempus clausum*, if permission is given for the solemn nuptial blessing — a commemoration of it must be made, even on primary doubles of the first class of the Universal Church,⁴⁷ by adding *under one conclusion* to the prayers of the Mass of the day, the prayers of the votive Mass. And the nuptial blessing is given in the Mass of the day.

6. If Mass be celebrated on the occasion of a marriage, when the nuptial blessing may not be given (*e.g.*, within the forbidden time or because the woman had already received the blessing), it may not be the votive Mass *pro Sponso et Sponsa* (see § 1, *supra*). It must be the Mass of the day, or a votive Mass other than that *pro Sponso* — if a private votive Mass is permissible on the day — and without any commemoration of the *Missa pro Sponso*.

7. The ministerial fruits of a Mass said on the occasion of a marriage, or of the imparting of the nuptial blessing, need not be applied for the bridegroom and bride, unless an offering has been given for the application.⁴⁸

⁴⁴ But it is not excluded on a weekday on which a Sunday Mass is anticipated or resumed. For this restriction is not expressly made in *Addit.* II, 2, as it is, *e.g.*, in *Addit.* II, 1 or II, 10.

⁴⁵ The Official list of these, published by the Congregation of the Council in 1919, is usually given at the beginning of the diocesan *Ordo* (in connexion with the *Missa pro populo*). The only suppressed holyday which is not a double of the first or second class (thereby excluding the

votive Mass) is the Feast of S. Silvester (Dec. 31). (Cf. p. 119).

⁴⁶ *Addit.* II, 11.

⁴⁷ S.R.C., June 14, 1918; cf. *Addit.* V, 3 and S.R.C. 3922⁶. The commemoration of an impeded votive Mass may never be added in a Requiem Mass (R.G. VII, 6); hence if a funeral and marriage occur on the same day, and there is only one priest, the nuptial blessing must be postponed.

⁴⁸ S.C. Propag. Fide, Jan. 10, 1837; Holy Office, Sept. 1, 1841.

THE RITE OF THIS MASS:

8. The colour for this votive Mass is white.⁴⁹ Though it is a privileged Mass, because of the days on which it is allowed, it is treated as a private votive Mass, and is of *simple* rite only,⁵⁰ even if it is a solemn or sung Mass. Hence (a) when sung, the ferial tone is to be used for the prayers, Preface, and *Pater noster*;¹ (b) neither *Gloria* nor Creed is said,² even though an occurring commemoration had a right to the Creed; (c) there will be at least three prayers, *i.e.*, the second will be of the Office of the day, the third the common commemoration of the season³ (this, however, is omitted in Passiontide, or if an Office of double rite be commemorated);⁴ occurring commemorations (made at Lauds) will be made, and the *oratio imperata* said;⁵ (d) the Preface will be chosen according to the general rules;⁶ (e) the last Gospel will be that of S. John, unless an occurring commemoration has a strictly proper Gospel,⁷ when this will be read; (f) the Leonine prayers may be omitted, even if the votive Mass is a low one.⁸

APPENDIX B

THE NUPTIAL BLESSING OUTSIDE MASS:

The latest typical edition of the Roman Ritual (1925), in an appendix entitled "*De Matrimonio*," gives (I) a nuptial Blessing (a psalm, versicles, a prayer, and a formulary of blessing) to be given, *only by Apostolic indult*, immediately after the marriage ceremony *if the nuptial blessing is allowed*, but Mass is not celebrated; (II) prayers (a psalm, versicles, and a prayer) to be recited, outside Mass, at the end of the marriage rite, and *only by Apostolic indult*, over a married couple, *when the nuptial blessing is not permitted* (within the forbidden time, or because the woman had already received the blessing).⁹

⁴⁹ R.G. XVIII, 2.

⁵⁰ Cf. S.R.C. 3922⁶.

¹ Cf. Vol. III, p. 555.

² *Addit.* VII, 3.

³ Cf. p. 179.

⁴ *Addit.* VI, 1; S.R.C. 4157². Should the prayer *Fidelium* occur, it will be said in the penultimate place, and the common commemoration will not be affected by it (cf. p. 194).

⁵ Unless it is not *pro re gravi*, and there are already four prayers (cf. p. 191).

⁶ See p. 202. It will be the one marked in the *Ordo* for the Mass of the day, for the votive Mass has not a proper Preface.

⁷ See p. 207.

⁸ See p. 210.

⁹ Both formulas were approved by S.R.C., Mar. 11, 1914. In England they are given in *Ordo Administrandi Sacramenta*, and — apparently — there is an indult for their use (not, however, at a mixed marriage).

(11°) Votive Mass for the Forty Hours' Prayer:

A. THE FORTY HOURS' PRAYER:

1. The Forty Hours' Prayer — a devotion which began in Italy in the first part of the sixteenth century — consists in a solemn Exposition of the Blessed Sacrament, continuing uninterruptedly for about forty hours, initiated and terminated by solemn Mass, procession of the Blessed Sacrament, and Litanies of the saints.¹⁰
2. It is to be held yearly — on days appointed by the Ordinary — with the greatest possible solemnity, in all parish churches and in those in which the Blessed Sacrament is habitually reserved.¹¹
3. The Prayer is not dealt with in the rubrics of the Missal; it is regulated by a special Instruction, issued by Clement XI in 1705 and — in a reformed version — by Clement XII in 1731, and known as "The Clementine Instruction."¹² This Instruction — which was revised and brought into line with the Pianine reform of the Roman Missal by an Instruction of S.R.C. of April 27, 1927 — is of obligation in Rome, and elsewhere only if it has been imposed by the Ordinary of the diocese. It forms the norm for the Prayer, however, throughout the entire Latin Church, and its full observance has been urged by the Popes and in several decrees of S.R.C.¹³
4. The *liturgical* privileges which have been granted to the Forty Hours' Prayer hold *only* when the Prayer is carried out as the Clementine Instruction directs.¹⁴ Other forms of Exposition of the Blessed Sacrament — "like" the Forty Hours' Prayer (*"ad instar"*) — such as an Exposition which lasts less than forty hours, or which is interrupted at night, are *not* the Prayer, and do not share its liturgical privileges. They do, however, by a decree of the Holy Office (Jan. 22, 1914), and of the S. Penitentiary (July 24, 1933), share in the *spiritual* privileges (*i.e.*, the indulgences, which were increased by Pius XI in 1933). That an Exposition other than the Forty Hours' Prayer — uninterrupted, and

¹⁰ The special form of these Litanies used for the Prayer is given in an appendix to the Roman Ritual (it differs from the usual form used for Rogations, etc., only in the prayers that follow the Litanies).

¹¹ C.J.C. 1275.

¹² It was issued in Italian. An English translation, with a commentary, by the present writer was published in 1927 under the title *The Rubrics of the Forty Hours'*

Prayer (Burns, Oates & Washbourne, London). The Instruction deals with every detail of the Prayer, including the actual ceremonies after Mass on the first and third days.

¹³ *E.g.*, by Pius X, when extending the spiritual privileges of the Prayer to other forms of Exposition (Holy Office, Jan. 22, 1914); S.R.C. 2403, 3049⁴, 3332¹⁻³, 4015⁵.

¹⁴ Cf., *e.g.*, S.R.C. 2814³, 4268¹.

carried out according to the regulations of the Clementine Instruction — should enjoy its liturgical privileges, an Apostolic indult is required.

B. THE VOTIVE MASSES:

5. The Clementine Instruction¹⁵ orders that, on the day of the Exposition and Deposition of the Blessed Sacrament — besides the Conventual Mass, in churches where it is of obligation — after None, the votive Mass of the Blessed Sacrament "*pro re gravi*" is to be celebrated at the altar of Exposition. While on the middle day of the Prayer — besides the Conventual Mass — after None, the votive Mass "*pro pace*," or another prescribed by the Pope,¹⁶ is to be sung. The Instruction of S.R.C. of April 27, 1927, ruled that these Masses for the Prayer are to be regulated in all things according to the revised rubrics for a solemn votive Mass "*pro re gravi et simul publica causa*" (*Additiones*, II. 3).

6. The Mass of the Blessed Sacrament on the first and third days of the Prayer is, then, prohibited:

(a) Because of the solemnity of the occurring Office on:

- (i) Sundays of the first class;¹⁷
- (ii) Feasts of the first class (whether of the Universal Church or of the particular church in which the Prayer is taking place, *e.g.*, the feast of the Titular or of the Dedication of the church);
- (iii) Privileged ferias (*i.e.*, Ash Wednesday, and the first three days of Holy Week);
- (iv) Privileged vigils of the first class (*i.e.*, those of Christmas and Pentecost);
- (v) All Souls' Day;

b) On the ground of the identity of mystery with the Blessed Sacrament, the votive Mass is excluded "on any day in which there is an Office or commemoration, or there occurs a vigil, or day within an octave (even a simple octave), of an identical mystery of the Lord,"¹⁸ *i.e.*, the Offices of Corpus Christi, the Passion, the Holy Cross, the Most Holy Redeemer, the Sacred Heart (the Eucharistic Heart, wherever this feast is allowed), and the Most Precious Blood;¹⁹

c) On the ground of the occurrence of a liturgical function which may not be omitted, the votive Mass is excluded (i) in a church where the

¹⁵ I.C. XII.

¹⁶ For Rome; elsewhere by the Ordinary (I.C. XIII).

¹⁷ See p. 49.

¹⁸ *Addit.* II, 3.

¹⁹ S.R.C. 3924⁴; Instr. of 1927, § 1. All these feasts are regarded as feasts of different aspects of the Passion.

Conventual Mass is of obligation, and another priest is not available to celebrate it; (ii) in churches having only one Mass, on Candlemas Day (if the blessing of the candles is held) and on the Greater and Lesser Litanies (if the procession takes place).²⁰

7. When the votive Mass is excluded, to the prayers of the Mass of the day — even on primary doubles of the first class of the Universal Church²¹ — *under one conclusion*, the prayers of the votive Mass of the Blessed Sacrament are to be added. This commemoration is not, however, to be made on All Souls' Day, nor if the Mass of the day is of the same mystery as the Blessed Sacrament (*e.g.*, on the Feast of the Sacred Heart).

RITE OF THE VOTIVE MASS OF THE BLESSED SACRAMENT:

8. The formulary of the Mass is that of the votive Mass of the Blessed Sacrament (the one assigned, in the first series of votive Masses, to Thursday), not that of the Feast of Corpus Christi.²² The *Gloria* and Creed are sung. Only the commemorations which are proper to a solemn votive Mass are made²³ (see p. 77); and even these are omitted if the Conventual Mass, or another sung Mass conformable to the Office, is celebrated in the same church on that day.²⁴ An *oratio imperata* is said only if *pro re gravi*.²⁵ The Preface is that of the Nativity, which is proper to the votive Mass. The last Gospel will be that of S. John, unless a Sunday, feria, vigil, octave, or feast, having a strictly proper Gospel be commemorated, then it will be this Gospel according to the general rule.²⁶

9. When the votive Mass is impeded by an occurring Office, the Mass will be of the day²⁷ with a commemoration, under one conclusion, of the impeded votive Mass of the Blessed Sacrament — unless the Mass of the day, or an occurring commemoration, be of an identical mystery, *e.g.*, the commemoration is omitted on Palm Sunday, because the Mass is of the Passion. The only other commemorations to be made are those proper to a solemn votive Mass (p. 77). The Creed will always be sung, even if the impeding Mass has no right to it (*e.g.*, on the Feast of S.

²⁰ *Addit.* II, 11. A special rubric on Feb. 2, prohibits any votive Mass (even solemn) of Christ our Lord on that day. Hence the votive Mass of the Blessed Sacrament is excluded on Candlemas Day. (*Ephemerides Liturgicae*, 1927, 523; 1936, 256, however, thinks that it is possible to interpret this rubric in the sense of the rubric added after the third Mass of Christmas Day, *i.e.*, that only a votive Mass which is of the same mystery as the Purification is excluded).

²¹ S.R.C., Apr. 27, 1927 (§ 1); cf. S.R.C., June 8, 1928, and 3112³.

²² Cf. S.R.C. 1332^{7,8}.

²³ S.R.C., Apr. 27, 1927 (§ II).

²⁴ *Addit.* V, 4.

²⁵ *Addit.* VI, 4.

²⁶ *Addit.* IX. See p. 207.

²⁷ The vestments will be the colour of the Mass, but the frontal of the altar and the conopaeum of the tabernacle are to be white, because of the Exposition (S.R.C. 2417³).

John Baptist),²⁸ except the impeding Mass be of simple rite only (*e.g.*, on Ash Wednesday). The Preface will be that proper to the Mass of the day; if it have no proper Preface, then that of the Nativity (which is proper to the impeded votive Mass, and this is the *first* commemorated).²⁹ The last Gospel will be that of the impeded votive Mass,³⁰ unless there is a commemoration of a Sunday, feria, vigil, or octave,³¹ that has a strictly proper Gospel, then this will be read.³²

10. When the votive Mass is excluded because the feast (even commemorated) or octave of an identical mystery occurs, then instead of the votive Mass of the Blessed Sacrament, the Mass of the feast or octave is sung,³³ and there is no commemoration, because of the identity, of the Blessed Sacrament. In such a case the only other commemorations will be those proper to a solemn votive Mass,³⁴ the Mass of the feast or octave being, *in casu*, celebrated in the manner of a solemn votive Mass.

THE MASS OF THE BLESSED SACRAMENT ON CERTAIN DAYS:

11. If the Prayer begins on Candlemas Day, Ash Wednesday, or Palm Sunday, the special Liturgy of the day (the blessing of candles, ashes, or palms, with the procession) should take place and be concluded before the ceremonies of the Prayer begin. If the Prayer be in progress on those days, the blessing of candles, etc., should take place in a side chapel — away from the altar of Exposition — and the procession is omitted.³⁵

12. In the Mass of Exposition on Palm Sunday, and of Deposition on the Tuesday of Holy Week, which will be the Mass of the day, no commemoration is made of the Blessed Sacrament, since the Mass of the day is of an identical mystery (the Passion).

13. In the Mass for the Prayer on Ash Wednesday, or on the Monday, Tuesday, or Wednesday of Holy Week, there will be no Creed (because these Masses are of simple rite);³⁶ the prayers, Preface, and *Pater noster* are sung to the ferial tone;³⁷ and the *oratio super populum* is not omitted.³⁸

14. If the Prayer commences on All Souls' Day, the Exposition — without Mass — should not begin until *after* the Mass of the day has been

²⁸ *Addit.* VII, 3.

²⁹ Cf. *Addit.* VIII, 1; S.R.C. 4380.

³⁰ The Gospels of the *first series* of votive Masses in the Missal are regarded as *strictly proper* (S.R.C. 4369).

³¹ Of the first order; only the two octaves of the first order (Easter and Pentecost) have a proper Gospel for the days within the octave.

³² Cf. *Addit.* IX and S.R.C. 4369.

³³ Hence if the Prayer takes place on Corpus Christi, or during its octave, the Mass will be of the feast (*i.e.*, with the Sequence, *Lauda, Sion*).

³⁴ *Addit.* II, 3 (cf. p. 77 *supra*).

³⁵ S.R.C. 2621⁹.

³⁶ Cf. *Addit.* VII, 3.

³⁷ Cf. Vol. III, p. 555.

³⁸ S.R.C. 3574³.

celebrated, and, of course, quite distinct from it. If the Prayer finishes on November 2, the Deposition — without Mass — and procession should precede the sung Mass of the day.³⁹ If November 2 occurs on the middle day of the Prayer, then if this be uninterrupted, as it should be, the Mass sung, away from the altar of Exposition, will be that of All Souls, but in violet vestments;⁴⁰ while if the Prayer be interrupted at night,⁴¹ then the Mass of All Souls should be sung (in black vestments) before the Blessed Sacrament is exposed for the day.

THE VOTIVE MASS FOR THE MIDDLE DAY OF THE PRAYER:

15. On the middle day of the Prayer, at an altar other than that of the Exposition, a votive Mass *pro pace* — with the privileges and restrictions proper to a solemn votive Mass (see p. 74) — is sung. This is the Mass appointed for Rome and the most appropriate Mass (for the Prayer was originally a petition for peace); but the Ordinary may appoint another votive Mass, if he so wishes.⁴²

16. The Mass will be the votive Mass *pro pace* found in the votive Masses "*ad diversa*." The *Gloria* is not sung, because the colour of the Mass is violet.⁴³ The collect, secret, and postcommunion from the Mass of the Blessed Sacrament are added — even on the most solemn feasts — to the prayers of the Mass (because of the Exposition), *not under the same conclusion*, however, because they are not the commemoration of an impeded votive Mass, but after all the prayers prescribed by the rubrics.⁴⁴ This commemoration of the Blessed Sacrament is omitted if there should occur a commemoration of a mystery identical with the Blessed Sacrament.⁴⁵ Other commemorations in the Mass *pro pace* will be such only as are proper to a solemn votive Mass (p. 77). The Preface will be *the common one*, unless an occurring commemoration or season have a proper Preface, then that will be sung.⁴⁶ The Creed is always⁴⁷ sung in this Mass, because it is a *solemn* votive Mass. The last Gospel will be that of S. John, unless an occurring commemoration has a strictly proper Gospel, then this will be read.⁴⁸

³⁹ S.R.C. 4351.

⁴⁰ S.R.C. 3177, 3864⁴, 4351.

⁴¹ Then, of course, it is not the Forty Hours' Prayer, but an Exposition *ad instar*.

⁴² S.R.C. 2723, 3049⁴.

⁴³ *Addit.* VII, 1.

⁴⁴ S.R.C., Apr. 27, 1927 (§ III), and cf. p. 185.

⁴⁵ See § 6b, *supra*.

⁴⁶ If there is more than one commemoration with a proper Preface, then that of the first of these is sung. (*Addit.* VIII, 1).

The inclusion of the prayer of the Blessed Sacrament in the votive Mass *pro pace*, gives no right to the Preface of the Nativity, nor to the last Gospel from the Mass of the Blessed Sacrament, as the prayer — in this case — is a *votive* one (see p. 185), and is not the commemoration of an occurring Office, nor of an impeded votive Mass.

⁴⁷ S.R.C., Apr. 27, 1927.

⁴⁸ *Addit.* IX, and see p. 207.

17. On days when the votive Mass *pro pace* is excluded⁴⁹ the Mass on the middle day will be the Mass of the day, with a commemoration *under one conclusion*, because it is the commemoration of an impeded votive Mass, of the Mass *pro pace*. The other commemorations will be those only proper to a solemn votive Mass⁵⁰ (p. 77). After these,¹ the commemoration of the Blessed Sacrament is made, even on the most solemn feasts, unless the Mass of the day, or a commemoration, be of a mystery identical with the Blessed Sacrament. The Creed will be sung, even if it was not proper to the impending Mass, unless the Mass of the day be of simple rite only (e.g., on Ash Wednesday). The Preface will be that of the Mass of the day, otherwise of the first occurring commemoration, otherwise of the season (if it has a proper Preface, e.g., Lent or Paschaltide), otherwise the common Preface.² The last Gospel will be that of S. John, unless an occurring commemoration has a strictly proper Gospel.³

(12°) Votive Masses for An Eucharistic Congress:⁴

1. During an Eucharistic Congress — international, national, or regional — on one day appointed by the Ordinary of the place, or approved by him, one solemn, or a pontifical, Mass of the Blessed Sacrament may be sung, according to the rules for a solemn votive Mass (see pp. 74 sqq.).

2. After this Mass the bishop who had sung it, or any of the bishops who were present, may give, in the name of the Pope, the Apostolic Blessing with plenary indulgence, to all present.⁵

3. All priests who take part in the Congress may, in the place and during the period of the Congress, celebrate — even as a low Mass — the votive Mass of the Blessed Sacrament, with the privileges and restrictions of a solemn votive Mass (i.e., with *Gloria* and *Creed*, with a limited

⁴⁹ They are the same days as those that impede the votive Mass of the Blessed Sacrament for the Exposition and Deposition (p. 97).

⁵⁰ S.R.C., Apr. 27, 1927 (§ II).

¹ But before an *oratio imperata pro re gravi* (see p. 185).

² But not the Preface of the Nativity because of the prayer of the Blessed Sacrament, as explained in note 46, p. 100.

³ *Addit.* IX. The Gospel of the Missa *pro pace* is not considered a strictly proper Gospel (S.R.C. 4369²).

⁴ Apostolic Letter of Pius XI, March 7, 1924 (A.A.S., 1924, p. 156).

⁵ This plenary indulgence may be gained

by anyone who receives the Blessing, provided he has received the Sacraments of Penance and the Blessed Eucharist, and prays for the Church, the Pope and the bishop who imparts the Blessing. The form to be followed in imparting the Apostolic Blessing is that appointed by Clement XIII and found in *Pontificale Romanum* (Part III, towards the end). The document according the faculty to the bishop to give the Blessing should, ordinarily, be read beforehand (in Latin and in the vernacular), but, for a sufficient reason, this reading may be omitted (S. Congreg. of Indulg., June 30, 1840; July 24, 1885).

number of commemorations), on the days when a solemn votive Mass is permitted.⁶

4. If there is public Exposition of the Blessed Sacrament for the entire night, one Mass—even a low Mass—may be celebrated at midnight, and Holy Communion may be given at it to all who desire to communicate.

5. Priests who are present at the night Adoration may begin to celebrate Mass at once after the midnight Mass, or from 1 a.m.

(13°) Votive Mass of the Propagation of the Faith:⁷

1. On one day of the year, in each diocese, in any church or oratory (even private), on a day to be fixed by the Ordinary and to be the same for the entire diocese, any priest *may* sing, or say, the votive Mass for the propagation of the faith.

2. This votive Mass is permitted on doubles (even greater ones), and minor Sundays, but is excluded:

- (a) On doubles of the first and second class;
- (b) On greater Sundays;
- (c) Within privileged octaves of the first and second order (*i.e.*, Easter, Pentecost, Epiphany and Corpus Christi);
- (d) On privileged ferias (Ash Wednesday and the first three days of Holy Week);
- (e) On privileged vigils (those of Christmas, Epiphany and Pentecost);
- (f) On All Souls' Day.

3. While this votive Mass may be said as the *Missa pro populo* on a Sunday, it may not replace the Conventual Mass, nor any other Mass that is of obligation⁸ (*e.g.*, that of Rogations, where the procession is held; that of the Forty Hours' Prayer).

4. When the votive Mass is excluded a commemoration of it *may* be made⁹ in the Mass of the day, *under one conclusion*¹⁰ with the prayers of that Mass. In the Mass of the day, also, the Creed will be added,¹¹ if the Mass had not already a right to it; but the Gospel of the votive Mass will not be said as the last Gospel, as it is not a strictly proper Gospel.¹²

⁶ See pp. 75 sqq.

⁷ Decree of S.R.C. of Mar. 22, 1922, and S.R.C. 4379.

⁸ S.R.C. 4379.

⁹ Not, however, on a primary double of the first class of the Lord celebrated in the Universal Church—except the Monday and Tuesday of Easter and Whit weeks—

nor on All Souls' Day. (*Addit.* V, 3.)

¹⁰ Being the commemoration of an impeded votive Mass.

¹¹ Unless the Mass of the day be of simple rite only, *e.g.*, on Ash Wednesday; cf. *Addit.* VII, 3.

¹² S.R.C. 4369 (cf. n. 30, p. 99).

THE RITE OF THIS VOTIVE MASS

5. The formulary is that of the votive Mass *Pro Fidei Propagatione*, in the votive Masses "*ad diversa*."¹⁴ The chant will be the solemn one (cf. Vol. III, p. 554). The Mass is celebrated in violet vestments, and so the *Gloria* is not said. The commemorations will be those proper to a feast of double rite, *i.e.*, every occurring commemoration, except a common feria or the Saturday Office of our Lady; the prayer *Fidelium* is added should it be prescribed,¹⁵ and so is any *oratio imperata* that may occur. An occurring common commemoration (p. 179) is, however, omitted. The Creed is always said.¹⁶ The Preface and last Gospel are selected according to the general rules (pp. 202, 207).

APPENDIX C

A. MISSIONARY SUNDAY:

By request of the Superior General Council of the Pontifical Work of the Propagation of the Faith, the S.R.C., by a rescript dated April 14, 1926,¹⁷ set aside the last Sunday but one of October, each year, as a day of special prayer and propaganda for missionary work, and ordered that on that Sunday the prayer *Pro Propagatione Fidei* (from the votive Mass) should be said in all Masses, as an *oratio imperata pro re gravi*.¹⁸

B. VOTIVE MASS ON THE OCCASION OF A MISSIONARY FEAST OR CONGRESS:

1. The same rescript¹⁹ granted permission to celebrate a solemn votive Mass *Pro Propagatione Fidei*, on the occasion of a Missionary feast or congress, even on feasts of greater double rite, or on a minor Sunday.²⁰

2. This Mass is celebrated in violet vestments, without the *Gloria*, and with the Creed. The commemorations will be those that are proper to a double, and the Preface and last Gospel will be regulated by the general rules (pp. 202, 207).

¹⁴ It immediately follows the nuptial Mass.

¹⁵ See p. 193.

¹⁶ S.R.C. Mar. 22, 1922.

¹⁷ A.A.S., 1927, p. 23. The rescript is commended by S.R.C. to the Ordinaries of the world to carry out in their prudence. Hence the consent of the Ordinary should

be sought for the votive Mass and prayer

¹⁸ It is, therefore, excluded only on doubles of the first class that may occur on this Sunday.

¹⁹ S.R.C., April 14, 1926.

²⁰ It is excluded in the circumstances dealt with in *Addit.* II, 11.

(14°) The Votive Mass of the Sacred Heart on the First Friday of the Month:

1. In 1889, to promote devotion to the Sacred Heart of Jesus, Leo XIII granted this remarkable privilege that: "in those churches or oratories where, on the first Friday of each month, special exercises of piety are, with the approval of the Ordinary of the place, carried out in the morning, the votive Mass of the Sacred Heart *may* be added to these exercises, provided that on that day no feast of the Lord, or double of the first class, or privileged feria, vigil, or octave falls."²²
2. This votive Mass is permitted not only in churches, but also in oratories — public, semipublic, or private. The privilege is for the first Friday of the month alone. On any other day the votive Mass of the Sacred Heart may be said only when private²³ votive Masses are allowed, and only on the conditions which govern such Masses.²⁴
3. What the special exercises of piety in honour of the Sacred Heart are to be is not determined. Rubricists give as examples Exposition for a short time with Benediction, the recitation of the Litanies of the Sacred Heart, or of acts of reparation and consecration to the Sacred Heart, a general (or almost general) Communion in honour of the Sacred Heart. These exercises must be carried out *in the morning*, and be connected with the Mass so as to form morally one act with it. Though the words of the decree "*Missa . . . addi valeat*," suggests that the devotions should *precede* the Mass, they generally follow it, and rubricists regard this interpretation of the privilege as permissible.²⁵
4. Since the consent of the Ordinary of the place is necessary to add lawfully any exercise of devotion to the Mass,²⁶ the decree requires this consent for the devotions in honour of the Sacred Heart. The permission may be given either to individual priests who seek it, or to an entire diocese.
5. *One* votive Mass only is permitted, and it may be solemn, sung, or even a low Mass.²⁷ If, however, for some special reason, the exercises of devotion in honour of the Sacred Heart were, with the consent of the Ordinary, repeated for an entirely different congregation, some authorities²⁸ think that the votive Mass might, with its special privileges, be celebrated a second time.²⁹

²² S.R.C. 3712.²³ Or, of course, if it were celebrated as a solemn votive Mass *pro re gravi* (see p. 75).²⁴ Pp. 113 sqq.²⁵ In the very similar privilege granted (1936) for the Mass of Christ, High andEternal Priest, the text is "*una Missa litari possit*" (A.A.S., 1936, p. 241).²⁶ Cf. C.J.C. 818, 1259; S.R.C. 3157¹.²⁷ S.R.C. 3773, 3972¹.²⁸ E.g., *Ephemerides Liturgicae* (1915, p. 252), Gatterer, Aertyns.²⁹ Naturally, if the rite of the day allows

6. This one votive Mass — even though only a low Mass — is given almost³⁰ all the privileges of a solemn votive Mass celebrated "*pro re gravi et simul publica causa*."³¹ Accordingly:

- (a) It is considered as a sung Mass, and so if there be another sung or Conventual Mass in the same church (oratory), on the same day, the rules of *Rubricae Generales* VII. 2 and *Additiones*, V, 4 must be observed;
- (b) The *Gloria* and Creed are said;
- (c) Ordinarily, there will be one prayer only. However, an occurring double of the second class,³² or an occurring greater feria (*i.e.*, a Friday of Advent or Lent, or a Quarter Tense Friday), must be commemorated — under a different conclusion from the prayers of the Mass³³ — as in all such solemn votive Masses *pro re gravi*.³⁴ The *oratio imperata* is omitted, unless it be *pro re gravi*, then it is to be said,³⁵ and under a different conclusion from the prayer of the Mass;³⁶
- (d) The last Gospel will be that of S. John, except an Office which has been commemorated in the Mass (*e.g.*, a Friday of Lent) has a proper Gospel; then this will be recited (*Addit.* IX);
- (e) The Leonine prayers may be omitted;³⁷
- (f) If the Mass be sung, the festal (solemn) tone for the prayers, Preface, and *Pater noster* should be used by the Celebrant.

7. The Votive Mass Is Not Permitted:

(1°) on any feast of the Lord³⁸ — this means of the Second Divine Person, "*festum Christi Domini*,"³⁹ and not of the Triune God, which *Dominus* sometimes means. The votive Mass is excluded not only on feasts of our Lord that are "of the same mystery" as the Sacred Heart,⁴⁰ but on *any* feast of Christ. Moreover it is excluded on the vigil and within the octave — even only a simple octave — of any feast of our

a private votive Mass, the Mass of the Sacred Heart may be repeated, but in that case the rite of a *private* votive Mass must be observed, except for one Mass.

³⁰ E.g., it is forbidden on *any* feast of our Lord, and not merely on a feast of the same mystery (cf. § 7, *infra* and p. 76).

³¹ Cf. *Addit.* II, 3; S.R.C. 3731¹, 3769³, 3773, 3792¹, 4271².

³² The votive Mass is not permitted on a double of the first class.

³³ S.R.C. 4372^{13,14} (cf. n. 36, *infra*).

³⁴ *Addit.* V, 3 (cf. p. 77). These commemorations are, however, omitted if a Conventual Mass, or a sung Mass in

conformity with the Office, takes place that day in the same church (*Addit.* V, 4).

³⁵ S.R.C. 4349, 4372¹⁵.

³⁶ An added prayer is said under *one* conclusion with the prayer of the Mass only when it takes the place of an impeded votive Mass.

³⁷ S.R.C. 4271² and see p. 209. And this even if the votive Mass is impeded and, therefore, only commemorated.

³⁸ Including feasts of Instruments of the Passion (*e.g.*, the Lance and Nails that pierced our Lord), which are celebrated in some places on certain Fridays of Lent.

³⁹ S.R.C. 4337.

⁴⁰ See p. 76, n. 38.

Lord, or even when such a feast is commemorated,⁴¹ or should be commemorated but, *per accidens*, the commemoration is excluded. The votive Mass is, therefore, prohibited on the Feast of the Purification, which is a feast of our Lord;⁴² but it is not excluded within the octave of the consecration of a church,⁴³ nor on the octave-day, for this feast is *festum Domini*,⁴⁴ meaning the Triune God, and not *festum Christi Domini*.⁴⁵

Special Cases:

(a) *The first Friday of January:* If the first Friday should fall on January 2, 3, or 4, the Mass of the Sacred Heart may not be said. Instead — if a votive Mass be said, and not the Mass of the day — the Mass *Puer natus est nobis* of December 30, must be chosen.⁴⁶ This Mass will, in this case, however, have the privileges of a solemn votive Mass *pro re gravi*,⁴⁷ and so the occurring octave-day (of S. Stephen, or S. John, or the Holy Innocents) will not be commemorated. Neither will the impeded votive Mass of the S. Heart be commemorated,⁴⁸ for the Mass *Puer natus est* is a Mass of Christ.

(b) If, in a particular church, the first Friday should fall within the octave of the Circumcision (e.g., in a church which has this mystery as Titular, and so celebrates the feast with an octave) the votive Mass of the Sacred Heart is not permitted. Instead the Mass of the octave of the Circumcision is said, with the privileges of a solemn votive Mass,⁴⁹ and without the commemoration of the impeded votive Mass of the Sacred Heart⁵⁰ (for the Circumcision is a feast of Christ).

(c) If the first Friday should fall on the Friday which immediately follows the octave of the Ascension — which Friday is liturgically regarded as a *feast of Christ* — the votive Mass of the Sacred Heart may not be said, even though the feast of a saint¹ be celebrated on that day. If the Mass of a saint be not said, *the Mass of the day*² and not the votive Mass of the Sacred Heart, must be said. In this case, however, the Mass of the day will have the privileges of a solemn votive Mass,³ and so, e.g., the common prayers⁴ will be omitted.

⁴¹ S.R.C. 4372¹².

⁴² S.R.C. 4093³.

⁴³ The votive Mass is, of course, excluded on the feast itself (the anniversary) of the Dedication of a church, for this is a double of the first class. Hence if the feast of the Dedication occur on a first Friday, the Mass will be of the Dedication, with a commemoration (under one conclusion) of the impeded Mass of the Sacred Heart (since the feast is not a feast of Christ).

⁴⁴ S.R.C. 3881¹.

⁴⁵ *Ephemerides Liturgicae*, 1921, pp. 31, 186, 283.

⁴⁶ Rubric at the end of the third Mass of Christmas Day and S.R.C. 4385.

⁴⁷ See *infra*.

⁴⁸ S.R.C. 4385.

⁴⁹ See *infra*.

⁵⁰ S.R.C. 4386².

¹ Of a rite less than a double of the first class.

² I.e., the Mass of the Sunday within the octave of the Ascension.

³ S.R.C. 4366.

⁴ See p. 179.

(2°) The votive Mass is excluded on a double of the first class,⁵ and, naturally, it is prohibited on Good Friday, and on All Souls' Day.⁶

(3°) The votive Mass is also excluded on a privileged vigil. The only one on which the first Friday could occur is the vigil of the Epiphany, for a first Friday could not occur on the vigil of Christmas, nor could the vigil of Pentecost occur on a Friday.

(4°) The votive Mass is excluded within all *privileged* octaves, not within common octaves. The only privileged octave (of the Universal Church) which is not an octave of a feast of our Lord is the octave of Pentecost, and so the votive Mass is excluded, if the first Friday falls within this octave.

Decree 3712 says that the votive Mass is excluded on *privileged ferias*, but the case cannot occur, for these ferias are Ash Wednesday, and Monday, Tuesday, and Wednesday of Holy Week. The votive Mass is not forbidden on other major ferias, i.e., the Fridays of Advent, Lent, Quarter Tense; nor is it prohibited if the Mass of an impeded Sunday is to be "resumed" on a first Friday.

(5°) The votive Mass is also excluded in a church where there is but one priest, and where a Conventual Mass must be said, in conformity with the Office of the day.⁷ In this case, however, the Conventual Mass will have the privileges of a solemn votive Mass. The votive Mass is also excluded on a Friday which is a suppressed holiday, when there is only one Mass, and this the *Missa pro populo*.⁸

THE MASS WHEN THE VOTIVE MASS IS EXCLUDED:

In all the cases in which the votive Mass of the Sacred Heart is excluded (except, of course, Good Friday and All Souls' Day), the Mass of the day will have *all the privileges of a solemn votive Mass* "pro re gravi et simul publica causa,"⁹ i.e., it may be celebrated "*more votivo solemniori*." If it is:

(a) The *Gloria*¹⁰ and Creed will be said;

(b) A commemoration of the Sacred Heart will be added to the prayers of the Mass, *under one conclusion*,¹¹ unless the Mass be of a feast of our Lord (the Second Divine Person);¹²

⁵ Nearly all doubles of the first class are feasts of our Lord (and so exclude the Mass), but possible cases are, e.g., All Saints' Day and the feast of a Titular or Patron.

⁶ S.R.C. 3855².

⁷ *Addit.* II, 11; S.R.C. 4093¹.

⁸ S.R.C. 4093². Only one case is possible in the year, i.e., the Feast of SS. Philip and James (May 1), occurring on the first Friday. It is no longer certain (since the

publication of the revised Missal in 1920) that this restriction of 4093² holds. (Cf. *Addit.* II, 11; S.R.C. 4372⁸, 4379.)

⁹ Cf. S.R.C. 4366, 4372¹².

¹⁰ Unless the Mass be in violet vestments (e.g., a Conventual Mass in a church where only one priest is available).

¹¹ Since it is the commemoration of an impeded votive Mass (cf. p. 105, n. 36).

¹² *Addit.* V, 3; S.R.C. 4372^{12, 14}.

(c) All other commemorations will be omitted, except those that are proper to a solemn votive Mass,¹³ i.e., in the case of the first Friday, the commemoration of a double of the second class or of a major feria;

(d) The *oratio imperata* will be omitted, unless it be *pro re gravi*;

(e) If the Mass of the day, in which the Sacred Heart is commemorated, has not a proper Preface, that of the Sacred Heart will be said,¹⁴ and the last Gospel of the Mass of the Sacred Heart will be recited, unless a commemorated double of the second class, or major feria, have a proper Gospel, then this will be read;¹⁵

(f) After the Mass the Leonine prayers may be omitted.¹⁶

THE RITE OF THE MASS:

8. The formulary of the votive Mass of the Sacred Heart is the new Mass (*Cogitationes*, 1929) of the feast. In Paschaltide the *Alleluia* verses are substituted for the Gradual; and there is a special Offertory and a special Communion verse for this season. The Preface is a proper one. The colour of the vestments for the votive Mass — as for the Mass of the feast — is white.

(15°) The Votive Mass of Our Lord, Jesus Christ, High and Eternal Priest, on the First Thursday:

1. At the close of his Encyclical Letter on the Catholic Priesthood — *Ad Catholici Sacerdotii Fastigium* — of December 20, 1935, Pope Pius XI spoke of the preparation of a special votive Mass of Jesus Christ, the High and Eternal Priest, to be celebrated on a Thursday¹⁷ and the Congregation of Sacred Rites, on December 24, 1935, issued the text of this Mass.¹⁸

A. THE MASS OF CHRIST, THE PRIEST, AS A CONVENTUAL MASS:

2. The new Mass is entitled "*Missa Votiva D. N. Jesu Christi, Summi et Aeterni Sacerdotis, quae in locum conventualis de feria V communi in choro suffici potest.*" Hence it is a votive Mass of the first series of votive Masses given in the Roman Missal, and is placed, in new editions of the Missal, after the two votive Masses already assigned to Thursday.¹⁹ Like all the votive Masses of the first series, it may be celebrated as the Conventual Mass on the day to which it is assigned (Thursday), each week, when the Office is ferial.²⁰ As a Conventual Mass it is celebrated²¹

¹³ Addit. V, 3 (cf. p. 77).

¹⁴ Cf. p. 202. ¹⁵ Cf. p. 207. ¹⁶ Cf. p. 209.

¹⁷ A.A.S. 1936, p. 53. ¹⁸ *Ibid.*, p. 54.

¹⁹ I.e., the Mass of the Holy Ghost and that of the Blessed Eucharist.

²⁰ Except on a vigil, on a Thursday of Advent or Lent, or on a Thursday on

which the Mass of the preceding Sunday must be "resumed," or the Conventual Mass of the Dead be celebrated (rubric before the first series of votive Masses, and cf. R.G. IV, 3; V, 1, and *Addit.* III, 2).

²¹ In white vestments.

after Sext, without the *Gloria in excelsis*, with the prayer of the day as second prayer, and that assigned for the season as third. The Creed is not said, and the Preface is that of the Cross.

B. AS A PRIVATE VOTIVE MASS:

3. Since the Mass of our Lord as Priest has been added to the votive Masses of the Missal, it may be celebrated not only on a Thursday, but on any day on which the celebration of a private votive Mass is permitted.²² As a private votive Mass it is said without the *Gloria*, with the prayer of the occurring Office as second prayer, and as third that which would be the second prayer in the Mass of the day. The Creed is not said, and the Preface is that of the Cross.

C. THE PRIVILEGED MASS OF CHRIST, PRIEST, ON THE FIRST THURSDAY OF THE MONTH:

4. In connexion with prayer for the sanctification of the clergy of the world,²³ a very special privilege has been attached to the votive Mass of Christ as Priest — a privilege almost as great as that granted to the votive Mass of the Sacred Heart on the first Friday. A decree of S.R.C.²⁴ of March 11, 1936, declares that: "on each first Thursday of the month, in churches or oratories, where — with the consent of the proper Ordinary — special exercises of devotion for the sanctification of the clergy are carried out in the morning, one votive Mass of Jesus Christ, High and eternal Priest, may be celebrated, provided that a feast which is a double of the first or second class, or any feast, vigil or octave of the Lord, or All Souls' Day, does not occur. The Mass is also forbidden on January 2, 3, and 4, when the Mass *Puer natus*, within the octave of the Nativity, is to be said; and the rights and privileges of the conventual or parochial Mass remain intact."²⁵ It is added that, with the consent of the bishop, the privilege may be exercised on the first Saturday of the month, instead of the first Thursday.²⁶

Commentary:²⁷

5. One votive Mass — and one only — be it a sung or low Mass, is

²² See p. 113.

²³ A devotion begun in 1934 by the Fathers of the Society of the Divine Saviour, and attached by them to the Saturday after the first Friday of each month.

²⁴ A.A.S., 1936, p. 240.

²⁵ "*Salva tamen semper Missa conventuali aut paroeciali.*"

²⁶ The bishops of Germany received permission (Jan. 8, 1937) to use the privilege on the Saturday following the first Friday (this may sometimes be the second Saturday of the month).

²⁷ In general, the privileges of the Mass

given, on the first Thursday (or Saturday) of the month, almost the standing of a solemn votive Mass *pro re gravi et publica simul causa*.²⁸ Other Masses of Christ, Priest, that may be celebrated on the first Thursday are governed by the rules governing *private* votive Masses (p. 113).

6. This privileged Mass is permitted even in a private oratory, for the decree makes no exception. The devotions for the sanctification of the clergy must be carried out in the morning, in connexion with the Mass. What these devotions are to be is not specified. The consent of the Ordinary of the place to have them is required, in accordance with C.J.C., Canons 818 and 1259.²⁹

DAYS WHEN THE VOTIVE MASS IS EXCLUDED:

7. The Mass is forbidden on a double of the first *and* second class. It is also excluded on *any* feast, vigil, or octave of our Lord,³⁰ *i.e.*, of the Second Person of the Blessed Trinity,³¹ not a feast of the Triune God,³² which *Dominus* sometimes means. No mention is made in the decree of privileged vigils or octaves, other than those of feasts of our Lord, but it is almost certain³³ that the votive Mass is not allowed on the first Thursday of June should this fall within the octave of Pentecost, nor on the first Saturday, were this the vigil of Pentecost,³⁴ or the Saturday of its octave.

8. On general principles, the votive Mass is not permitted if there is only one priest available, and a certain Mass be of obligation,³⁵ *e.g.*, a Conventual Mass, the Mass of the Forty Hours' Prayer, the Mass *pro sponso et sponsa*.

PRIVILEGES OF THE VOTIVE MASS:

9. As this one votive Mass on the first Thursday may, for all practical purposes, be regarded³⁶ as a solemn votive Mass *pro re gravi*, it has the following privileges:

are almost the same as those granted to the votive Mass of the Sacred Heart on the first Friday. Hence the remarks made on that Mass (pp. 104 sqq.) apply, for the most part, to this Mass of Christ, Priest.

²⁸ S.R.C., Jan. 2 and 12, 1937. "Almost," for it is not, *e.g.*, permitted on a double of the second class.

²⁹ Cf. S.R.C. 3157.

³⁰ Including the Purification (Feb. 2).

³¹ Cf. S.R.C., Nov. 25, 1936 (ad II).

³² And so the Mass is not excluded within

the octave of the Dedication of a church (S.R.C., Feb. 18, 1937).

³³ Cf. *Ephemerides Liturgicae*, 1937 (pp. 84 and 123). The Mass of the Sacred Heart, which is more privileged, is excluded within privileged octaves (p. 107).

³⁴ When even a solemn votive Mass is prohibited (cf. p. 75).

³⁵ *Addit.* II, 11.

³⁶ Cf. S.R.C., Jan. 2 and 12, 1937 (*Ephemerides*, 1937, pp. 63, 65).

- (i) The *Gloria* and Creed are said;³⁷
- (ii) Only those commemorations are made which are made in a solemn votive Mass *pro re gravi*.³⁸
- (iii) When the votive Mass is impeded by a feast, vigil, or octave of our Lord — of whatever rite or order³⁹ — the Mass of the occurring Office is said; there is no commemoration of the impeded votive Mass (since it is a Mass of our Lord), but its rite and privileges⁴⁰ are conferred on the Mass of the day, if they happen to be greater than those of the latter Mass;
- (iv) When the votive Mass is impeded by an Office of superior rite which is *not* an Office of our Lord, to the prayer of the Mass is added, under one *conclusion*,⁴¹ the prayer of the votive Mass; the Preface of this Mass (*de Cruce*) is said, if the Mass of the day has no proper Preface; the Creed is added, and the last Gospel will be that of the votive Mass, unless the Gospel of an occurring greater ferial has to be said;
- (v) Similarly, if the votive Mass be impeded by a Conventual Mass or *Missa pro populo*, to the prayer of this impeding Mass will be added, under one conclusion, the prayer of the votive Mass, and its Preface and last Gospel will be used, in accordance with the general rules for these⁴² (p. 202 and p. 207). In such a case the Conventual Mass or *Missa pro populo* enjoys the rite and privileges of the impeded votive Mass.

(16°) Votive Mass of a Newly Canonized Saint or Beatus:

1. During the celebrations which are permitted — for three or eight days — in honour of a newly canonized or beatified servant of God, the Mass of the saint or beatus is given special privileges.

2. *When sung* it has almost the privileges of a solemn votive Mass, for it is permitted whenever the latter is allowed (see p. 75), except within the octaves of Easter and Pentecost, and on the octave-day of the Epiphany and Corpus Christi;⁴³ in it the *Gloria* and Creed are sung;⁴⁴

³⁷ S.R.C., Nov. 25, 1936. The colour of the Mass is white.

³⁸ See p. 77.

³⁹ *E.g.*, a simple octave.

⁴⁰ *E.g.*, if a common commemoration occurs in the Mass of the day, it is omitted when this Mass impedes the votive Mass.

⁴¹ S.R.C., Nov. 25, 1936. Because it is

the commemoration of an impeded votive Mass.

⁴² The Creed will be added, too, unless the Mass be of simple rite only. The *Gloria* would, however, be excluded, if the Mass were in violet vestments.

⁴³ S.R.C. 4394, III.

⁴⁴ *Ibid.*, I.

it admits only the commemorations that are proper to a solemn votive⁴⁵ (see p. 77), and if another Mass — a Mass of the occurring Office — be sung or said in the same church on the same day, all commemorations are omitted from the votive Mass.⁴⁶ The rules for the Preface and last Gospel are those for a solemn votive Mass (see p. 78).

3. This votive Mass may not replace a Conventual Mass in a church where this is of obligation.⁴⁷

4. If the Mass of the newly canonized or beatified servant of God be a low Mass only: (i) it is excluded, in addition, on doubles of the second class, on Sundays of the second class, and within the privileged octaves of the second order;⁴⁸ (ii) it has always the *Gloria* and Creed;⁴⁹ (iii) all occurring commemorations are made, but a common commemoration (the *oratio de tempore*)⁵⁰ and *orationes imperatae* (not *pro re gravi*) are omitted;¹ the choice of the Preface and last Gospel is according to the general rules (pp. 202 and 207).

5. On the days when the votive Mass — sung or read — is excluded, the Mass of the day is celebrated, and to its prayers, *under one conclusion*,² may be added the prayers from the Mass of the new saint or beatus. This commemoration may not, however, be made on a primary double feast of the Lord celebrated in the Universal Church (except the Monday and Tuesday of Easter and Whit weeks),³ nor on All Souls' Day.

IV. PRIVATE VOTIVE MASSES⁴

1. A "private" votive Mass is a Mass not in conformity with the Office of the day, celebrated for a reasonable cause,⁵ without any special command or authorization of the Holy See, or of the Ordinary.⁶

2. As long as a votive Mass is not sung for a grave and at the same time public cause, and also⁷ by command of, or with the permission of the Holy See, or the Ordinary of the place, it remains a "private" votive Mass, whether it is (in external solemnity) a high Mass, a sung Mass, or a low Mass.⁸

3. A private votive Mass, *when sung*, is permitted on any day⁹ except on:

- (a) A feast of double rite;

⁴⁵ *Ibid.*, II.

⁴⁶ *Ibid.*

⁴⁷ *Ibid.*, IV; cf. *Addit.* II, 11.

⁴⁸ *Ibid.*, III.

⁴⁹ *Ibid.*, I.

⁵⁰ See p. 179.

¹ S.R.C. 4394, III.

² For it is the commemoration of an impeded votive Mass.

³ S.R.C. 4394, III; cf. *Addit.* V, 3.

⁴ *Addit.* II, 1, 10. See the general rules about votive Masses, pp. 65 sqq.

⁵ R.G., IV, 3; *Addit.* II, 1.

⁶ Cf. p. 65.

⁷ Cf. p. 74.

⁸ Cf. p. 68, note 18.

⁹ *Addit.* II, 10.

(b) A Sunday (even anticipated, or postponed with its Office);¹⁰

(c) A privileged feria;¹¹

(d) A privileged vigil;¹²

(e) Within a privileged octave;¹³

(f) All Souls' Day.

4. It is (by general rule) excluded if it would prevent the celebration of the Conventual Mass (in churches where this of obligation), or on the Greater and Lesser Litanies in a church where the procession is held, and there is only one Mass (*Addit.* II, 11).

5. A private votive Mass, when not sung, is prohibited¹⁴ on:

(a) A feast of double rite;

(b) Any Sunday (even anticipated or postponed with its Office);

(c) During a privileged octave;

(d) These weekdays:

(i) Those that have a proper Mass, *i.e.*, Quarter Tense days, the weekdays of Lent (including Passiontide), Rogation Monday;¹⁵

(ii) The days of the "greater antiphons" (*i.e.*, December 17 to 23);

(iii) A weekday on which the Mass of the preceding Sunday must be "resumed";

(e) A vigil (even if only commemorated in the Office);

(f) A simple octave-day (even if only commemorated on an ordinary semidouble).

6. Accordingly, a private votive Mass is allowed¹⁶ on semidoubles, within a common octave, on the Friday after the octave of the Ascension, on simple feasts, on the weekdays of Advent (except Quarter Tense) up to Dec. 16, on Saturdays on which the Saturday Office of B.V.M. occurs, and on common weekdays.¹⁷

RITE OF A PRIVATE VOTIVE MASS:

7. The rite of a private votive Mass is always *simple*. The colour of the frontal and conopaeum may be either of the day or of the Mass.¹⁸

¹⁰ This occurs, when, on a day of the week which follows an impeded Sunday, not only the Mass, but also the Office of the Sunday, must be said (*e.g.*, on Dec. 30, the Mass and Office of any Sunday that may fall on Dec. 25, 26, 27, 28 must be said — rubric of Breviary on Dec. 28; similarly on Jan. 5, must be celebrated the Mass and Office of a Sunday that may fall on Jan. 1, 2, 3, 4, 6, 7 — rubric of Breviary on Jan. 1 and 5).

¹¹ See p. 50.

¹² See p. 50.

¹³ See p. 50.

¹⁴ *Addit.* II, 1.

¹⁵ It is also prohibited on Rogation Tuesday, if there is only one Mass and the procession is held (*Addit.* II, 11); Rogation Wednesday is the vigil of Ascension.

¹⁶ Provided there is not a commemoration of a vigil, or simple octave-day (see *e* and *f* above).

¹⁷ But see note 15.

¹⁸ For the colour of the vestments, see p. 73.

In a sung Mass, the prayers, Preface, and *Pater noster* are sung in the ferial tone.¹⁹

8. The *Gloria* is omitted,²⁰ except (a) in the votive Mass of B.V.M. on a Saturday,²¹ (b) in the votive Mass of the angels²² (an individual angel, the Guardian Angels, or the angels in general).

9. Neither the Sequence nor Creed is ever said,²³ even though the votive Mass be of a saint who has a right to the Creed on his feast, e.g., a Doctor, or even though a feast or octave with the right to the Creed be commemorated.

10. *Per se* there will be three²⁴ prayers at least — (a) that of the Mass, (b) that of the occurring Office, (c) the prayer which would be second, according to the calendar, in the Mass of the day (i.e., a special commemoration or — outside Passiontide — a common commemoration).²⁵ Other special commemorations, if they occur, are added, and an *oratio imperata* (according to the rules that govern that).²⁶

11. The Preface will be that proper to the Mass,²⁷ if there is one; if not, that proper to the first occurring commemoration; if not, that of an occurring (common) octave; otherwise, of the season; otherwise, the Common Preface, according to the general rules for the choice of the Preface (pp. 202 sqq.).

12. The last Gospel will be that of S. John, except there is a commemoration of an Office having a strictly proper Gospel, according to the general rules (e.g., the commemoration of a day of Lent or Quarter Tense in a sung private votive Mass; of the Feast of S. Martha,²⁸ in any votive Mass).

THE PRAYERS IN CERTAIN VOTIVE MASSES:

13. The following points are to be noted in certain private votive Masses:

(a) In a votive Mass of B.V.M., the Holy Family, and All Saints, the first common commemoration is, by exception, the prayer of the Holy Ghost (the second is that for the Church or Pope).

¹⁹ *Addit.* X, 2; cf. Vol. III, 555.

²⁰ R.G. VIII, 4.

²¹ Saturday is regarded as in some sense a day proper to our Lady, and her Office is celebrated when the rite of the occurring Office permits.

²² Because of their intimate connexion with the hymn.

²³ A Mass of simple rite does not admit of the Creed (*Addit.* VII, 3).

²⁴ R.G. IX, 16; *Addit.* V, 2; VI, 1. In a low Mass, and when the occurring feast is not a semidouble, there may be five or

seven (see p. 192).

²⁵ See p. 179. Should a private votive Mass be permitted, by indult, on a double, the common commemoration is omitted.

²⁶ See pp. 188 sqq.

²⁷ In the Preface of the Holy Ghost *hodierna die* is omitted; *Et te in veneratione* is used in the Preface of B.V.M. (except the votive Mass be of the Immaculate Conception or the Seven Sorrows) and S. Joseph.

²⁸ Which is of semidouble rite and has a proper Gospel.

(b) In a votive Mass of S. Peter the second prayer is *always* that of S. Paul; in a Mass of S. Paul, that of S. Peter.²⁹

(c) If the prayer *A cunctis* occur as a common commemoration in a votive Mass of S. Joseph, S. Peter, S. Paul, or the Titular of the church, then in that prayer the name of the saint whose votive Mass is being celebrated is omitted.³⁰

(d) If the prayer *Fidelium* is prescribed by the rubrics,³¹ it must be said in a votive Mass;³² it is always the *last but one*, and is not to be reckoned when making up the number of three prayers (to be said, *per se*, in a Mass of semidouble or simple rite).³³

(e) In the votive Mass of thanksgiving,³⁴ to the prayer of the Mass is added, *under one conclusion*, the prayer of thanksgiving. This prayer is, in this case, *regarded as one* with the prayer of the Mass, and so two other prayers must, ordinarily, be added; and the common commemoration may not be omitted merely because of the added prayer of thanksgiving.

RITE OF SUNG VOTIVE MASS:

14. In general, it is the same as that of a low votive Mass, but in two cases there are differences:³⁵

(A) If in the church where the votive Mass is *sung*, there is a Conventual Mass, or another sung Mass *conformable to the Office of the day*, then in the votive (sung) Mass:

(i) Occurring special commemorations are omitted, and only the common commemorations (according to the season)³⁶ are sung;

(ii) The Preface of an occurring octave, or of Christmas, on Jan. 2, 3, 4, or of Easter in a common weekday of Paschaltide, is not sung (if the votive Mass has not a proper Preface, the common one will be sung);

(iii) An occurring proper Gospel is not recited as last Gospel.

(B) If in a church, where there is not a Conventual Mass, nor a sung Mass conformable to the Office of the day, *several* sung votive Masses take place, then the rules given above apply to all these votive Masses, except the first (i.e., at it *alone* will special occurring commemorations be made, the Preface of an octave or season sung, a proper last Gospel recited).

²⁹ It is a case of *commemoratio inseparabilis* (cf. *Addit.* VI, 1).

³⁰ Cf. p. 181.

³¹ See p. 193.

³² S.R.C. 4235³.

³³ See p. 193.

³⁴ See p. 78.

³⁵ *Addit.* V, 4, 5; VIII, 1.

³⁶ See p. 179.

TABLE FOR VOTIVE MASSES

Showing the Right Ordering of a Votive Mass (Solemn or Private)

VOTIVE MASS	COLOUR	FORMULA	Gloria		Prayers	Creed		Communicantes Hanc igitur	Last Gospel	
			S.	P.		S.	P.		S.	P.
The Most Holy Trinity	White	Proper	X	O	Commemoration of only (a) double, (b) 2nd Cl; (c) Sunday; (d) Feast of the Lord; (e) greater week-day; (f) Rogations; (g) vigil of the Epiphany; (h) privileged octave.	X	O	Within the privileged octaves which have a proper Communicantes, and the 2 that have a proper Hanc igitur, it is used in a solemn votive Mass, even if the votive Mass has a proper Preface (so that the Preface of the Octave is not sung)	Gospel of S. John, unless a Sunday, greater feria, vigil, octave, or double of the 2nd class, having a strictly proper Gospel, is commemorated, then this proper Gospel will be recited	Gospel of S. John, unless any Office which is commemorated has a proper Gospel (not the same, even in the beginning only, as the Gospel of the Mass). In a high or sung "private" votive Mass, on a weekday of Lent or Quarter Tense, or a vigil, the Gospel will be of the weekday or vigil
The Holy Ghost	Red	Proper	X	O		X	O			
The Blessed Sacrament	White	Proper	X	O		X	O			
The Passion	Violet	Proper	O	O		X	O			
The Cross	Red	Proper	X	O		X	O			
The Sacred Heart of Jesus ²	White	Proper	X	O		X	O			
Our Lord, High and Eternal Priest ³	White	Proper	X	O		X	O			
Blessed Virgin Mary	White	One of the 5 Masses assigned for the seasons, or of the I. Concept; or Sorrows ⁴	X	O except on Saturday	II of the day III of the Holy Ghost	X	O			
Angels	White	Proper	X	X	II and III pray-ers as in the Ordo for the day. In Mass of S. Joseph or of SS. Peter and Paul omit name in A cunctis	X	O			
S. Joseph	White	Proper	X	O ⁵		X	O			
The Apostles	Red ⁶	Proper	X	O ⁵		X	O			
The Saints	of the feast ⁷	Proper or Common	X	O ⁵		X	O			
For the Sick	Violet	Proper	O	O		X	O			
For Any Necessity ⁸	Violet	Proper	O	O		X	O			

¹R.G. IV, 3; VII, 3. If *Fidelium* to be said (see p. 193), it will always be in the last place but one.

²Has rite of solemn votive on first Friday under certain conditions (p. 104).

³Has rite of solemn votive on first Thursday under certain conditions (p. 109).

⁴See p. 68.

⁵Or Preface proper to the first commemoration (that has one), or proper to the season (cf. p. 202).

⁶For S. John outside Paschaltide, Conversion of S. Paul, Chair (either) or Chains of S. Peter, the colour is white (R.G. XVIII, 2).

⁷In votive Mass of the Holy Innocents the colour is red. (R.G. XVIII, 3).

⁸For the Mass of the newly wed, see p. 90.

⁹If within the octave of the feast a Mass of the saint be celebrated, it is celebrated *more festivo* (not *more votivo*), and so with *Gloria*, and (unless it be a simple octave-day) with Creed, if the saint had a right to this on his feast (S.R.C. 3922³).

VOTIVE MASSES

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Table for the Choice and Order of the Common Commemorations (*Orationes pro diversitate temporum assignatae*) in Votive Masses, or in Masses of Semidouble or Simple Rite (R.G. IX; *Addit.* VI).¹

	Deus qui de B.V.M.	Deus qui saluis	Concede	Of the Holy Ghost	A cunctis.	For the Church or the Pope	Omnipotens	Ad libitum
1. In Advent (except 9 and 10, <i>infra</i>)	II							
2. From Christmas to Feb. 2 (inclusive; except 9 and 10, <i>infra</i>)		II						
3. From Feb. 3 to the day before Ash Wednesday (except 9, 10, 11, <i>infra</i>)								
4. From Ash Wednesday to Passion Sunday (except 9, 10, 12, <i>infra</i>)								
5. From Passion Sunday to Saturday in <i>Albis</i> (eve of Low Sunday)								
6. From Low Sunday to Friday after octave of Ascension (inclusive; except 9, <i>infra</i>)								
7. Within octave of Pentecost			II					
8. From first Sunday after Pentecost to Saturday before first Sunday of Advent (except 9, 10, 11, <i>infra</i>)								
9. In Masses of B.V.M.; ² within octave of Circumcision (where celebrated); vigil, within octave, and in votive Masses of All Saints				II				
10. Masses in which commemoration of B.V.M.; commem. of vigil or octave of All Saints				III				
11. Within all octaves (privileged or common), on simple octave-days, and in vigils from (a) Feb. 3 to day before Ash Wed. (b) First Sunday after Pentecost to Saturday before first Sunday of Advent (except 9 and 10 <i>supra</i>)								
12. In vigils (from Ash Wednesday to Passion Sunday)	II III							

¹If special commemorations occur, the common commemoration(s) yields place; hence if there is one commemoration prayer III falls out and is replaced by prayer II; if there are two commemorations, both II and III are omitted.

²Including the Holy Family (rubric on the feast).

THE PAROCHIAL MASSES

1. The term "parochial Mass" is used in two senses in liturgical law: (a) for the *Missa pro populo* — the Mass the ministerial fruit¹ of which is applied for the people; and (b) the Mass for the benefit of the people, *i.e.*, the principal Mass of a parish on a day of obligation (the "parochial Mass" in the popular sense).

I. THE MISSA PRO POPULO

2. The *Missa pro populo* is the Mass which all to whom the pastoral office is entrusted are bound, in justice, to offer and apply, on certain days of the year, for all the flock committed to their care.

3. This obligation is binding on (a) a residential bishop,² once he has taken possession of his see, (b) an Apostolic Administrator,³ if he be permanently constituted, (c) an Abbot or Prelate *nullius*,⁴ (d) a Vicar Capitular,⁵ (e) a parish priest,⁶ (f) a parochial vicar⁷ (the priest who acts as parish priest, in a parish attached to a religious house or to a capitular church or to any other moral person), (g) the *vicarius oeconomus*⁸ in a vacant parish; and — on a smaller number of days — (h) a Vicar or Prefect Apostolic,⁹ (i) a quasi-parochus¹⁰ (cf. C.J.C. 216, § 3).

4. The obligation does not exist for a *temporary* Apostolic Administrator,¹¹ nor for a Vicar General, nor for a titular bishop,¹² nor for a Regular Prelate (for his subjects), nor for a curate,¹³ nor chaplain.

5. If two dioceses be ruled or administered by a bishop, or two parishes be in charge of a parish priest, it suffices to offer one *Missa pro populo*.¹⁴ If, however, each parish has a different patron, the parish priest is bound to offer the Mass on the feast of each.¹⁵

¹ Cf., p. 42.

² C.J.C. 339(1).

³ C.J.C. 315(1).

⁴ C.J.C. 323(1).

⁵ C.J.C. 440.

⁶ C.J.C. 466(1).

⁷ C.J.C. 471(4).

⁸ C.J.C. 473(1).

⁹ C.J.C. 306.

¹⁰ C.J.C. 466(1), 306.

¹¹ C.J.C. 315(2).

¹² But "it is becoming, in charity, that sometimes he should offer Mass for his diocese" (C.J.C. 348, § 2).

¹³ C.J.C. 475(2), 476(6).

¹⁴ C.J.C. 339(5), 466(2).

¹⁵ Congregation of the Council, Nov. 12, 1927.

DAYS FOR THE MISSA PRO POPULO:

6. The Mass is to be offered on all Sundays of the year, and on all holydays of obligation, even the suppressed ones.¹⁶ The holydays of obligation in the Universal Church are ten, *i.e.*, Christmas Day, Circumcision, Epiphany, Ascension Day, Corpus Christi, the Immaculate Conception and Assumption of B.V.M., the feasts of S. Joseph (Mar. 19), and SS. Peter and Paul, and All Saints' Day.¹⁷

7. The suppressed holydays are¹⁸ the feasts of:

The Finding of the Holy Cross,
The Purification,
The Annunciation,
The Nativity of B.V.M.,
S. Michael, (Sept. 29),
Nativity of S. John Baptist,
The Apostles (Andrew, James, John, Thomas, Philip and James, Bartholomew, Matthew, Simon and Jude, Matthias),
S. Stephen,
The Holy Innocents,
S. Lawrence (martyr),
S. Silvester (pope),
S. Anne,
The Patron of the country (*regni*),
The Patron of the place.¹⁹

To these must be added the Monday and Tuesday of Easter Week and Whit week.²⁰

8. On Christmas Day only one Mass need be applied for the people,²¹ and if a movable holyday (even suppressed) falls on a Sunday one Mass fulfils the obligation for the occasion.²²

9. The Ordinary of the place may, for a just cause (*e.g.*, if a funeral or marriage occur on the day, and the parish priest desires to say the Mass for the occasion), permit the *Missa pro populo* to be said on a day other than the one appointed by law.²³

10. If, on occasion, not only the Mass and Office of an impeded feast, but also the obligations of assisting at Mass and abstaining from servile work be transferred to another date, the *Missa pro populo* is to be said

¹⁶ C.J.C. 339(1).

¹⁷ C.J.C. 1247(1).

¹⁸ Congregation of the Council, Dec. 28, 1919.

¹⁹ See p. 275.

²⁰ Making in all (Sundays and holydays) 88 days in the year.

²¹ C.J.C. 339(2).

²² *Ibid.*

²³ C.L.C. 466(3).

on this second date; but if the liturgical celebration alone of the feast is transferred, the Mass is to be applied on the date of the feast.²⁴

11. If the obligation of saying the Conventual Mass and the *Missa pro populo* should occur for the same priest on the same day, he is to say the Conventual Mass himself, and have the other Mass said by another, or he may say the *Missa pro populo* himself on a subsequent day.²⁵

12. Vicars and Prefects Apostolic, and *quasi* parish priests, are ordered to say the Mass on, at least, the great solemnities, *i.e.*, Christmas Day, Epiphany, Easter, Ascension, Pentecost, Corpus Christi, Immaculate Conception, Assumption, S. Joseph, SS. Peter and Paul, and All Saints.²⁶

THE MASS IS PERSONAL AND LOCAL:

13. The *Missa pro populo* is to be said by the person himself who is bound to it, and only when he is legitimately impeded may he have it said by another.²⁷

14. It is to be said on the appointed day (unless the Ordinary gives permission, for a just cause, to change the date),²⁸ and so, if the person who is bound to it is legitimately impeded on the day, he must have it said by another on the date, or say it himself (or through another) as soon as possible afterwards.²⁹

15. Ordinarily, the Mass is to be said in the parish church, unless circumstances require that it be said elsewhere.³⁰ When a parish priest is legitimately absent from his parish (in accordance with C.J.C. 465), he may himself say the *Missa pro populo* wherever he is, or he may have it celebrated in the parish church by the priest who replaces him.³¹

16. The *Missa pro populo* need not be a solemn or sung Mass. A low Mass suffices.³²

CONFORMITY OF MISSA PRO POPULO WITH THE OFFICE:

17. Before the Pianine reform of the Missal (1920), in virtue of various decisions of S.R.C. (*e.g.*, decrees 3887, 4093², 4256, 4269³) the *Missa pro populo* had to be conformable to the Office of the day, and so could not be a votive Mass or a Requiem Mass. In regard to the latter the law still obtains, for *Additiones* III, 12, states that any Requiem Mass is prohibited whenever the obligation of saying the *Missa pro populo* arises,

²⁴ C.J.C. 339(3).

²⁵ C.J.C. 419(2).

²⁶ C.J.C. 306.

²⁷ C.J.C. 339(4).

²⁸ C.J.C. 466(3).

²⁹ C.J.C. 339(4).

³⁰ C.J.C. 466(4).

³¹ C.J.C. 466(5).

³² Cf. S.R.C. 3128.

and there is not another priest available to carry it out.³³ Regarding a votive Mass, however — unless when the contrary is explicitly stated, as, *e.g.*, the votive Mass of Christ, High and Eternal Priest ("*salva tamen semper Missa conventuali et parochiali*") — S.R.C. Mar. 11, 1936) — it may be said, other circumstances permitting, and applied as *Missa pro populo*. For (a), *Addit.* II, 11 (unlike III, 12), does not mention the "parochial Mass" when laying down the principle that the obligation of the Conventual Mass excludes, ordinarily, a votive Mass; (b) the prohibition contained in the decree of Oct. 28, 1913, excluding the celebration of the external solemnity of certain feasts on a Sunday, if the obligation of the parochial Mass concurred, is omitted from the decree (4308) as published in the official collection in 1926; (c) the reply given on May 22, 1912, requiring an indult to offer the Mass of Corpus Christi, on the Sunday within the octave, to fulfil the obligation of the *Missa pro populo* has been suppressed³⁴ in the new collection of the decrees (1926); (d) the reply given by S.R.C. on June 16, 1922, that the Mass of a solemnity celebrated on a Sunday (in virtue of D. 4308) might not be the *Missa pro populo*, has been changed to the contrary in the official collection (D. 4372⁵); (e) it is explicitly stated in D. 4379, that the votive Mass *de Propagatione Fidei* is not excluded because of the *Missa pro populo*.³⁵

II. THE PAROCHIAL MASS

18. The English term³⁶ "parochial Mass" is used, nowadays, in the sense of the principal Mass on a day of obligation in a parochial (or quasi-parochial) church.³⁷ It is often identical with the *Missa pro populo*, *i.e.*, whenever the parish priest himself celebrates in the parish church the chief Mass on a day of obligation, applying its fruits to his people. *In se*, however, the two Masses are quite distinct, for, while the "parochial Mass" is necessarily public³⁸ (open to, and attended by, a congregation), always in the parochial or succursal church, often sung and with certain added solemnity,³⁹ normally the most frequented Mass, and may

³³ Cf. also *Addit.* III, 8 (end).

³⁴ It no longer forms part of D. 4287.

³⁵ Hence theologians (*e.g.*, Cappello, van Hove) now state that the law requiring the *Missa pro populo* to conform to the Office of the day is no longer rigid; and this is the view of *Ephemerides Liturgicae* (*e.g.*, 1921, pp. 239, 382, 473; 1937, p. 85. Cf., however, 1938, p. 125).

³⁶ In other languages, however, *Missa parochialis* is used by many liturgical

writers as the equivalent of *Missa pro populo*.

³⁷ See Glossary, p. 724.

³⁸ In the popular sense; it may be "private" in the liturgical sense (*i.e.*, a Low Mass). Cf. Glossary, p. 724.

³⁹ *E.g.*, preceded by the Asperges, having the chief sermon in it, followed — in England — by the prayers for the King. Cf. S.R.C. 3059⁴; 3065.

be celebrated by any priest,⁴⁰ the *Missa pro populo* — though it has often the same qualities — may be private,⁴¹ said in any place,⁴² without solemnity, and with few present,⁴³ and must be said by the parish priest himself (unless he is legitimately impeded).

19. The term "*Missa parochialis*" seems to be used only once in the rubrics of the Missal, *i.e.*, *Additiones* III, 12 (which states that any Requiem Mass is forbidden if the obligation to say "the parochial Mass" occurs, and another priest is not available) and has there, obviously, the meaning of *Missa pro populo*. When the term occurs in the decrees of S.R.C., it means sometimes also *Missa pro populo* (*e.g.*, 3623³ — which indeed identifies the two terms — 2592⁴ and Mar. 11, 1936);⁴⁴ but, evidently, it has the wider meaning of chief public Mass on a day of obligation, in *e.g.*, decrees 3059^{7,8} (regarding the use of two servers and torches), 3059⁹ and 3065 (the use of more than two candles),⁴⁵ 3887 (which supposes that the "parochial Mass" is not necessarily applied for the people), and 3957³ (which denies that the "parochial Mass" has the same liturgical standing as the Conventual Mass). The term "parochial Mass" seems to be wider than *Missa pro populo* also in C.J.C., Canon 821, § 2 (regarding midnight Mass at Christmas).

⁴⁰ Though, ordinarily, it is celebrated by a priest of the parish.

⁴¹ *E.g.*, the parish priest may, on occasion, say the Mass for the people in a side chapel, or in a private oratory.

⁴² *E.g.*, if the parish priest be absent from his parish.

⁴³ *E.g.*, if the parish priest celebrate at an early hour.

⁴⁴ This decree concerns the new votive Mass of Christ, Priest. It is excluded if the obligation of the "parochial Mass" occurs and there is not another priest. In the similar concession for the first Friday *Missa pro populo* is the term which is used (S.R.C. 4093²).

⁴⁵ In this decree the query says "*Missa principalis, quae est etiam conventualis vel parochialis*."

THE CONVENTUAL MASS

I. DEFINITION

1. The full daily Divine Liturgy, which is celebrated in more solemn form in greater churches and which is technically called *Divinum Officium*,¹ consists of the singing of the Canonical Hours and of Mass.

2. The Mass which forms the centre of this Divine Office, and which the rubrics name "*Missa principalis*,"² is called the Conventual Mass, for it is the Mass at which the members of a community assembled³ to celebrate the Sacred Liturgy.

3. The Conventual Mass, then, is the Mass sung daily in choir, as part of the Divine Office, in presence of the choir members⁴ (*chorales*), at an hour and in a way laid down by the rubrics, in cathedral, collegiate, and conventual churches⁵ (C.J.C. 413, 610).

4. The Conventual Mass is, therefore, *normally*:

- (a) Celebrated daily⁶ in public;
- (b) In conformity with the Canonical Hours of the day;
- (c) At an hour — in reference to the Canonical Hours — fixed by the rubrics (§ 9 *infra*);
- (d) At the altar of the choir, or at least at an altar near the choir members,⁷ and in presence of these;⁸

¹ C.J.C. 391 § 1; 413, § 2. The name (Divine) Office is commonly used of one part only, *i.e.*, the recitation of the Canonical Hours.

² R.G. IV, 2, 3.

³ *Conventus* = assembly.

⁴ *Addit. I*; S.R.C. 2791¹, 3602, 3914, etc.

⁵ See Glossary, p. 724. The Conventual Mass is sometimes called the Chapter or Capitular Mass, since it is the Mass, in which cathedral and other Chapters (*cf.* C.J.C. 391) take part.

⁶ In many cathedrals of U.S.A., England, or Ireland, the Chapter is not resident at the cathedral, and meets there for the

celebration of the Sacred Liturgy only on certain days in the year, but this procedure is abnormal.

⁷ *Cf.* S.R.C. 3842³. It is forbidden to have a private Mass celebrated at the choir altar, while the recitation of the Canonical Hours is in progress (S.R.C. 3814¹, 3972², 4144¹). Neither may the choir members recite privately the Canonical Hours (*e.g.*, the "Small Hours") while the Conventual Mass is going on (S.R.C. 2699, 3914²).

⁸ A Mass celebrated outside the choir and not in presence of the *chorales*, is, in certain cases, *e.g.*, when there is more than one Conventual Mass (*Addit. I*, 1) called

- (e) A high (or at least a sung) Mass⁹ — the Hebdomadarian¹⁰ may, however, celebrate the Conventual Mass as a low Mass, when the bishop, or another in his place, celebrates that day in that church pontifically;¹¹
- (f) Endowed, even when a low Mass, with certain liturgical privileges (see § 35, p. 134).

II. OBLIGATION OF THE CONVENTUAL MASS

5. The Conventual Mass is *per se* of obligation for (a) the members of any Chapter¹² — cathedral or collegiate; (b) Religious¹³ — whether men or women — who are bound to the recitation of the Divine Office in choir.

6. Regarding Religious, however, it must be noted:

- (i) Under this term come those who have taken merely simple vows, as well as those in solemn vows (cf. C.J.C. 488);
- (ii) The obligation of the daily Liturgy in choir is only in houses where there are at least four Religious, who are bound to choral duties, and who are not legitimately prevented from carrying out this obligation;¹⁴
- (iii) Apart from a custom (having legal force), or their Constitutions, they are bound to only *one* Mass — even when the rubrics require a second "Conventual" Mass¹⁵ — conformable to the Office, celebrated at the hour fixed by the rubrics, and attended by those bound to choir, and this may be a low Mass;¹⁶
- (iv) Regarding women, if they are bound by their Constitutions to the recitation of the Divine Office (not the Little Office of B.V.M.) in choir, then — not only if they have solemn

"Conventual," but it is not the real Conventual Mass.

⁹ C.J.C. 413, § 2. Cf. S.R.C. 552, 3096¹, etc. Many Chapters, however, have an indulgent permitting a low Mass on ferias.

¹⁰ See Glossary, p. 723.

¹¹ C.J.C. 413, § 3; S.R.C. 2682²⁰.

¹² C.J.C. 413, 414. In cathedrals the Dignitaries and the other Canons of the Chapter are helped in the carrying out of the daily Sacred Liturgy by other priests, who are not canons, and are known as beneficiaries (*beneficiati*), or vicars choral (*mansionarii* — cf. C.E. I. xviii, 3, 6; II. xxxiii, 17, 21), or cathedral chaplains.

¹³ C.J.C. 610.

¹⁴ C.J.C. 610, § 1. If their Constitutions so determine, they may be bound to the daily liturgy even if they are less than four in any house.

¹⁵ Cf. R.G. III, 1, 2, where conventual churches are not mentioned; S.R.C. 2514⁵, 3757, 4392³.

¹⁶ S.R.C. 3757. This low Mass is given the liturgical privileges of a Conventual Mass (e.g., regarding the number of servers and candles; the omission of certain commemorations and of the Leonine prayers — cf. S.R.C. 2740⁷, 3697⁷, 4177³).

vows, but even if they have only simple vows¹⁷ — they are to have, as far as possible, the Conventual Mass.¹⁸

III. APPLICATION OF THE CONVENTUAL MASS

7. In cathedral and collegiate Chapters the Conventual Mass is celebrated by the Hebdomadary,¹⁹ and he is bound to apply its ministerial fruits²⁰ to the benefactors — in general — of the Chapter. The duty of celebrating the Mass is taken — in turn, or as arranged by the statutes of the Chapter — by each priest who enjoys a choral benefice²¹ (be he dignitary, Canon, or beneficiary). By custom a chaplain in some Chapters is allowed to replace a Canon for the duty of celebrating the Conventual Mass,²² especially for a low Mass celebrated outside the choir; but a vicar choral, who is legitimately impeded from celebrating the Mass, may not be replaced by a priest who is not "*de gremio Ecclesiae Cathedralis*."²³ If, on some occasion, the same priest should have the obligation of celebrating the Conventual Mass and a *Missa pro populo*, he is to say the former himself (applying it for the benefactors of the Chapter), and have the other Mass said by another priest, or say it himself on a subsequent date.²⁴

8. The Church does not determine the application of the ministerial fruit in the case of the Conventual Mass of Religious. That is left to their free choice, unless it is fixed by their Rule or Constitutions.

IV. THE HOUR OF THE CONVENTUAL MASS

9. The Conventual Mass is to be begun immediately after the Canonical Hour fixed by the rubrics,²⁵ despite contrary custom,²⁶ and at the end of this Hour the antiphon of B.V.M. is omitted.²⁷

10. The Hour fixed by the rubrics (R.G., XV) is as follows:

(1) *After Terce*: on feasts of double or semidouble rite (even in Advent or Lent), on Sundays (even anticipated), and on the vigil of the Epiphany, within octaves.

(2) *After Sext*: on simple feasts, on common ferias, on the vigil of the Ascension, and for the "resumed" Mass of a Sunday.

¹⁷ Commission for the Authentic Interpretation of the Code, May 20, 1923.

¹⁸ C.J.C. 610, § 3. This Mass is to follow all the rules for the Conventual Mass, as in the churches of male Religious (cf. S.R.C. 3919²⁰).

¹⁹ See Glossary, p. 723.

²⁰ See p. 42.

²¹ By law only Canons are bound to this duty (S.R.C. 2896¹).

²² S.R.C. 901¹. ²³ S.R.C. 4067⁷.

²⁴ C.J.C. 419, § 2. ²⁵ S.R.C. 1609³, 4053³.

²⁶ Many decrees of S.R.C. (e.g., 2459, 2578¹, 2682²⁷, 3039¹¹, 3096⁸, 3250, 3757, 4067³).

²⁷ R.G. Brev., xxxvi, 3.

(3) *After None*: the Mass *de tempore* on the ferias of Advent, Lent, and Quarter Tense (even at Pentecost), on fasting vigils (*i.e.*, all vigils except that of the Nativity on a Sunday, Epiphany, and Pentecost), even if a solemn feast occurs, and the Masses of the Rogations.

11. *The Masses of Christmas*:²⁸ the first is celebrated after the *Te Deum* of Matins;²⁹ the second at dawn, after Lauds and Prime; the third after Terce.³⁰

12. *For votive Masses*: (a) a votive Mass (not *pro re gravi*), said because of a foundation or other obligation, is celebrated after Prime;³¹

(b) The votive Masses of the first series in the Missal, which may be celebrated as the Conventual Mass on a common feria, are said after Sext;

(c) A solemn votive Mass (*pro re gravi vel publica Ecclesiae causa, cum populi frequentia*) is celebrated after None.³²

13. *For Requiem Masses*: (a) In general, Requiem Masses are celebrated after Prime, but if Matins and Lauds of the dead are recited in the morning, after the Matins (and Lauds) of the day, a Requiem Mass may be celebrated immediately after these Lauds of the dead.³³

(b) The Requiem Mass on privileged days (*i.e.*, the day of burial, the third, seventh, and thirtieth days, and on solemn anniversaries)³⁴ may be celebrated after None.³⁵

(c) On November 2, if there is only one Conventual Mass, it is celebrated after None, "because on that day it is the principal Mass."³⁶

If three Masses are sung, the first is celebrated after Lauds, the second after Prime, and the third after None.³⁷

V. CONFORMITY OF THE CONVENTUAL MASS WITH THE OFFICE

14. The general rule is that the Conventual Mass is to be in conformity with the Canonical Hours, as recited in the church where the

²⁸ The Mass of the vigil is said after None, but if it occurs on a Sunday it is celebrated after Terce.

²⁹ The Conventual Mass may, without indult, begin at midnight (C.J.C. 821, § 2), and in churches where there is only one Conventual Mass, *e.g.*, the churches of Religious, it may be the midnight Mass.

³⁰ R.G. XV, 4.

³¹ Cf. S.R.C. 3914¹; 4157¹.

³² R.G. XV, 5; cf. S.R.C. 4157¹.

³³ R.G. XV, 3.

³⁴ See p. 145.

³⁵ R.G. XV, 3.

³⁶ *Ibid.*

³⁷ This is the teaching of rubricians; the matter has not been authoritatively decided by S.R.C.

Mass is celebrated.³⁸ Sometimes, however, the Mass may (*i.e.*, must) not be in conformity with the Office, sometimes it need not be.

A. WHEN THE CONVENTUAL MASS MAY NOT BE IN CONFORMITY WITH THE OFFICE:

(1) During a common octave, if a vigil, a Quarter Tense day, or Rogation Monday occurs, the Conventual Mass is of the vigil or feria, with a commemoration of the octave.³⁹

(2) When a *common vigil occurs in Advent* (outside Quarter Tense), and a feast of higher than double rite does not occur, the Conventual Mass is of the vigil, with a commemoration of the feria of Advent.⁴⁰

(3) When a *vigil occurs on a feria of Lent*, a Quarter Tense day, or Rogation Monday (all of which are "greater" ferias), the Conventual Mass is of the feria with a commemoration of the vigil.⁴¹

(4) On the Saturdays of Advent (outside Quarter Tense or vigils), if the Office is of the day (ferial), the Conventual Mass is of our Lady.⁴²

(5) When the *Mass of the preceding Sunday* has been impeded and must be "resumed" during the week (according to the rules given on pp. 54 sqq.), the Conventual Mass, on that day of the resumption, is of the Sunday, with a commemoration of the Office of the day, and other occurring Commemorations.⁴³

(6) Sometimes the Conventual Mass is to be a Requiem Mass (see § 15, *infra*).

B. WHEN THE CONVENTUAL MASS NEED NOT BE IN CONFORMITY WITH THE OFFICE:

(1) When a Requiem Mass is permitted (§ 17, *infra*).

(2) When the Office is of the day (ferial), outside the greater ferias (*i.e.*, of Advent, Lent, Quarter Tense, and Rogation Monday), vigils, and Rogations, and when there is no obligation to resume the Mass of the preceding Sunday (p. 54), nor say a Requiem Mass (§ 15, *infra*) for the Conventual Mass, one of the first series of *votive Masses* in the Missal may be chosen, according to the day assigned for each,⁴⁴ with a

³⁸ R.G. IV, 3.

³⁹ R.G. III, 2.

⁴⁰ R.G. III, 4.

⁴¹ R.G. III, 5; *Addit.* I, 2.

⁴² R.G. IV, 2.

⁴³ *Addit.* I, 6.

⁴⁴ See p. 66. There is no choice on a Monday or Tuesday; a choice of three votive Masses is assigned in the series on

Wednesday or, on this day, the Mass may be of the principal Patron of the place (town, diocese, province, or nation), or of the Titular of the church, or of the Titular or Founder of an Order or Congregation (rubric *in loco*); on Thursday a choice of three votive Masses; on Friday a choice of two; and for Saturday the votive Mass of our Lady (according to the season).

commemoration of the occurring feria,⁴⁵ and the common commemorations *de tempore*. Other votive Masses (except the votive Mass at the consecration of a church or altar, or at the laying of the foundation stone or the solemn blessing of a church) may not be celebrated as the Conventual Mass.⁴⁶

VI. CONVENTUAL REQUIEM MASS

15. On the *first day of the month* (except November, when the Universal Church commemorates all the faithful departed) — outside Advent, Lent, and Paschaltide — *when the Office is of the day* (ferial),⁴⁷ in choir, after Prime, instead of the Mass of the day, the Conventual Mass is to be a Requiem Mass for deceased priests, benefactors, and others.⁴⁸ The formulary for this Mass is the Daily Mass of the Dead (of which the prayers are for priests, benefactors and others). Even this Conventual Mass is to be applied for benefactors in general,⁴⁹ *i.e.*, while the “general” fruits⁵⁰ of the Mass are applied to deceased priests, benefactors and others, the “ministerial” fruits are applied to (living) benefactors of the church.

16. If, on the first day of the month on which the office is ferial, a Quarter Tense day or a vigil should occur, or the Mass of the preceding Sunday has to be “resumed,”¹ the Conventual Mass for the dead is to be celebrated on the nearest subsequent day which is not similarly impeded.²

17. On the *Monday of each week* (outside Lent and Paschaltide), *when the Office is of the day* (ferial) and provided that a vigil does not occur or the Mass of the preceding Sunday does not have to be “resumed,” in choir, instead of the Mass of the day, the Conventual Mass may³ be a Mass for the dead. If, however, the Mass of the day or the votive Mass of the Blessed Trinity⁴ be celebrated as the Conventual Mass, the prayer *Fidelium* is to be added, in the last place but one.⁵

VII. THE NUMBER OF CONVENTUAL MASSES

18. The general rule is — in churches where the obligation of the choral Office exists — that one Mass, ordinarily conformable to the Office

⁴⁵ R.G. IV, 3, and rubric before the first series of votive Masses in the Missal.

⁴⁶ *Addit.* II, 11.

⁴⁷ Not of a feast of simple rite, nor the Saturday Office of B.V.M.

⁴⁸ *Addit.* III, 2.

⁴⁹ C.J.C. 417, § 1.

⁵⁰ Cf. p. 42.

¹ Cf. p. 54.

² *Addit.* III, 2.

³ Should the *first day* in the month with a ferial Office fall on a Monday, the Requiem Mass will be *obligatory* (§ 15 above).

⁴ See § 14 B. (2) above.

⁵ *Addit.* III, 3. For the prayer *Fidelium* in private Masses, see p. 193.

of the day, is to be celebrated in choir, and with the attendance of the choir members. On certain days, however, two or even three Conventual Masses (§§ 22 *sqq.*) are ordered by the rubrics,⁶ unless exemption be granted by Apostolic indult; only one of them, however, is celebrated in choir with the choir members present, the other(s) is celebrated outside choir (a low Mass), and without the presence of the choir members.⁷

19. This rule (of saying the additional Mass or Masses outside choir, and without the *chorales*) does not⁸ apply to:

- (i) Christmas Day;
- (ii) The Greater and Lesser Litanies (§§ 27–31, *infra*);
- (iii) The anniversary of the election and coronation of the Pope, and of the election and consecration of the Bishop (see pp. 79 *sqq.*);
- (iv) The anniversary of the death of the last bishop;⁹
- (v) Or of all the deceased bishops and canons;¹⁰
- (vi) Foundation Masses.

20. Because of the liturgical principle “*de eodem ne fiat bis*” (cf. p. 176), in the same church, on the same day, more than one Mass conformable to the Office¹¹ may not be *sung*. To sing, however, several Masses, on the same day, of the same mystery or saint (because they are foundation Masses, or sung at the request of the faithful) is not forbidden, provided they are sung before the choral Office has begun, or after it is finished, and that they have no connexion with this Office.¹²

21. When more than one Conventual Mass is celebrated, it suffices (unless there is a contrary custom, having the force of law) to apply one Mass only to the benefactors of the church.

When Two Conventual Masses Are Prescribed:

A. ON A GREATER WEEKDAY OR VIGIL:¹³

22. In cathedral and collegiate churches (not in conventual churches),¹⁴ when a weekday of Lent (except Ash Wednesday and Holy Week — which are privileged ferias), or a Quarter Tense Day of Advent or September,¹⁵ or a common vigil, occurs on a feast of double or semi-double rite, then *two* Conventual Masses are to be celebrated, one of the feast, without a Commemoration of the feria or vigil, but with other

⁶ Religious are not bound by the rubrics which prescribe more than one Conventual Mass (S.R.C. 3757, 4392¹).

⁷ Rubrics in accordance with the Apostolic Constitution *Divino Afflatu* (Title XII); *Addit.* I, 1.

⁸ *Ibid.* ⁹ C.E. II, xxxvi, 1.

¹⁰ C.E. II, xxxvii, 1.

¹¹ Ordinarily, this will be the Conventual Mass.

¹² S.R.C. 3921.

¹³ *Addit.* I.

¹⁴ S.R.C. 4392¹.

¹⁵ Not the Q.T. of Pentecost

occurring commemorations, the other of the feria or vigil, without the commemoration of the feast or other occurring special commemorations, but with the common commemorations.¹⁶

One of these Masses is to be in choir, a sung Mass (normally), and in presence of the choir members; the other is a low Mass, said outside the choir, and without the presence of the *chorales*.

23. The Mass to be sung in choir is that of the feast, on doubles of the first and second class,¹⁷ or within a privileged octave of the second order (*i.e.*, Epiphany and Corpus Christi); that of the feria or vigil, on major or minor doubles, or on semidoubles.¹⁸ The Mass said out of choir will be the one which had not been celebrated in choir.

24. If a weekday of Lent or Quarter Tense — as in § 22 — should occur with a vigil and a feast of double or semidouble rite, or a privileged octave of the second order, then one of the Masses¹⁹ will be of the feast or octave (without a commemoration of the feria and vigil, but with other occurring commemorations), and the other of the feria²⁰ (with a commemoration of the vigil, but not of the feast or octave).

25. If on the above days, there is by exception only one Conventual Mass,²¹ then the Mass will be the one that would be celebrated in choir that day, if there were two Conventual Masses (§ 23 above), with a commemoration of the other.²²

26. If there is only one Conventual Mass and a vigil and major feria occur, then: on a feria of Lent or Quarter Tense, the Mass is of the feria with a commemoration of the vigil;²³ while on a feria of Advent,²⁴ the Mass is of the vigil with a commemoration of the feria.²⁵

B. ROGATION DAYS:²⁶

27. The Conventual Masses for Rogation Days or the Lesser Litanies (*i.e.*, the three days preceding Ascension Day), are arranged differently each day, and according as the procession is held or not:

(i) Rogation Monday

¹⁶ Cf. p. 179.

¹⁷ On a double of the first class, a non-privileged vigil is not commemorated (*Addit.* I, 1).

¹⁸ If a day within a common octave occur on the above ferias, or on a vigil, a second Mass is celebrated (the octave is merely commemorated in the Conventual Mass — *Addit.* I, 1).

¹⁹ Which one is determined by the rule given above in § 23.

²⁰ *Addit.* I, 2.

²¹ As in conventual churches (S.R.C. 4392¹), or, by Apostolic indult, in cathedral or collegiate churches.

²² *Addit.* I, 4; S.R.C. 4393.

²³ Cf. *Addit.* I, 2.

²⁴ Which has not a proper Mass.

²⁵ Cf. R.G. III, 4.

²⁶ *Addit.* I, 3, 4.

(1°) If no Procession:

(a) One Conventual Mass, of the Rogations, if the Office of the day is of the feria, or of a day within an occurring common octave (with a commemoration of the octave in this case);

(b) Two Conventual Masses if the Office is of higher rite, *i.e.*, One in choir (with attendance of the *chorales*) of the Rogations (with commemoration of an occurring vigil, but without other commemorations); the second, outside choir, without the attendance of the choir members, of the occurring Office (with occurring commemorations), when the Office is a double (major or minor) or a semidouble. But if the occurring Office be a double of the first or second class, or a day within a privileged octave of the second order, then the choir Mass is of the Office, and the other, *extra chorum*, of the Rogations (with commemoration of an occurring vigil, except on a double of the first class).

(2°) If there is a Procession:

Two Conventual Masses must be celebrated — one of the occurring Office, the other of the Rogations (after the procession). On a double of the first or second class, and within a privileged octave of the second order, the *chorales* must attend both Masses; on other days,²⁷ the Rogations Mass will be in choir, the Mass of the Office outside choir, and without the attendance of the choir members.

(ii) Rogation Tuesday

(1°) If no Procession:

28. One Conventual Mass — of the Rogations — if the occurring Office is of the feria; one Conventual Mass — of the Office, with a commemoration of the Rogations — in all other cases.

(2°) If the Procession is held:

(a) One Conventual Mass — of the Rogations, with a commemoration of the occurring Office²⁸ when the Office is of the feria, of a day within a common octave, of a simple octave-day or of a simple feast.

(b) Two Conventual Masses in other cases, *i.e.*, the Mass of the Rogations, in choir, the Mass of the Office, outside choir and without the attendance of the *chorales*, when the Office is a double (major or minor) or a semidouble; but if the Office be of a feast of the first or second

²⁷ On a day within a common octave only one Conventual Mass is celebrated, *i.e.*, that of the Rogations, and in it the octave is commemorated.

²⁸ The feria is, however, not commemorated.

class, or of a day within a privileged octave of the second order, *both Masses* must be celebrated in choir, with the attendance of the choir members.

(iii) *Rogation Wednesday (Vigil of the Ascension)*

(1°) *If no Procession:*

29. If the Office is of:

(a) The vigil: *one* Conventual Mass, of the vigil (commemoration of Rogation);

(b) A day within a common octave: *one* Conventual Mass, of the vigil (commemoration of octave and Rogations);

(c) A double (major or minor) or semidouble: *two* Masses, one of the vigil (commemoration of Rogations), in choir;²⁹ the other of the Office, outside choir;³⁰

(d) A double of the second class, or of a day within a privileged octave: *two* Masses, one of the Office in choir; the other of the vigil (commemoration of Rogations) outside choir;

(e) A double of the first class: *one* Conventual Mass with a commemoration of Rogations (but not of the vigil).³¹

(2°) *If there is a Procession:*

If the Office is of:

(a) The vigil: *two* Conventual Masses, one of the vigil outside choir and one of Rogations (after the procession) in choir;

(b) A day within a common octave: *two* Masses, one of Rogations in choir, the other of the vigil (commemoration of the octave) outside choir;

(c) A double or semidouble: *three* Masses, one of the vigil (outside choir), one of the Office (outside choir), one of the Rogations (in choir);

(d) A double of the second class, or a day within a privileged octave of the second order: *three* Masses, one of the Office (in choir), one of the vigil (outside choir), one of the Rogations (in choir);

(e) A double of the first class: *two* Masses, one of the Office and one of the Rogations, both in choir, and the vigil is not commemorated.

C. CONVENTUAL MASSES ON THE GREATER LITANIES:

30. The "Greater Litanies" occur on the Feast of S. Mark (April 25).³²

²⁹ With the attendance of the *chorales*.
³⁰ Without the attendance of the *chorales*.

³¹ *Addit. I*, 1, 3.

³² Apr. 27, if Easter Sunday falls on the 25th.

(1°) *If No Procession:*

There will be *one* Conventual Mass of the occurring Office (usually S. Mark), with a commemoration of the Rogations.

(2°) *If there is a Procession:*

There will be *two* Conventual Masses, both in choir; one of the occurring Office, with occurring special commemorations, but not that of Rogations; the other — after the Procession — of the Rogations, omitting the commemoration of the Office, or occurring special commemorations.

If Only One Conventual Mass on the Greater and Lesser Litanies:

31. If (e.g., by Apostolic indult) there is *only one*³³ Conventual Mass on the Greater or Lesser Litanies then:

(1°) *If there is a procession*, the Mass will be of the Rogations, with a commemoration of the occurring Office, and other occurring commemorations, unless the occurring Office be a feast of the first class, then the Mass will be of this with a commemoration of Rogations;³⁴

(2°) *If there is no procession*, the Mass will be of the occurring Office, on doubles of the first and second class, and on the Tuesday; on other feasts (double and semidouble) it will be of the Rogations on the Monday, of the vigil on the Wednesday.³⁵

VIII. THE RITE OF THE CONVENTUAL MASS

32. The Asperges is of obligation before the Conventual Mass on Sundays, not only in cathedrals,³⁶ but also in collegiate churches.³⁷ Holy Communion may not be distributed *immediately*³⁸ before or after a Conventual Mass.

33. At the end of the canonical Hour that immediately precedes the Conventual Mass the antiphon of B.V.M. (but not *Benedicamus Domino*) is omitted.³⁹

³³ It is a moot point, in view of the revised rubrics (and despite S.R.C. 3757⁴), if Religious are bound to more than one Conventual Mass on these days, even if they hold the procession (cf. *Ceremoniale Romano-Seraphicum*, § 404).

³⁴ *Addit. I*, 3.

³⁵ Cf. S.R.C. 4393.

³⁶ C.E. II, xxxi, 3.

³⁷ S.R.C. 4051¹.

³⁸ *I.e.*, when the Celebrant is vested for

Mass. S.R.C. 4177³ (cf. C.J.C. 846, § 1).

³⁹ R.G. Brev. xxxvi, 3. While pontifical Mass at all times, and the first Conventual Mass on Christmas Day, are begun after *Benedicamus Domino* (C.E. II, viii, 18 and R. Breviary, *rubric in loco*), ordinarily, the Conventual Mass is to be begun after the *Fidelium animae* and *Pater noster* which terminate the preceding canonical Hour (cf. R.G. Breviarii Romani, xxx, 3; xxxii, 1, and S.R.C. 2366).

34. At a Conventual Mass which is not a high Mass, the use of incense is not allowed without Apostolic indult.

35. Even if the Conventual Mass be only a low Mass (e.g., in a conventual church), it shares some of the privileges of a sung Mass, i.e.:

(a) Two servers are tolerated;⁴⁰

(b) More than two candles are allowed (at least on greater days),⁴¹ and two torch-bearers are permitted from after the *Sanctus* to the end of the Elevation;⁴²

(c) As in a sung Mass: (i) on a double of the first class, the commemoration of an occurring common octave-day, or of a double or semidouble feast, is omitted, (ii) on a double of the second class, the commemoration of a simple octave-day, or of a simple feast, is omitted;⁴³

(d) The Leonine prayers may be omitted;⁴⁴

(e) Those in choir follow the rules of a sung Mass.⁴⁵

IX. COMMEMORATIONS IN SEVERAL CONVENTUAL OR SUNG MASSES⁴⁶

36. If in any church, on any one day, there is more than one Conventual Mass (even not sung), or, in addition to the Conventual Mass, there are one or more sung⁴⁷ Masses, or (in a church where there is not a Conventual Mass) there are several sung Masses: in each of these Masses no commemoration is made of any of the parts proper to one Mass (e.g., Preface, *Credo*, *Communicantes*, last Gospel), or proper to any of the commemorations in one Mass, which have been or are to be repeated in another.⁴⁸ For example, on April 26 (Feast of SS. Cletus and Marcellinus), a Thursday, the votive Mass of the Blessed Sacrament is sung, and later the Mass *pro sponso et sponsa* is sung, other Masses being private Masses, then in the Mass of the Blessed Sacrament the two saints are commemorated and the third prayer is *Concede*, the Preface that of the Nativity (proper to the Mass); in the Mass *pro sponso*, the

⁴⁰ Cf. S.R.C. 3059¹.

⁴¹ S.R.C. 3059², 3065, 3697¹.

⁴² As in *Ritus*, VIII, 8.

⁴³ Cf. *Addit.* V, 1; S.R.C. 3697¹, 3757², 4177².

⁴⁴ S.R.C. 3697¹ (cf. index of *Decreta*, Vol. VI, p. 159, re. D. 4271²), 4177².

⁴⁵ Cf. S.R.C. 4089¹.

⁴⁶ *Addit.* V, 4, 5 and cf. *Ephemerides Liturgicae*, 1923, pp. 396 sqq.

⁴⁷ Of different mysteries or saints (cf. § 20 above).

⁴⁸ *Addit.* V, 4. The rubrics suppose that the same persons (e.g., a Chapter, a community), are present at all these sung—and so public—Masses and the principle is, not to repeat in one Mass any of the variable parts of the Mass (e.g., commemorations, a proper Preface) which have been already sung in another Mass that day in that church.

second prayer is *Concede*, the third for the Church or Pope, and the Paschaltide Preface is sung.

37. The commemorations, which may occur on a particular day if there are on that day several sung or Conventual Masses, are made in the Mass with which they are most in keeping, because of their character, or of the reason why they were prescribed. For example, the commemoration of a vigil would be made in a ferial Mass rather than in a festal Mass—granted that both a ferial and a festal Mass were celebrated; that of a feast, or octave, in a festal Mass, rather than in a ferial Mass.

38. Hence, occurring commemorations are *all* made at the Mass of the day (conformable to the occurring Office), if there is *only one* Mass of the day, the others being, e.g., votive Masses; at the first Conventual Mass, if there is more than one Conventual Mass; at the *first* of several sung (votive) Masses, if none of these is of the day. At the other Masses the prayers will be those that are proper to such Masses as *votive Masses*.

39. Regarding Common Commemorations (*orationes de tempore*): if the rite and the special commemorations that occur permit of the singing of *orationes de tempore*, they are sung in each Mass, but in this way, i.e., the common prayers which are prescribed for an octave, or a vigil, will be sung only in the (sung or Conventual) Mass of the octave or vigil, or in the Masses in which the octave or vigil is commemorated; in the other Masses the prayers will be those appointed for the season.⁴⁹ For example, if in a parochial church, on June 23 (vigil of S. John Baptist), a Mass of the day is sung, and also the Mass for the newly married is sung, then, in the Mass of the vigil, the second and third prayers will be *Concede* and the prayer for the Church or Pope;⁵⁰ in the other (the votive Mass), the second prayer will be *A cunctis*, the third *ad libitum*, these being the common commemorations for the season after Pentecost, outside Masses of a vigil or octave, or with the commemoration of either.¹

⁴⁹ *Addit.* V, 4.

⁵⁰ These being the common commemorations assigned for Masses of a

vigil after Pentecost (*Addit.* VI, 1).

¹ *Addit.* VI, 1.

REQUIEM MASSES

I. REQUIEM MASSES IN GENERAL¹

DEFINITION:

1. A Requiem Mass² is a Mass, outside the order of the Liturgy (Office) of the day,³ celebrated, according to a special rite,⁴ for the dead,⁵ by prescription of the rubrics or of a superior, or according to the wish of the Celebrant, or by request of a person who makes an offering for the celebration.

2. The Requiem Masses which are prescribed (*per se*) by the rubrics are:

- (a) The Exequial Mass for a funeral (R.R. VI, i, 4, 7);
- (b) The Conventual Requiem Mass on the first free day of each month (*Addit.* III, 2);⁶
- (c) The annual Mass in the cathedral for the last deceased bishop of the diocese (C.E. II, xxxvi);⁷
- (d) The annual Mass — within the octave of All Souls' Day — in the cathedral, for all the deceased bishops and canons of the diocese (C.E. II, xxxvii, 1).⁸

3. In general, that a Requiem Mass may lawfully be celebrated (a) there must be a reasonable cause, for the Mass should, as far as possible, conform to the Office of the day,⁹ (b) the rite of the day must allow of

¹ The Conventual Requiem Mass is dealt with on p. 128.

² Or Mass of the Dead (A Mass for the Dead is a wider term, as Masses which are not Requiem are often celebrated for the Dead.)

³ Except on Nov. 2, Requiem Masses are, therefore, one class of votive Masses.

⁴ This rite is dealt with in *Ritus XIII* (the difference from the ordinary rite consisting chiefly in the omission of certain prayers, and of all blessings). Cf. Vol. II, p. 437 and Vol. III, pp. 657 *sqq.*

⁵ While it is not absolutely forbidden to offer a Requiem Mass for the living, it is obviously irregular for (a) the prayers of the Mass are not applicable, (b) as far as possible the Mass is to be in conformity with the Office of the day (R.G. IV, 3).

⁶ See note 1.

⁷ Cf. S.R.C. 2682¹⁸, 2683¹⁴, 3669¹, 4038, 4223.

⁸ Cf. S.R.C. 3669².

⁹ R.G. IV, 3; cf. *Addit.* II, 1 (requiring a reasonable cause for the celebration of a votive Mass).

a Requiem Mass, (c) there must be no impediment because of the official position of the Celebrant (e.g., a parish priest in reference to the *Missa pro populo*, the Hebdomadary in regard to the Conventual Mass — cf. § 4(b), *infra*).

4. Any Requiem Mass (even the Funeral Mass) is forbidden:¹⁰

(a) During Exposition of the Blessed Sacrament — this means during Exposition in the monstrance, even for a brief period, or in the ciborium for a public cause.¹¹ The only exception is the Exposition on the second day¹² of the Forty Hours' Prayer which may fall on All Souls' Day, then the celebration of Requiem Masses, in violet vestments, and at an altar other than that of the Exposition, is allowed;¹³

(b) If the *Missa pro populo*¹⁴ has to be celebrated, or the Conventual Mass, and the obligation cannot be fulfilled by another priest;

(c) Whenever there is only one Mass in a church — or in an oratory,¹⁵ other than a private one — and the Liturgy of the day requires that Mass be in conformity with it, *i.e.*, on Candlemas Day, Ash Wednesday, Palm Sunday, and the vigil of Pentecost, if the blessing of the candles, ashes, palms, or font takes place; on the Greater and Lesser Litanies, if the procession is held.

5. On days on which a Requiem Mass is forbidden, the Absolution for the dead may not be given *in connection with*¹⁶ the Mass of the day, but it may be if it is totally detached from this (see Vol. III, pp. 663 *sqq.*

II. THE FORMULARY OF A REQUIEM MASS

6. In the Roman Missal six formularies are given for Requiem Masses: three for All Souls' Day; one *in die obitus seu depositionis defuncti*; one *in anniversario defunctorum*; and one called the "daily" (*quotidiana*) Mass of the dead.

These formularies all have the same Introit, Gradual, Tract and Sequence, Offertory and Communion verses; they differ only in the

¹⁰ *Addit.* III, 12.

¹¹ If the Exposition in a ciborium be for a private cause only, it is probable that a Requiem Mass is allowed at another altar (cf. *Ephemerides Liturgicae*, 1921, 340; 1922, 149).

¹² The occurrence of the Exposition and the Liturgy of the day can, and should be, avoided on the first and third days (S.R.C. 4351; cf. p. 99).

¹³ S.R.C. 3177, 3864⁴, 4331⁴.

¹⁴ If the P.P. has the faculty to binate, or obtains permission of the Ordinary to postpone the *Missa pro populo* (C.J.C., Canon 466, § 3), the prohibition ceases.

¹⁵ Cf. C.J.C. 1191, 1193.

¹⁶ *E.g.*, immediately after Mass and without the Celebrant returning to the sacristy to change his vestments (S.R.C. 2186, 3014³, and cf. 3780³).

prayers, the Epistle, and the Gospel.¹⁷ The proper Preface for the dead (restored since 1919) is used in every Requiem Mass.

While the first Mass on All Souls' Day is a proper one—and is the Mass of the Liturgy of the day—the second one is the formulary of the Mass for anniversaries (with some slight modifications in the prayers to make them suitable for all the Faithful Departed), and the third is the formulary of the daily Mass (using the second prayer of this formulary, *Deus, veniae largitor*, adapted to all the Faithful Departed).

CHOICE OF A FORMULARY:

7. The first Mass of All Souls' Day is used, not only on that day, but also for:

(a) Any "privileged" Mass (see § VI, *infra*), public or private, of a priest or higher ecclesiastic (*i.e.*, bishop or cardinal or pope),¹⁸ using, however, in every "privileged" Mass, the prayer¹⁹ proper to the person for whom the "Mass is being celebrated";

(b) All the dead of a Religious Order or Congregation, with a suitable prayer;²⁰

(c) A mixed body (*e.g.*, the past pupils of a college, the benefactors of an institution), of which priests form a part; in this case, in the first Mass of All Souls' Day, the prayer No. 14 may be used, and the words altered to suit the case—as they are altered in the third formulary for All Souls' Day—by the omission of *benefactores*, or *propinquos et benefactores*, if the case should so demand;²¹

(d) The Mass of All Souls' Day, when not a private Mass (but sung or Conventual), *i.e.*, the first formulary must *always* be used in this case, even though the sung (or Conventual) Mass is not the first Mass that the Celebrant has said that day (cf. § 22, *infra*).

8. The Mass *in die obitus* is used:

(a) With the prayer given in it, for the Exequial Mass (except on All Souls' Day—see § 24, *infra*), the Mass after having received news

¹⁷ A rubric formerly found in the Missal, allowing the Epistle or Gospel of any formulary to be used in another, has been suppressed.

¹⁸ Rubric after the third Mass of All Souls' Day.

¹⁹ This is found in the *Orationes Diversae pro Defunctis*, which are given in the Missal after the Requiem Masses. There

is a special prayer for each kind of cardinal; two prayers for a bishop (Nos. 2 and 6), and two for a priest (Nos. 7 and 8), either may be used at choice.

²⁰ *E.g.*, the plural form of No. 7 or No. 8 (if all are priests), or No. 14 (omitting "*propinquos et benefactores*").

²¹ *Ephemerides Liturgicae*, 1931, p. 70.

of the death,²² and any Requiem Mass that may legitimately be celebrated between the time of death and burial,²³ for clerics of lower rank than priests and for lay persons.

b) With a change of prayer²⁴ (*i.e.*, the collect, Secret, and postcommunion that are given in the Missal immediately after this Mass) for the "privileged" Mass on the third, seventh, and thirtieth day after the death and burial, for the same persons.

9. The Mass *in anniversario defunctorum* is used for the anniversary—in the strict or in the wide sense (§ 42, *infra*)—of clerics lower than priests, and of lay persons, with the prayers (even for an anniversary in the wide sense)²⁵ as they are found in the formulary.²⁶

10. In all other cases, *i.e.*, when the Mass is not "privileged" (§ VI, *infra*), whether the Mass be sung or low, whether for bishop, priest, or layman, the formulary of the "daily" Mass is to be used.²⁷

III. THE PRAYERS IN A REQUIEM MASS²⁸

(1°) Number of Prayers:

11. One prayer is used in (a) the Masses of All Souls' Day (except there is a funeral, § 24, *infra*), (b) in every "privileged" Mass (whether sung or low), (c) "in Masses which correspond with [*i.e.*, are celebrated in connexion with] the Office of the Dead celebrated under double rite."²⁹ In all other cases—*i.e.*, in the daily Mass, whether a high, sung, or low Mass—three prayers are said.

12. In private Requiem Masses (*i.e.*, Masses which are neither "privileged," conventual, nor sung), votive prayers of the dead may be added, on condition that the total number of prayers in the Mass is uneven, and does not exceed seven, and that the prayer *Fidelium* (for all the Faithful Departed) is in the last place.³⁰

²² The prayer is not changed, even though the Mass be celebrated a long time after the actual death (S.R.C. 3764).

²³ S.R.C. 4372⁴,⁵ (cf. p. 150).

²⁴ Rubric after Mass *in die obitus*.

²⁵ Cf. S.R.C. 4096³.

²⁶ The formulary gives a singular form—indicating the change for a woman—and a plural form.

²⁷ Cf. S.R.C. 3049³, 3963².

²⁸ *Addit.* III, 10.

²⁹ The Office of the Dead is celebrated "under double rite" on every "privileged" day (*e.g.*, the thirtieth day after death

or burial, anniversaries—in the strict or in the wide sense), and whenever it is "solemnly" celebrated (rubric of Breviary before this Office, and of R.R. VI, iv), *i.e.*, with solemn rite (publicly sung, and with the Celebrant in sacred vestments, black cope, with or without stole, or at least with a black stole over his surplice) (cf. R.R. VI, iii, 1; C.E. II, x, 10; S.R.C. 3029⁴,⁵,⁹; *Ephemerides Liturgicae*, 1921, 427 *sqq.*).

³⁰ *Addit.* III, 10; VI, 6; R.G. V, 4; IX, 12.

(2°) Choice of Prayers:

13. When there is only *one* prayer, then (a) for priests and higher ecclesiastics, it is *always* the proper prayer for the person(s) according to his rank, as found among the *Orationes Diversae pro Defunctis* (Nos. 1 to 8); (b) for all others, in the funeral Mass, in private Masses between the time of death and burial, and in the Mass after having received news of death, it is the prayer as found in the Mass *in die obitus*; but for the Mass on the third, seventh, and thirteenth day after burial, it is the prayer given after the Mass *in die obitus*;³¹ on anniversaries (in the strict or in the wide sense) the prayers are those found in the Mass *in anniversario defunctorum*, with the minor modifications which are indicated there.

14. But when there are *three* prayers in the Mass (*i.e.*, the "daily" Mass) then:³²

(a) If the Mass is for all the Faithful Departed, or for an undetermined group (*e.g.*, the most abandoned souls in Purgatory), the three prayers are said, without change of order or text, as they are found in the daily Mass formulary;³³

(b) If the Mass is celebrated for one or more definite persons, then (i) if their description is known (not necessarily their names), *e.g.*, that the Mass is for *several men*, then the first prayer will be the one proper to the intention — *i.e.*, *in casu*, No. 9, in its plural form — as found in the *Orationes Diversae*; the second is at the choice of the Celebrant (*e.g.*, he may select the prayer for his parents, No. 11, or for several dead friends, No. 16 or 17); the third *Fidelium* (for all the Faithful Departed). If, however, though the Mass is said for a definite person, or for definite persons, the description is unknown to the Celebrant (*e.g.*, he may celebrate for the dead "according to the intention" of a superior or of the donor of an offering),³⁴ the first prayer will be *Deus, veniae largitor* (No. 14, and the second given in the formulary of the daily Requiem Mass), the second *ad libitum*, the third *Fidelium*.

15. No prayer for the living — not even the one entitled "*pro vivis et defunctis*"³⁵ — is allowed in a Requiem Mass.³⁶

³¹ In a "privileged" Mass that the Celebrant may say for one or both his own parents, he may, probably, use the proper prayers for them (Nos. 11, 12, 13).

³² *Addit.* III, 10.

³³ Other prayers may not be substituted in this case. The same holds good for the monthly Conventual Mass for the Dead (see p. 128).

³⁴ And he may not know whether the dead persons are one or many, men or women, priests or laymen, though the Mass is for *determined persons*.

³⁵ The last of the *Orationes Diversae* (for the living). It is used in the ferial Masses of Lent.

³⁶ R.G. VII, 6. *Re. the oratio imperata* for the Dead, see p. 194.

NOTES ON CERTAIN PRAYERS FOR THE DEAD:

16. (i) In the newest editions of the Missal, many of the prayers are even a little more *proper* than they had been. In general, it may be said that while a prayer is *not* to be changed that it may conform more closely to the *day or occasion* on which the Mass is said,³⁷ it is to be altered, *e.g.*, by change of number or sex, to make it more applicable to the *person* for whom the Mass is offered, and this has been done to a greater extent than previously in the existing typical edition of the Missal.

(ii) Where the letter *N* appears, the name of the person for whom the Mass is offered — the baptismal name (and it alone) for those who are not Religious, the Religious name for those who are³⁸ — *may*³⁹ be mentioned.

(iii) After the mention of the name, the dignity of the deceased is not to be mentioned, except in the case of priests and ecclesiastics of higher rank (in the prayers for them mention *is* made of their rank).

(iv) In the first prayer of the daily Mass — the prayer for deceased bishops or priests — the word *seu* is not a rubric, but is part of the text of the prayer to be recited.

(v) In the prayer for a man and woman together (No. 9 may be used), the form "*animas famuli et famulae tuae*" is to be used, if the persons are not named; if they are, the form is "*famulorum tuorum N. et N.*"⁴⁰

(vi) If the Mass be for several men, the plural form is given for prayer 9; if for several women, that for prayer 10 is set forth in the Missal.

(vii) The prayer (No. 11) *pro patre et matre* had formerly in the title the added word "*Sacerdotis*," the withdrawal of this and the alternative plural form now given in the prayer, show that it may be used, not only when the priest celebrates for his own parents (uniting himself, perhaps, with the intention of a brother or sister, who may be present),

³⁷ Thus "*hodie*" is to be retained in the prayer of the Mass *in die obitus* celebrated for a layman on the first suitable opportunity after having received the news of his death (S.R.C. 3764¹); the words "*quorum anniversarium depositionis diem commemoramus*" are not to be altered even when the anniversary is one only in the wide sense (S.R.C. 4096³).

³⁸ From the moment they assume the

Religious habit, even though they are not yet professed (cf. *Breviarium Romano-Seraphicum . . . Capuccinorum*, 1936, Pars Hiemalis, p. 223).

³⁹ There is no law *imposing* this, as there is, *e.g.*, for the mention of the name of the Pope or Bishop in the canon of the Mass.

⁴⁰ S.R.C. 4074¹.

but also if he should celebrate for the parents of all, or several persons, assisting at the Mass (e.g., the pupils of a school, the members of a confraternity).

(viii) In the prayer *pro defunctis fratribus*, etc. (No. 14), while the word *congregatio* (= assembly) originally meant the members of a monastic or other Religious community, it may be understood now in a way applicable to the circumstances in which the prayer is used (e.g., a parish priest may use it of his people, a chaplain of the members of the community to which he ministers).

IV. THE SEQUENCE IN A REQUIEM MASS

17. The recitation or the singing — in full⁴¹ — of the Sequence (*Dies irae*) is obligatory in:

(a) Any Requiem Mass which has only one⁴² prayer (i.e., is of double rite);

(b) A Conventual Mass (whether sung or low, with one prayer or with three);

(c) A daily *sung* Mass.

But in daily private Masses (i.e., which are neither "privileged," conventual, nor sung) it may be said or omitted as the Celebrant wishes.⁴³

V. ALL SOULS' DAY

18. All Souls' Day — the Commemoration of all the Faithful Departed (November 2) — is part of the ordinary liturgical calendar of the Church. Since 1917 it enjoys a standing similar to a primary feast of the first class of the Universal Church.⁴⁴ Only if it falls on a Sunday is it transferred, with its privileges, and then not beyond the following day (even though a feast of the first class, e.g., the Titular of a church, the Patron of a place, should occur on November 3). The Masses for the dead on November 2 are not votive Masses, but Masses in conformity with the Office of the day.

19. On All Souls' Day — since the publication of the Apostolic Constitution *Incrumentum Altaris Sacrificium*⁴⁵ of Benedict XV, in 1915 during the Great War — the privilege is given to each priest of the Western Church to celebrate three Masses, on condition that:

⁴¹ S.R.C. 2959², 3051¹, 3956.

⁴² When a prayer is added *under one conclusion* to the prayer of the Mass, as in the case of a funeral on All Souls' Day

(§ 24, *infra*), it is considered *one* with the prayer of the Mass.

⁴³ *Addit.* III, 11.

⁴⁴ S.R.C. 4341.

⁴⁵ S.R.C. 4331.

(a) He accepts an offering for the application of the fruits of *one* Mass only;⁴⁶

(b) He applies the other two Masses as directed by the Pope, i.e., one for all the Faithful Departed, the other for the Pope's intentions.⁴⁷

20. About these Masses the following points are to be noted:

(i) No priest is obliged to say three Masses, it is a privilege, not an obligation.⁴⁸

(ii) While the Celebrant may not accept an offering for the application of the ministerial fruits of two of the Masses (he is not free to apply these fruits as he wishes, their application is determined by law), he may accept remuneration for an extrinsic reason,⁴⁹ e.g., if he were obliged to travel a distance to say the Masses, or say them at an unusually late hour.

(iii) A priest may not apply two of the Masses on All Souls' Day for a private intention, even though he proposes to say two Masses at a later day, one for all the Faithful Departed and the other for the Pope's intentions.⁵⁰

(iv) A priest with defective sight, who, by indult, may, at all times, say a votive Mass (see Vol. II, p. 486), may celebrate three times on All Souls' Day — on the same conditions as other priests — using the daily Mass of the dead (with one prayer, *Fidelium*, in each) for all three Masses.¹

(v) On All Souls' Day every altar is privileged,² and Pius XI, in 1934, extended this favour to all Masses celebrated by any priest, on any altar, during the octave of the Commemoration³ (i.e., up to November 9, inclusive).

(vi) Regarding the Leonine prayer on All Souls' Day, see p. 211.

FORMULARY TO BE CHOSEN

21. If a priest celebrates one Mass only on November 2, he applies

⁴⁶ Of whichever one he likes, and he is free to apply this as he wishes (S.C. Council, Oct. 15, 1915).

⁴⁷ The intention expressed by Benedict XV was "that the Masses should be offered to make up for foundation Masses for the dead that had been lost in the course of time or neglected, and for the dead of the Great War." The Pope may, however, any year, add other intentions, e.g., Pius XI, in 1930, asked priests to offer Masses

for the victims of the civil war in Spain.

⁴⁸ Cf. S.R.C. 4331, 4342¹.

⁴⁹ C.J.C. 824 (§ 2); A.A.S., 1924 (p. 116).

⁵⁰ S.C. Council, Oct. 15, 1915.

¹ S.R.C. 4363².

² S.R.C. 4331²; C.J.C. 917, § 1.

³ A.A.S. 1934 (p. 606). The plenary indulgence is applicable to *one* soul only (for whom the Mass is applied — exclusively or not, see p. 164).

this for his own intention and uses the formulary of the first Mass⁴ (for this is the Mass of the day); if he celebrates two, he applies one for his own intention and the second for all the Faithful Departed,⁵ and he follows the formulary of the first and second Masses.⁶

22. If one of the Masses is to be *sung*, the formulary of the *first* Mass is to be used, and in such a case the Celebrant — if he wishes — may say the second and third Masses before saying the first.⁷

23. If a priest administers two (or three) parishes, and says Mass on November 2 in each parish, he is to use the *first* formulary in each different parish;⁸ if he says two Masses in one of the churches, then for the second one he may use the formulary of either the second or third Mass of All Souls' Day. For the application of the three Masses, however, he is to follow the rules given above (§ 19).

A FUNERAL ON ALL SOULS' DAY

24. If a funeral occurs on All Souls' Day, the Exequial Mass (as in *die obitus*) may not be said, but the *first* Mass of All Souls' Day is to be celebrated (and the priest may, if he chooses, say the second and third Masses beforehand). To the prayers of this Mass, *under one conclusion*, are to be added the prayers (collect, Secret, and postcommunion) that would have been used in the Exequial Mass,⁹ *i.e.*, for a priest or higher ecclesiastic, the proper prayers chosen from the *Orationes Diversae pro Defunctis* (see § 13); for a cleric less than a priest, or for a lay person, the prayers found in the Mass *in die obitus*.

25. If, however, in churches or oratories, one of the three Masses is to be, or has been, solemnly celebrated¹⁰ (*i.e.*, at least sung) — as part of the day's Liturgy — then the second Mass is to be used for the funeral; and if two Masses are to be, or have been, solemnly celebrated, then the third one is to be chosen for the funeral,¹¹ adding the special prayers for the deceased, under one conclusion, in each case.

⁴ S.R.C. 4342².

⁵ *Ibid.*

⁶ S.R.C. 4342², 4331³. On Nov. 2, even though one of the Masses be applied for an individual dead person, only one of the three formularies assigned for that date may be used; and only in the case of the Exequial Mass, may a prayer be added for the person to whom the Mass is applied (cf. § 24).

⁷ Rubric before the first Mass on Nov. 2.

⁸ S.R.C., Mar. 3, 1936 (for each church has the right to have the Mass *of the day*, without regard to the person of the Celebrant).

⁹ The prayers found in the Masses of Nov. 2, may *not be changed*, but it is permitted to add a prayer in the *one* case of a funeral.

¹⁰ *E.g.*, in a cathedral or conventual church.

¹¹ *Addit.* III, 4.

VI. THE PRIVILEGED REQUIEM MASSES

26. There is a group of Requiem Masses, celebrated in connexion with the death of a person (or persons), which are called "privileged." The chief of these is the funeral Mass, known as the Exequial Mass. This may be described as "specially privileged" — it has the liturgical standing which corresponds to the rank of a feast which is a double of the first class.

27. The remaining Masses are "privileged,"¹² because (a) they have the rank corresponding to a feast of greater double rite, (b) they¹³ are permitted when a private votive Mass or a daily Requiem Mass is not allowed, for they may be celebrated¹⁴ on any day except;

- (i) A Sunday¹⁵ or a holyday of obligation (even suppressed);¹⁶
- (ii) All Souls' Day;¹⁷
- (iii) A double of the first or second class (even transferred);
- (iv) One of the privileged ferias, vigils, or octaves.¹⁸

Hence any day outside these is not "liturgically impeded" for the celebration of a "privileged" Requiem Mass.

28. The following are the "privileged" Requiem Masses:

A. IN IMMEDIATE CONNEXION WITH A DEATH:

- (1°) Low Masses on the day of the burial.¹⁹
- (2°) The Mass after having received the news of a death.²⁰
- (3°) The Mass on the occasion of a re-burial.

¹² For clearness' sake in this book the Exequial Mass is regarded, as it is, a thing apart ("specially privileged"), and the term "privileged" is used of the other seven Masses which make up the group.

¹³ The restriction as to the number and kind of Mass (sung or low) is dealt with under each Mass, *infra*.

¹⁴ *Addit.* III, 6.

¹⁵ The words "anticipated or resumed" are not here added in the rubrics, as they are in the case of daily Requiem Masses (*Addit.* III, 9), and so the "privileged" Masses may be celebrated on a day on which a Sunday Mass is anticipated or must be "resumed" (p. 54).

¹⁶ For a list of the suppressed holydays see p. 119. The only one of the suppressed holydays, which is not at least a double

of the second class, is the Feast of S. Silvester (Dec. 31).

¹⁷ The prohibition of a "privileged" Requiem Mass on All Souls' Day refers to the *formulary* of the Mass, *i.e.*, only the formularies appointed for All Souls' Day may be used on that day. The one Mass that the Celebrant is free to apply as he wishes may, of course, be applied, *e.g.*, as an Exequial Mass (with the special prayer added, in that one case only), or as an anniversary Mass.

¹⁸ Privileged either in the Universal Church, or in a particular church (*e.g.*, in Rome the octave of SS. Peter and Paul is a privileged one).

¹⁹ *Addit.* III, 5.

²⁰ *Ibid.*, 6.

B. WITHIN A CERTAIN INTERVAL OF A DEATH (OR BURIAL):

(4°) The Mass on the third, seventh, and thirtieth days, and on the anniversary day.²¹

C. MASSES NOT IMMEDIATELY CONNECTED WITH A DEATH (OR BURIAL):

(5°) The Mass on an anniversary in the wide sense.²²

(6°) Masses within the octave of All Souls' Day.²³

(7°) Masses in the chapels of cemeteries.²⁴

GENERAL RULES FOR THE "PRIVILEGED" MASSES

(a) The privileges of these Masses entirely cease, if they are not celebrated at the time, and in the manner which the rubrics lay down (as explained below §§ 37 *sqq.*);

(b) In every "privileged" Mass there is only one prayer,²⁵ and the *Dies irae* is obligatory;²⁶

(c) Each "privileged" Mass (with its proper formulary and under double rite) may be celebrated, as often as is desired, on a day when a daily Mass of the dead is permitted²⁷ (S.R.C. 4372^{4,6}). For example, normally only *one* Mass — sung or low — is permitted for the "month's mind" (*i.e.*, the thirtieth day after death or burial), but if the day happens to be, not only liturgically free (§ 27) for the celebration of a "privileged" Mass, but also a day on which a low daily Mass may be celebrated, then any number of Masses — using the formulary of the first Mass of All Souls' Day (for a priest) with proper prayer, or of the Mass *in die obitus* (for a layman) with the prayer for the Mass on the thirtieth day²⁸ — may be said for the deceased person.

VII. THE EXEQUIAL MASS²⁹

29. The Exequial Mass is one solemn (or, at least, sung) Requiem Mass, celebrated in the parish church as part of the funeral rites, with the body present, on the day of burial.

²¹ *Ibid.*

²² *Ibid.*, 7.

²³ *Ibid.*

²⁴ *Ibid.*, 8.

²⁵ *Ibid.*, 10.

²⁶ *Ibid.*, 11.

²⁷ *I.e.*, if the Mass is *sung*, then on days

when a sung daily Mass is allowed (p. 158); if it be a low Mass, then on days when a low daily Mass is permitted (p. 159).

²⁸ Which is found after the Mass *in die obitus*.

²⁹ *Addit.* III, 4.

COMMENTARY:

(i) Only *one* Mass has the special privileges of the Exequial Mass.³⁰

(ii) To have these privileges the Mass must be a solemn — or at least a sung — one. In the case of a poor person, however, whose relatives could not afford the extra expense of a solemn or sung Mass,³¹ a low Mass has all the privileges of the Exequial Mass. In England³² the Exequial Mass may be a low one (with, apparently, its full privileges), when, because of the shortage of sacred ministers or of a choir, a solemn or sung Mass cannot be held. In Ireland, when a solemn Mass cannot be celebrated "*ob inopiam sacerdotum*," a low Mass is permitted, not, however, with the full privileges of the Exequial Mass, since it is excluded on doubles of the first and second class, on days of obligation, and on privileged ferias, vigils, and octaves.³³

(iii) The funeral rites (*funus*)³⁴ are those set forth in the Roman Ritual, *Exsequiarum Ordo* (VI, iii), *i.e.*:

- (a) The bringing of the body to the church;
- (b) The Office of the dead (Matins and Lauds, or, at least, one nocturn of Matins, with or without Lauds);³⁵
- (c) The Exequial Mass;
- (d) The Absolution; and
- (e) The actual burial service.

In general, these complete funeral rites are of obligation.³⁶ While the Office of the dead may be omitted for a reasonable cause,³⁷ the prayers which follow the Absolution may never be omitted.³⁸ The Exequial Mass may be omitted (on the day of the funeral) only if it is liturgically impeded, or if for some other reason the omission is *necessary*.³⁹

(iv) Normally, the funeral should take place from the parish church

³⁰ *Ibid.* For other Masses on the day of the funeral, see section VIII below (and cf. § 28 (A), above).

³¹ In certain countries, *e.g.*, in France, there is a fixed tariff for the expenses of the Mass, according to the greater or lesser solemnity with which it is carried out.

³² By a Rescript of March 7, 1847, and of May 12, 1864 (Dunne, *The Ritual Explained*, p. 99).

³³ Rescript of the S. Congregation of Propaganda Fide of June 29, 1862 (quoted in the Irish *Ordo*). It would seem that this Rescript has lost its point seeing that a

sung Mass, requiring like a low Mass only one priest, has all the privileges of the solemn Exequial Mass (*Addit.* III, 4). However, perhaps the "want of priests" may be interpreted of a choir of singers also, as very often it is priests who are obliged to fulfil the duty of singers.

³⁴ Cf. C.J.C. 1215.

³⁵ R.R. VI, iii, 16.

³⁶ C.J.C. 1215; R.R. VI, i, 4.

³⁷ R.R. VI, iii, 16, 17.

³⁸ *Ibid.*, 14, 17.

³⁹ R.R. VI, i, 7; iii, 18 ("*nisi obstat magna diei solemnitas aut aliqua necessitas aliter suadeat*").

of the deceased, unless he had chosen another church;⁴⁰ and only in the church from which the funeral takes place is the Exequial Mass privileged.⁴¹

(v) That the Exequial Mass may have its privileges, it must be celebrated, normally, in the presence of the body. If, however, for a "reasonable cause"⁴² — e.g., to avoid contagion, because the body is missing, as in a case of death by drowning or from an explosion, or because it had to be buried before the Mass could take place⁴³ — the body cannot be physically present, it is regarded as "morally present," and the Exequial Mass retains all its privileges.

DAYS WHEN THE EXEQUIAL MASS IS EXCLUDED:

30. The one Exequial Mass is "specially privileged" (cf. § 26), and so may take place on any day, except when the liturgical solemnity⁴⁴ of the day does not admit of a Requiem Mass, i.e., on:⁴⁵

(1°) A primary double of the first class of the Universal Church⁴⁶ (except the Monday and Tuesday of Easter and Pentecost weeks, when the Mass is allowed), even though the feast be not a day of obligation in the Universal Church or locally;⁴⁷

(2°) The feast of the Dedication, or of the Titular, of the church in which the funeral rites take place;⁴⁸

(3°) The feast of the *principal* Patron⁴⁹ of the place (town, diocese, province, country);⁵⁰

(4°) For Religious Institutes, the feast of the Titular and¹ Saint-Founder of an Order or Congregation.

31. If, however, in any year, the solemnity of any of these great feasts

⁴⁰ C.J.C. 1216; R.R. VI, i, 5.

⁴¹ *Addit.* III, 4.

⁴² *Ibid.*; C.J.C. 1215 and R.R. VI, i, 4 speak of a "*gravis causa*." If the cause which prevents the body being present is not a reasonable one, the privileges of the Exequial Mass cease.

⁴³ E.g., the case of a person who died on the Wednesday of Holy Week — the Exequial Mass could not be celebrated until the following Monday.

⁴⁴ R.R. VI, i, 8; iii, 18. Even the ringing of a funeral bell is forbidden on certain great solemnities (S.R.C. 3570¹, 3946, 4015², 4130 and cf. S.R.C., October 21, 1927).

⁴⁵ *Addit.* III, 4.

⁴⁶ For the list see the Roman Breviary.

⁴⁷ Cf. S.R.C. 3755¹, 4003¹.

⁴⁸ The Mass is not, therefore, excluded on the feast of the Dedication of the cathedral, celebrated in each church of the diocese (except the funeral take place at the cathedral itself).

⁴⁹ Cf. Glossary, p. 726.

⁵⁰ *Addit. Breviarii Romani*, II, 1, 2; IX, 3. While the Titular feast impedes the Exequial Mass in one church only, the Patronal feast impedes it within the area (town, diocese, etc.) in which it is celebrated.

¹ The rubric (*Addit.* III, 4) says "*in festis Tituli aut Sancti Fundatoris*," but nearly all rubricians interpret this as meaning "and," because "*festis*" is plural. (Cf. *Addit.* IV, 1, 3; VII, 3.)

(e.g., that of the Titular or Patron)² be transferred to the following Sunday, then the Exequial Mass is impeded on that Sunday, but not on the date of the feast itself.³

32. The Exequial Mass is, of course, also impeded on the days, and under the circumstances, in which no Requiem Mass is permitted (§ 4 above).

33. When the Exequial Mass is *liturgically* impeded, it may be held with all its privileges on the *nearest*⁴ subsequent day not similarly (liturgically) impeded.⁵

34. Ordinarily, the Mass will take place before the body physically present (and this will be, normally, within three or four days of the death), but if the body be absent for a reasonable cause, must the Exequial Mass be celebrated *within a fixed time of the death*, that the "*fictio juris*" which regards the body as "morally" present in such a case, may exist? It would seem not. Before the modern reform of the rubrics, the privilege of the "moral" presence of the body (enabling the Mass to have the privileges of the Exequial Mass) was given for only *two days* after the death,⁶ but this restriction does not appear in the new rubric (*Addit.* III, 4) and so, it would seem, that in such a case the Exequial Mass may be held — and retain its privileges — even some considerable time after the death.⁷ Obviously, however, the celebration of the Mass in this case should not be postponed for a long time for (a) the dead person would be thus deprived of the chief source of spiritual aid, (b) the Exequial Mass is *per se* a part of the funeral rites, (c) the limit placed by the rubrics when the Mass is liturgically impeded (to retain

² Cf. p. 86.

³ This rule applies to the transference of only the *external solemnity of a feast to a Sunday*; if the feast itself (the Office and Mass) has to be transferred because of the accidental concurrence of an Office that impedes it, the prohibition for the Exequial Mass remains attached to the proper date of the feast, and does not apply to the date to which the feast is *per accidens* transferred, e.g., if the Feast of S. Joseph, falling on a Sunday of Lent, has to be transferred to the following day (Mar. 20) the prohibition of the Exequial Mass remains on Mar. 19, and such a Mass may, in this case, be celebrated on Mar. 20. This is the view of such authorities as *Ephemerides Liturgicae* (1922, p. 209; 1939, p. 79), Vavasseur-Stercky, I, p. 446; Croegart, p. 217. Others, however,

hold that the prohibition of the Requiem Mass is attached to the day on which the feast is actually (liturgically) celebrated (cf. *L'Ami du Clergé*, 1939, p. 394).

⁴ Otherwise the privileges are lost.

⁵ The rubric does not say the first convenient day (this concession is made only in the case of a Requiem Mass celebrated after having received the news of a death — *Addit.* III, 6).

⁶ S.R.C. 3755², 3767²⁰.

⁷ Many modern authors no longer add the restriction of two days; but *Ephemerides Liturgicae* (e.g., 1934, pp. 265, 332) takes the opposite view. It holds that, once two days from the time of death have elapsed, the body can no longer be deemed "morally" present (except when the Mass is impeded by the rubrics). This view is now confirmed by S.R.C. May 1, 1942.

its privileges it must be celebrated on the *nearest* day not similarly impeded) shows that the mind of the Church is against the postponement for an undue time, (d) the time for other privileged Masses (e.g., that of the seventh or thirtieth day) begins to operate.

FORMULARY FOR THE EXEQUIAL MASS:

35. The formulary for the Exequial Mass is:

(a) In the case of a priest or ecclesiastic of higher rank, that of the first Mass of All Souls' Day, with the proper prayer (for a priest, bishop, etc.), chosen from the *Orationes Diversae pro Defunctis*;⁸

(b) In the case of a cleric less than a priest, or of a lay person, the formulary of the Mass is *in die obitus*, with the prayer found in that Mass.⁹

For the special case of a funeral on All Souls' Day, see § 24 above.

36. The Celebrant of an Exequial Mass is not bound to apply the ministerial fruits of the Mass to the person whose funeral is being held, if he received no stipend to do so.¹⁰

VIII. PRIVATE MASSES BETWEEN DEATH AND BURIAL¹¹

37. Private (i.e., low) Requiem Masses—using the formulary¹² and

⁸ Rubric at the end of the third Mass of All Souls' Day.

⁹ Probably a prayer from the *Orationes Diversae* which, in a particular case, would be a really proper prayer (e.g., that for the father or mother of the Celebrant, Nos. 12 and 13) might be used.

¹⁰ S.C. Council, April 27, 1895.

¹¹ *Addit. III*, 5. These rubrics are derived from the previous legislation of S.R.C. 3903, 3944³, 3957¹, 4192¹, and 4235, and are stricter than the laws in the decrees. Their interpretation is disputed. The principles on which they are, apparently, based is that in a public place of worship especially, there must be the minimum departure from the Liturgy of the day—which concerns the entire congregation—and that only some special link between the deceased person and the place where a private Requiem Mass is to be celebrated justifies this departure. In case (A) (see *infra*) the celebration of a Requiem Mass is justified by the fact that

the church is the place of the deceased's funeral (normally, his own parish church). In case (C) the physical presence of the body (which the rubric demands) justifies departure from the Liturgy of the day in an oratory which is not public. For case (B) it would seem that the physical presence of the body is also required (the punctuation of the rubric; the fact that the condition "*et dies impedita non occurrat*" certainly applies to case (B) as well as to case (C); and previous legislation, always demanding the presence of the body, all point to this—cf. Hanssens in "*Periodica*," 1935, p. 34), yet many rubricians think that it is not. A few (e.g., Aertyns, Coelho) even apply this condition to only the case of a private oratory, relying, probably, on the words "*in domo*."

¹² I.e., for a priest or higher ecclesiastic, the first Mass of All Souls' Day with a proper prayer; the Mass as *in die obitus*, with the prayer there given, for all others.

rite of the Mass *in die obitus*—are permitted, on a day that is liturgically free for a "privileged" Requiem Mass (§ 27), and provided they are applied for the deceased person,¹³ as follows:

(A) In the church or public oratory, where the obsequies of the deceased person are *solemnly*¹⁴ celebrated, on one day only between death and burial, i.e., *on the day itself*¹⁵ of the funeral;

(B) In a semipublic oratory, which takes the place of a church or public oratory, on *one* day, at choice,¹⁶ between the time of death and burial (not later);¹⁷

(C) In a semipublic oratory which does not replace a church or public oratory, and in a strictly private oratory of the house of the deceased person, the Masses are permitted *daily*, between the time of death and burial, provided that the body is physically present in the house (not necessarily in the chapel) where the oratory is erected.

38. On a day, however, on which a *daily* Requiem Mass may be sung or said, Masses for a recently deceased person may be sung or said, without restriction, and all according to the formulary and rite of the Mass *in die obitus*.¹⁸

39. Regarding the Masses that may be celebrated *in a private room* (not an oratory) on the occasion of the lying-in-state of the body of a bishop or other personage—in accordance with C.J.C. 822, § 4—not more than three Masses may be permitted by the Ordinary.¹⁹ Such Masses may be Requiem Masses on any day that is liturgically free for a "privileged" Requiem Mass²⁰ (§ 27).

¹³ This condition is given in the rubric (*Addit. III*, 5) for case (A), and rubricians apply it to cases (B) and (C) also.

¹⁴ I.e., the Exequial Mass is, at least sung. Possibly the private Masses are not excluded, even though the Exequial Mass is not sung, in the case of a poor person, or for "want of priests" (cf. *Ephemerides Liturgicae*, 1939, p. 168).

¹⁵ Before, during, or after the obsequies. The physical presence of the body is not demanded (as it is for the Exequial Mass or for private Masses in a semipublic or private oratory—§ C) in *Addit. III*, 5, for this case.

¹⁶ But if the funeral should be solemnly

celebrated in such an oratory, then the private Masses are permitted there *only on the day of the funeral* (so rubricians generally teach).

¹⁷ Even though the Exequial Mass had been postponed, for a reasonable cause, until after the burial (S.R.C. 4372³).

¹⁸ Cf. S.R.C. 4372⁴,⁶ (and cf. § 28 (c), p. 146).

¹⁹ Congregation of the Sacraments, May 3, 1926; and the privilege accorded of having an unlimited number of such Masses for a dead bishop (S.R.C. 3822) is withdrawn.

²⁰ Cf. S.R.C. 4096⁶ (and 3903).

IX. REQUIEM MASS AFTER THE ANNOUNCEMENT OF A DEATH

40. On any convenient day after the announcement of a death, not liturgically impeded for a "privileged" Requiem Mass (§ 27), in any church, one Requiem Mass — solemn, sung, or low — may be celebrated for the deceased person.²¹

COMMENTARY:

(i) The privilege is no longer limited to the case of the announcement of a death which has happened in a distant place, nor is it confined to the first liturgically free day. Unlike the Exequial Mass which, normally, ceases to be privileged if it is not celebrated at the time of the funeral, or on the nearest free day, this Mass need not be celebrated until a *convenient* day after the reception of the news of the death, however long after this may be.

(ii) The privilege applies to a public oratory²² also, and probably to a semipublic oratory²³ — at least the principal one — but not to a private oratory.

(iii) The one Mass may be celebrated in different churches or oratories. If the date chosen permits the celebration of a *daily* sung or said Mass, then many Masses may be sung or said in the one church, and all as *in die obitus*.²⁴

(iv) This Mass may be celebrated even before the Exequial Mass, and even in the same church or oratory in which this will take place.²⁵

(v) The formulary for this Mass is the same as for the Mass *in die obitus* [cf. §§ 7(a) and 8(a)]; and the word "*hodie*," in the prayer, for those who are not priests,²⁶ is not to be changed, even though the Mass takes place long after the date of the death.²⁷

X. REQUIEM MASS FOR A RE-BURIAL

41. On the occasion of the transfer of a body from a temporary grave to a permanent one, a Requiem Mass — on exactly the same conditions as those described in the preceding section, IX, for the Mass after the announcement of a death²⁸ — may be celebrated, and this even if the

²¹ *Addit.* III, 6.

²² Cf. C.J.C. 1191.

²³ In view of C.J.C. 1193.

²⁴ Cf. S.R.C. 4372⁴, (and cf. § 28, (c), p. 146).

²⁵ *Ephemerides Liturgicae*, 1922, p. 380.

²⁶ For those who are, the prayer is proper, from the *Orationes Diversae*.

²⁷ S.R.C. 3764¹.

²⁸ *Addit.* III, 6.

Exequial Mass had already been celebrated at the time of the temporary burial.²⁹ The formulary and rite will be as *in die obitus*.

XI. REQUIEM MASS ON THE THIRD, SEVENTH, THIRTIETH, AND ANNIVERSARY DAY

42. "On the third, seventh, and thirtieth day after, and on the anniversary day of, the death or burial of the dead . . . in any church one Requiem Mass, sung or even low, and applied for the deceased person, is permitted," provided the day be one which is liturgically unimpeded for a "privileged" Requiem Mass³⁰ (§ 27).

COMMENTARY:

(i) The custom of mourning, with supplication and fasting, for thirty days after the death of someone, dates from an early period of Jewish history.³¹ The practice was adopted in the early centuries of the Church, and there arose the usage of having thirty Masses celebrated uninterruptedly in suffrage for a deceased person (known as the "Gregorian Masses").³² In this period of mourning and intercession for the dead there were three points of special liturgical importance; *i.e.*, the third day, which was normally the day of burial,³³ the seventh day,³⁴ and the thirtieth day, which closed the mourning period. Hence³⁵ arose the liturgical practice of permitting the repetition of the Mass, as *in die obitus*, on those three days.

(ii) The days may be calculated either from the day of death or burial,³⁶ and, by recognized usage, in making the calculation the day itself (of death or burial) may be included or excluded. Hence, *e.g.*, if a

²⁹ S.R.C. 4370.

³⁰ *Addit.* III, 6.

³¹ Cf., *e.g.*, Numbers XX, 30; Deuteronomy XXXIV, 8.

³² See p. 160.

³³ The trental (or period of thirty days) was calculated from the day of death.

³⁴ Also derived from Jewish usage, for the Jews had a period of seven days intensified mourning, within the longer period of thirty days (cf., *e.g.*, Genesis I, 10; Ecclesiasticus XXII, 13).

³⁵ Naturally many mystical reasons also have been found for the choice of these three days (cf. *Questions Liturgiques*, 1922, p. 231).

³⁶ This period is normally regarded, liturgically, as one day (hence the title of the fourth Requiem Mass "*in die obitus seu depositionis defuncti*," and the use of the word "*hodie*" in the prayer of that Mass). Naturally, the third day is calculated from the day of burial only (cf. the rubric that follows the Mass *in die obitus*), for the third day after death is normally the day of burial. It sometimes happens that if the calculation of, say, the thirtieth day is made from the day of death, the Mass would be impeded by the occurring Office, but not if the period be calculated from the day of burial.

person died on March 6 and was buried on March 8, the privileged seventh day would be either the twelfth, thirteenth, fourteenth, or fifteenth of March.

(iii) Should a person die after midday, the day of death may be counted according to the civil reckoning (from midnight to midnight), or according to the liturgical reckoning (from first Vespers to second Vespers). For example, a death occurring at 3 p.m. on Thursday, may be calculated as happening on Thursday or on Friday.

(iv) The same system of calculation need not be applied in calculating all the privileged days for the same person, and so, e.g., if it is more convenient, the seventh day may be calculated from the day of death and including that day, the thirtieth reckoned from the day of burial and excluding that day.

(v) In the case of a leap year, for the calculation of the (exact) anniversary day: if a person dies between Feb. 24 and 28 in an ordinary year, the anniversary is calculated from Feb. 25 to Feb. 29 in a leap year; and if a person dies between Feb. 24 and 29 in a leap year, the anniversary on succeeding ordinary years is calculated from Feb. 24 to 28 (for in a leap year the two days, Feb. 24 and 25, are liturgically calculated as *one* day;³⁷ hence, if a person dies on Feb. 24 or Feb. 25 in a leap year, the anniversary of the date of death in an ordinary year will be Feb. 24).

(vi) The Requiem Mass on the third and other days mentioned above is permitted in "any church," hence, in a public oratory, and — probably — in a principal semipublic oratory also.³⁸ It is not privileged in a private oratory.

(vii) One Mass only — sung or low³⁹ — is privileged in each church, but it may be celebrated also in other churches for the same person. If, however, the date chosen be a day on which *daily* sung or low Requiem Masses are allowed, then the Mass may be sung, or said, many times in the same church, and with the formulary and rite of the Mass *in die obitus*.⁴⁰

(viii) When this Mass is *liturgically* impeded, it may — if sung (not if only a low Mass) — be celebrated on the *nearest* day, not liturgically impeded for a privileged Mass (§ 27), before⁴¹ or after the correct date.⁴² If it is not held on the nearest day, it loses its privileges.

³⁷ Cf. rubric at end of February in the calendar of the Missal and Breviary; cf. also S.R.C. 3611⁵.

³⁸ Cf. C.J.C. 1191, 1193.

³⁹ Even for a person who is not "poor."

⁴⁰ S.R.C. 4372^{4,6} (cf. § 28, (c), p. 146).

⁴¹ *I.e.*, it may be anticipated on the unimpeded day which is nearest the correct date.

⁴² *Addit.* III, 6.

(ix) The Mass on the third, seventh, and other special days is not of obligation.

(x) The formulary for the Mass on the third, seventh, thirtieth, and anniversary days is:

- (a) For priests and all higher ecclesiastics, the first Mass of All Souls' Day,⁴³ with a proper prayer, chosen from the *Orationes Diversae*;
- (b) For clerics less than priests, and for lay people, the Mass for the third, seventh, and thirtieth days will be the Mass *in die obitus*,⁴⁴ but with the special prayers given after that Mass; for the anniversary day, the fifth Requiem Mass, *i.e.*, in *anniversario defunctorum*, with the prayers given there, varied (as indicated in the Missal) for gender and number.

XII. REQUIEM MASS ON AN ANNIVERSARY IN THE WIDE SENSES

43. One *sung* Mass has the same privileges as the Mass on the third, seventh, thirtieth, and anniversary days, on "an anniversary day in the wide sense," *i.e.*, (a) the day (not being the real anniversary of the day of death or burial) on which, by the will of the deceased or the desire of the relatives, the anniversary is celebrated each year (this is a foundation anniversary), (b) one day in *each* year⁴⁵ when the memory of the dead of some special body of persons (*e.g.*, the members of a Confraternity, the benefactors of some institution) is celebrated.⁴⁶

COMMENTARY:

(i) The Mass, to be privileged, must be solemn or, at least, sung. Only one "privileged" Mass is permitted in each church, but it may take place in several churches for the same person(s). If, however, the date fixed be a day on which a *daily* Requiem Mass may be sung or said, then several Masses may be sung or said in the same church, with the formulary and rite of the privileged Mass.⁴⁷

(ii) The celebration of the anniversary of the dead does not *per se* — even if it be a founded anniversary — include the Office of the dead or the Absolution, unless these were expressly arranged for in the founda-

⁴³ Rubric at the end of the Masses on All Souls' Day (for the anniversary), and the teaching of rubricists for the other days (cf. § 7).

⁴⁴ Rubric at end of the Mass *in die obitus*.

⁴⁵ The privilege does not apply unless the

anniversary is celebrated every year. The Mass is not privileged if it is celebrated only occasionally (S.R.C., May 16, 1939 — ad IX).

⁴⁶ *Addit.* III, 7.

⁴⁷ S.R.C. 4372^{4,6} (cf. § 28, (c), p. 146).

tion, or demanded by the relatives of the deceased, or unless there is a contrary custom.⁴⁸ If the Office is recited, it will consist of one nocturn of Matins (that assigned for the particular day of the week)⁴⁹ and Lauds.⁵⁰

(iii) If an anniversary be celebrated for more than one person, it may be regarded as an anniversary in the strict sense if it is the real anniversary of the date of the death or burial of, at least, one of the persons.

(iv) The date for the celebration of the memory of a body of persons may vary from year to year (unlike a foundation anniversary), and it may be chosen by those who direct the body (*e.g.*, the directors of a Confraternity), or by those who arrange for the service, or by the Celebrant of the Mass.¹

(v) In the case of a foundation anniversary Mass, appointed for a fixed date (other than the real anniversary), if it is impeded in any particular year by an Office that excludes a "privileged" Requiem Mass (§ 27), it may — being a sung Mass — be anticipated on, or postponed to, the *nearest* day not similarly impeded.²

(vi) On an anniversary in the wide sense, the formulary of the Mass will be the same as for an anniversary in the strict sense (§ 42, x, *supra*).

XIII. MASSES WITHIN THE OCTAVE OF ALL SOULS' DAY

44. In certain places the people are accustomed to have Masses, for the souls in Purgatory, celebrated within the octave³ of All Souls' Day. If these Masses are sung, they are "privileged," and so a Requiem Mass or Masses may be sung on any day that is unimpeded for a "privileged" Mass (§ 27). But such Masses — if impeded within the octave — may not be celebrated as "privileged" Masses before November 2 nor after November 9.⁴ For these "privileged" Masses the formulary of one of the Masses of All Souls' Day may be used,⁵ with one prayer.

⁴⁸ S.R.C. 3032.

⁴⁹ R.R. rubric before Matins (VI, iv).

⁵⁰ S.R.C. 3032 (cf. also R.R. VI, v).

¹ Cf. S.R.C. 4372¹.

² Cf. *Addit.* III, 6, 7.

³ "Octave" is not used here in its liturgical meaning, but to indicate a period of eight days, *i.e.*, from Nov. 3 to 9 inclusive; or from Nov. 4 to 10, if All

Souls' Day is celebrated on Nov. 3, because Nov. 2 is a Sunday.

⁴ *Addit.* III, 7.

⁵ Hébert, II, 163; Coelho, II, § 96 (cf. Gatterer, p. 153). The rule for choosing which of the three formularies is the same as that given in § 25; but no prayer may be added for the person for whom the Mass is applied.

XIV. REQUIEM MASSES IN THE CHAPELS OF CEMETERIES

45. "In the church, or public and principal oratory, of a cemetery, and in any of the little chapels that have been, or may be in future, legitimately erected over tombs, the Masses which are allowed to be celebrated there may be Requiem," not only on days when daily Requiem Masses are permitted, but also on any day which is unimpeded for a "privileged" Requiem Mass (§ 27).⁶

COMMENTARY:

(i) The little chapels which are sometimes erected over graves, and often contain a (portable) altar, are private oratories,⁷ and the Ordinary of the place may permanently allow in them the celebration of several Masses,⁸ provided, of course, that no body is buried within about three feet (a metre) of the altar.⁹

(ii) The privilege does not¹⁰ extend to:

- (a) Churches or chapels erected *outside* a cemetery, under which — even at the required distance from the altar — the body of someone may have been buried;
- (b) Churches, oratories, or chapels of a cemetery in which people are no longer buried, though they had been buried there formerly;
- (c) Churches which, though they have a cemetery beside them, have attached to them choral duties (*e.g.*, cathedral, collegiate, or conventual churches), or the care of souls (*i.e.*, parochial or succursal churches).¹¹

(iii) The quality of the Mass (the formulary and rite) will depend on the occasion. On a day which is "privileged" (*e.g.*, the thirtieth day, an anniversary) the "privileged" Mass suitable to the occasion, with one proper prayer, will be used; otherwise the "daily Mass" is said under simple rite (and with, therefore, at least three prayers).

⁶ *Addit.* III, 8.

⁷ C.J.C. 1190.

⁸ *Ibid.*, 1194.

⁹ *Ibid.*, 1202. But an altar may be erected over a crypt in which bodies have

been interred (S.R.C. 3460², 4100³).

¹⁰ *Addit.* III, 8.

¹¹ For there must not be undue interference with the Mass of the Liturgy of the day in such public churches.

XV. MASS ON THE OCCASION OF A CHILD'S FUNERAL

46. In the rite for the burial of children who die before reaching the use of reason, in the Roman Ritual (VI. vi), there is no mention of Mass. Naturally, Mass is not offered in suffrage for such children. If it is desired to have Mass on the occasion of the funeral, it is offered for some other intention, *e.g.*, to offer thanks to God for the blessings conferred on the child, to seek from God the grace of consolation and resignation for the child's parents. If the Office of the day does not permit the celebration of a private votive Mass,¹² the Mass of the day must be celebrated; but if the celebration of a private votive Mass is permissible, a suitable one may be chosen,¹³ and it is celebrated according to the rite proper to a private votive Mass.¹⁴

XVI. THE "DAILY MASS" OF THE DEAD¹⁵

47. A Requiem Mass, other than a "privileged" one, (§§ 26-28) is called the "daily Mass" of the dead (*Missa quotidiana Defunctorum*). It may be a solemn Mass, a sung one, or a low Mass. It is of simple rite.

48. Besides the days when no Requiem Mass is permitted (§ 4), the "daily Mass" is prohibited:

(A) *If sung*:

- (i) On any day on which there is an Office of double rite;
- (ii) On any Sunday (even anticipated, or postponed with its Office);¹⁶
- (iii) On any privileged feria, vigil, or octave (of the Universal Church or of a particular church).¹⁷

On days on which a sung daily Requiem Mass is allowed, any number of such Masses may be sung in the same church or oratory, for the same person.

¹² See p. 113.

¹³ *E.g.*, a Mass of thanksgiving, or for "any necessity," or to "seek the grace of the Holy Spirit"—*in casu*, the grace of resignation and strength, or—as so many rubricians suggest—the votive Mass of the angels.

¹⁴ See p. 114. The Mass on such an occasion is not in any way privileged.

¹⁵ *Addit.* III, 9. The Conventual Requiem

Mass (monthly or weekly) is dealt with on p. 128.

¹⁶ *E.g.*, Dec. 30, on which the Office of a Sunday occurring on Dec. 25, 26, 27, 28, has to be celebrated. A sung "daily" Requiem Mass is *not* forbidden on a weekday on which the Mass (alone) of the previous Sunday has to be resumed.

¹⁷ *E.g.*, in Rome, the octave of SS. Peter and Paul is a privileged one.

(B) *If a low Mass*:

If the "daily Requiem Mass" be a low Mass, in addition to the above days, it is also forbidden on:

- (iv) Any day of Lent (except the first "free" day of each week¹⁸—*i.e.*, a day on which a semidouble feast, or a nonprivileged¹⁹ feria occurs, and a Quarter Tense day or vigil does not occur—in the calendar of the church in which the Mass is celebrated).²⁰
- (v) Any Ember Day and on Rogation Monday (but not on the Friday after the octave of the Ascension, unless an occurring commemoration should exclude the Requiem Mass);
- (vi) The ferias of the "Greater Antiphons" (*i.e.*, from December 17 to 23, both days included);
- (vii) Any vigil (even if only commemorated);
- (viii) A simple octave-day, *e.g.*, January 2, 3, 4 (even if only commemorated);
- (ix) A weekday on which the Mass of the preceding Sunday has to be resumed (p. 54).

49. The formulary of the Mass will be the *Missa Quotidiana*, with at least three prayers, unless the Mass is sung or said in connexion with an Office of the Dead celebrated under double rite (see § 11, *supra*). Masses for the dead, however, on a day which is "privileged" for the particular person for which they are offered, follow the formulary and rite of the "privileged" Mass.²¹ Thus, any Mass said for a dead person while he is still unburied, follows the formulary and rite of the *Missa in die obitus*.²²

XVII. REQUIEM MASSES PERMITTED BY INDULT

50. In some places there is an indult permitting Requiem Masses²³ to be sung, or said, two or even three times²⁴ each week, even on a day of double (greater or lesser) rite. Such indults must be interpreted thus:

¹⁸ If such a "free" day occurs between Ash Wednesday and the first Sunday of Lent, a Requiem Mass may be celebrated, even though one had already been said that same week, on either, or both, of the days preceding Ash Wednesday (S.R.C., Mar. 3, 1936).

¹⁹ The privileged ferias are Ash Wednesday; Monday, Tuesday, and Wednesday of Holy Week.

²⁰ Hence, if a priest said Mass in different churches in one week, he might

find himself free to say more than one daily Requiem Mass, even in Lent.

²¹ Cf. §§ 28 (c), 38, 40 (iii), 41 (vi), 42 (i).

²² S.R.C. 4372⁴ (cf. 151).

²³ *I.e.*, *Missae quotidianae* (of simple rite).

²⁴ The terms of the indults differ in different places. For U.S.A., cf. Wapellhorst, *Compendium S. Liturgiae*, 11th Ed., § 77.

(i) The privilege is for the church (not for individual priests), and allows these Masses in addition²⁵ to the Requiem Masses that may be permitted, that same week, by the rubrics;

(ii) The Masses, when not sung, are excluded in future (*i.e.*, since the revision of the rubrics of the Missal) on vigils, and on the weekdays on which a low "daily Mass" of the dead is forbidden²⁶ (§ 48 above);

(iii) On a day on which a *sung* Mass is specially authorized, it may not be replaced by a low Mass on days on which this low Requiem Mass is excluded by the rubrics.²⁷

XVIII. THE GREGORIAN MASSES²⁸

51. By "the Gregorian Masses" is meant a series of Masses offered, uninterruptedly, on thirty successive days, for the repose of the soul of a deceased person. The series is called a Trental. This practice arose as far back as, at least, the eighth century, and is ascribed to an incident related by S. Gregory the Great (540-604) in his *Dialogues*²⁹—how he ordered such a series of Masses to be said for the soul of one of his monks who had died penitent, after the commission of a fault against monastic poverty, and how, at the end of the series, the monk announced his delivery from Purgatory. Hence arose the belief that, in addition to the intrinsic value of the celebration of thirty Masses for the soul of a dead person, an extrinsic efficacy was added through the prayers and merits of S. Gregory, inclining God to apply more fully the infinite merits of the Mass to the deceased person, so that at the end of the thirty days he would be freed from Purgatory. While the Church has never given any decision as to the truth or value of this very old belief, the S. Congregation of Indulgences did declare,³⁰ on March 15, 1884, that "the confidence of the faithful, convinced that the offering of thirty Masses called 'Gregorian' possesses a special efficacy for the deliverance of souls in Purgatory, is pious and reasonable, and the custom of celebrating these Masses is approved by the Church."

52. Conditions of the Trental.

(i) The thirty Masses must be offered without a break³¹ for thirty consecutive days, not necessarily by the same priest,³² nor in the same

²⁵ S.R.C. 3472, 3514.

²⁶ S.R.C. 4301³ (1913). ²⁷ S.R.C. 3977.

²⁸ Although this is not a strictly liturgical question, it is dealt with for the information of priests and seminarists in connexion with Requiem Masses.

²⁹ Book IV, Chap. 55.

³⁰ *Acta S. Sedis*, XVI, 509.

³¹ S. Cong. Indulg., Jan. 14, 1889; Holy Office, Dec. 12, 1912 (II).

³² Holy Office, (III). Hence the priest who undertook the celebration may have one or more Masses supplied by another priest.

church. Should the three last days of Holy Week occur, and the Celebrant does not say Mass on Maundy Thursday, or Holy Saturday (if he does, he must make these Masses part of the Trental), the series is not broken,³³ and he may continue, on Easter Sunday, as if there had been no interval.

(ii) The Masses must be spread over thirty days—one being celebrated each day. Hence, the Celebrant must not get one or more of the Masses celebrated by others on the one day, so that the thirty are completed in a shorter period than thirty days; nor must he apply more than one of his Masses on Christmas Day as part of the Trental.³⁴

(iii) The Masses must all be offered for *one* deceased person only, not for several; nor for the living.³⁵

(iv) The Masses need not be Requiem Masses, even on days when these are permitted, but "it is praiseworthy to say them, out of regard for the dead, on days on which this is lawful and becoming."³⁶

(v) The Masses need not be said at a privileged altar, nor need they be offered in honour of S. Gregory, nor with a commemoration of him.³⁷

(vi) It is not certain that there is any plenary indulgence attached to the Trental³⁸ (the special efficacy is due rather to the divine good pleasure and mercy, and to the acceptance on God's part of the Masses)³⁹ and, as the efficacy of the Masses is not infallible, it is not forbidden to repeat the Trental for the same soul.

(vii) The Masses of the Trental have no liturgical privileges.

THE OBLIGATION OF THE TRENTAL:

53. In accepting an honorarium⁴⁰ for the celebration of a Trental, a priest undertakes two obligations of a serious character, and binding in justice, *i.e.*, (i) the obligation of celebrating thirty Masses (and this he must do himself or through other priests, as in the case of all manual Masses); (ii) the obligation of celebrating (or having celebrated) these thirty Masses without a break, on thirty consecutive days. In regard to the second obligation the common teaching of theologians is this: if the series is broken *through no fault of the priest*, he is (probably) not

³³ Benedict XIV, *Institutiones Eccl.* 34 (n. 22).

³⁴ S. Cong. Indulg., Jan. 14, 1889; Holy Office, Dec. 12, 1912 (II and IV).

³⁵ S. Cong. Indulg., Aug. 24, 1888.

³⁶ Holy Office, Dec. 12, 1912 (V), and see p. 62.

³⁷ S. Cong. Indulg., Jan. 14, 1889.

³⁸ *Ibid.*, Aug. 24, 1888.

³⁹ *Ibid.*, and Mar. 15, 1884.

⁴⁰ Normally, the honorarium will be greater than would be given for the celebration of thirty Masses not forming a series.

bound to make restitution,⁴¹ but he should do his best to fulfil the desire of the person who made the offering for the Trental, by finishing the series as soon as he can.⁴² If the interruption be really culpable (e.g., if a priest accepts the obligation of celebrating a Trental when he is morally certain he cannot do so, and does not take steps to keep the series uninterrupted by the aid of another priest), the priest is bound to begin the Trental again, and complete it according to the rules laid down. If the interruption be due to a fault less culpably grave — e.g., to ignorance of the fact that the three Masses on Christmas Day may not be used for the series, or to failure to mark up some of the Masses in his note-book — it would seem that, strictly speaking, the Trental should be begun again, but some authors think that this obligation cannot be imposed, especially if he has already celebrated many of the Masses, and they suggest an arrangement made with the person who made the offering for the Trental, or the celebration of some extra Masses, or a condonation (*ad cautelam*) sought from the Holy See.⁴³

XIX. THE INDULGENCE OF THE PRIVILEGED ALTAR⁴⁴

54. The indulgence of the "privileged altar" means that to a Mass celebrated for a dead person (i) at an altar to which the privilege has been attached, or (ii) by a priest who has received the privilege personally, the Church *attaches a plenary indulgence* in favour of this deceased person.

55. When the Church grants an indulgence in favour of a dead person (who is no longer within its jurisdiction on earth), it does so, not as an act of jurisdiction, as in the case of an indulgence for the living, but *by way of suffrage*,⁴⁵ i.e., it offers to God the indulgence,⁴⁶ and prays him

⁴¹ Cf., e.g., Cappello (*De Sacramentis*, Vol. I, 1928, § 769). Some theologians (e.g., Noldin, Tummolo-Jorio) say he should begin again, if he had accepted an honorarium greater than that for thirty Masses.

⁴² Some theologians recommend that, in this case, one or more of the Masses should be celebrated at a privileged altar. To avoid all uncertainty, in case of inculpable interruption of the Masses, a condonation may be sought from the Holy See.

⁴³ It must be admitted that none of these suggestions seems sufficient (except, of course, the last); for the special point of the Trental (to which its peculiar efficacy is traced, through the intercession of S. Gregory), an uninterrupted supplication of

thirty Masses, is lost. Theologians agree, for example, that the gaining of a plenary indulgence, on behalf of the deceased person, is *not* a sufficient substitute for the interruption of the Trental.

⁴⁴ This question is not a rubrical one, but is it useful to deal with it in connexion with Requiem Masses.

⁴⁵ I.e., intercessory prayer. (Cf. C.J.C. 911.)

⁴⁶ In the case of a plenary indulgence it sets aside from the Treasury of the Church and offers to God whatever is necessary to fully remit all the temporal punishment which is due for sin forgiven, in the particular case.

to accept it on behalf of the soul in question. To what extent God does actually *accept* this offering from the Treasury of indulgences on behalf of a dead person, and *apply* it to the remission of the temporal punishment due to this person, is unknown; it depends on the divine Will.

56. Accordingly, "by the indulgence attached to a privileged altar is to be understood — if we regard the intention of the Church⁴⁷ and the use of the power of the Keys — a plenary indulgence, which at once frees the soul from all the pains of Purgatory; but if we regard the effect of the application, it is to be understood as a plenary indulgence, the extent of whose effect (*cujus mensura*) corresponds to the good pleasure and acceptance of divine mercy."⁴⁸ As the acceptance of the indulgence in full by God is not infallibly certain, it is permitted and a common practice to gain, as far as may be possible, more than one plenary indulgence for the soul of a deceased person.

57. The indulgence of the privileged altar differs from other plenary indulgences applied for the dead in that *its effect is more certain* for (a) it is united to the offering of the Mass for the dead person, and so is rendered more efficacious, since the Mass greatly helps in removing obstacles that prevent an indulgence from having its full effect, (b) there are no other conditions for the gaining of the indulgence, except the offering of the Mass.

58. The indulgence of the privileged altar is either (a) *local*, i.e., attached, permanently or otherwise, to an altar,⁴⁹ so that any priest who celebrates on that altar may gain the indulgence, or (b) *personal*, i.e., a special favour granted by the Holy See to an individual priest (permanently or temporarily), so that *wherever*⁵⁰ he says Mass, he may gain the indulgence, whether the altar on which he celebrates be privileged or not. Thus, e.g., all cardinals and bishops have the privilege personally, and in perpetuity.⁵¹

59. The Holy See often grants the privilege for a place or to a person. In virtue of the Code of Canon Law a bishop (and other religious superiors),¹ may appoint and declare one altar permanently and daily "privileged," in public churches (provided there is not one already

⁴⁷ "*Mens concedentis [indulgentiam].*"

⁴⁸ S. Congregation of Indulgences (= S.C.I.), decree 283 (1840).

⁴⁹ The altar need not be a "fixed" one in the liturgical meaning of the term (see C.J.C. 1197, § 1), but must be fixed in the sense of being a permanent structure, and not merely a portable altar or altar stone. It is to the entire structure (a fixed

altar in the liturgical sense; or a permanent structure, having laid on its table an altar stone, and erected in honour of some mystery or saint) that the indulgence is attached (S.C.I., D. 334²; and July 18, 1902).

⁵⁰ Even on a portable altar.

⁵¹ C.J.C. 239, § 1 (No. 10); 349, § 1.

¹ See C.J.C. 916.

there); but not in oratories, unless they are united to a parish church or are chapels-of-ease.

60. On All Souls' Day, and on each day until November 9 (inclusive), all Masses enjoy the privilege of the plenary indulgence, as if they had been celebrated at a privileged altar (but the indulgence must be applied to *one* particular soul); and all the altars of a church are privileged on the days on which the Forty Hours' Prayer takes place therein.²

61. For Masses celebrated at a privileged altar, it is not lawful to *demand* — on the ground of the privilege — a larger offering than would be given for a Mass at a nonprivileged altar.³

CONDITIONS FOR GAINING THE INDULGENCE:

62. The general⁴ conditions laid down for the gaining of the indulgence are:

(a) The Mass must be applied — not necessarily exclusively⁵ — for the soul for whom the indulgence is desired and is gained;

(b) The indulgence may be applied to only *one* soul at a time (even though the Mass may be offered for more than one or even for all the Faithful Departed).⁶

If, therefore, Mass be offered for *one* dead person, by that fact the indulgence is applied (granted that the Mass is celebrated on an altar which is privileged for that day, or by a priest who has the personal privilege), and no special express application of it is necessary;⁷ but if Mass be offered for many dead persons, or for all the souls in Purgatory, it is necessary to determine *one* person to whom the indulgence is to be applied.⁸

63. When it is desired to gain the indulgence, it is forbidden to offer the Mass for the living (see § 62, a), or even for the living and the dead. It may be offered for the dead only.⁹

² C.J.C. 917; S. Penitentiary, Oct. 31, 1934. The privilege holds even if the Exposition is interrupted at night, when the Ordinary of the place decides that the Exposition in the form fixed by the Clementine Instruction is not possible. (*Preces et Pia Opera* (1938), n. 140).

³ C.J.C. 918, § 2.

⁴ There may be other special conditions laid down in the concession of the privilege, in particular cases, and they must, of course, be observed.

⁵ The Mass may be offered for several dead persons, but the indulgence may be

gained for *one* of them only (S.C.I., Dec. 19, 1885; Aug. 25, 1897).

⁶ S.C.I., Dec. 19, 1885; S. Penitentiary, July 6, 1917 (No. 3).

⁷ In such a case it is not necessary that either the Celebrant or the donor of the Mass offering should intend to apply the privilege (S.C.I., D. 366; Holy Office, June 17, 1915).

⁸ It is not necessary to *know* this person, e.g., the indulgence may be applied to the most abandoned soul in Purgatory or to the soul whom God wishes to liberate first.

⁹ S.C.I., Jan. 23, 1901.

64. To gain the indulgence it is not necessary that a Requiem Mass should be celebrated, even if the rubrics allow it on the occasion — it suffices to offer any Mass that the rubrics permit.¹⁰ Nor is it necessary to add a prayer for the deceased person, when the rubrics allow this (p. 195). Naturally, it is becoming to offer a Requiem Mass, or add the special prayer, when this is permitted and opportune.¹¹

65. If a priest accepts an honorarium to say Mass at a privileged altar, he is bound to do so (naturally, if he has the personal privilege he may make use of this). It will not do to substitute for the Mass at a privileged altar, the gaining of a plenary indulgence for the dead person by some other means¹² (e.g., by making the Way of the Cross). If a priest, through *inculpable* error does not say the Mass on a privileged altar,¹³ or *inculpably* errs in the application of the Mass (cf. § 62), he need not repeat the Mass nor return the stipend given for its application.¹⁴ He is bound, however, to gain another plenary indulgence for the deceased person, for whom he said the Mass and, if he had received a greater stipend than the usual one (because of the condition added to the contract, *i.e.*, that the Mass be celebrated on a privileged altar), he is bound to restore the extra amount.¹⁵

XX. THE RITE (IN GENERAL) OF A REQUIEM MASS

66. The rite, in detail, of a Requiem Mass is dealt with, for low Mass, in Vol. II, pp. 437 *sqq.*; for solemn Mass, in Vol. III, pp. 657 *sqq.*

In general, however, the following points are of interest:

(1°) A Requiem Mass is always celebrated in black, not violet, vestments, except in the one case of the Forty Hours' Prayer — the middle day of the Prayer — occurring on All Souls' Day (see p. 99).

(2°) While Holy Communion may be given within any Requiem Mass (even a solemn one), only in case of a private Mass — *i.e.*, not solemn, sung, nor Conventual — may it be given immediately¹⁶ before or after.¹⁷

(3°) As a Requiem Mass has no connexion with the Office of the day (except on All Souls' Day):

(a) No prayer for the living is said in a Requiem Mass;¹⁸

¹⁰ Holy Office, Feb. 20, 1913.

¹¹ *Ibid.* ("Cum licet ac decet") and see p. 62.

¹² S.C.I., May 2, 1852 (No. 357).

¹³ And at the time when it, or he, has the privilege, if this be limited to certain days.

¹⁴ As he would be bound to do in the

case of *culpable* error about the indulgence.

¹⁵ This is the ordinary teaching of moral theologians. Cf. also S.C.I., D. 339³, 357² (and see p. 161, § 53, note).

¹⁶ When the Celebrant is vested for Mass.

¹⁷ C.J.C. 846, § 1; S.R.C. 4177².

¹⁸ R.G. VII, 6.

- (b) An *oratio imperata* is not said, unless it be for the dead (p. 194);
 (c) There is never a proper *Communicantes* or last Gospel in a Requiem Mass;
 (d) The Celebrant in a Requiem Mass does not bow his head, if the name of the saint whose feast it is occurs in the Canon.
- (4°) In a sung Requiem Mass the prayers, Preface, and *Pater noster* are sung to the ferial tone.¹⁹ The rules for the singing of a motet at the Offertory, or after the Consecration, are the same as for a Mass of the living.²⁰ The organ is permitted, if necessary, to sustain the voices, but when they are silent, it must be silent also.²¹

¹⁹ See Vol. III, p. 555.

²⁰ See Vol. III, pp. 545, 553.

²¹ See Vol. III, p. 549.

CHAPTER X

THE VARIABLE PARTS OF THE MASS

I. THE PSALM JUDICA

1. The forty-second psalm, *Judica*, in the preparatory prayers of the Mass, is omitted (a) in all Masses of the dead, and (b) in Masses of the season (*de tempore*) — Sunday or weekday Masses — from Passion Sunday (inclusive) to Holy Saturday (exclusive).

It is not, therefore, omitted in festal or votive Masses within this period.

2. When the psalm is omitted, the antiphon *Introibo* is not wholly omitted. It is said once, and is immediately followed by *Adjutorium nostrum*, etc.¹

II. THE INTROIT²

1. The Introit is recited at every Mass, except at that of Holy Saturday, and at the Mass of the Liturgy of the day³ on the eve of Pentecost (in these two cases the Vigil Office replaces the Introit).

2. The *Gloria Patri* is omitted, in the Introit, in Masses of the dead, and in Masses *de tempore* from Passion Sunday (inclusive) to Maundy Thursday (inclusive).⁴

3. In Paschaltide, two *Alleluias* are added (except in Requiem Masses) to the first verse of the Introit — if they are not already there — and are repeated when this verse is repeated.⁵

III. GLORIA IN EXCELSIS

1. The *Gloria in excelsis* is recited:

A. IN MASSES WHICH ARE IN CONFORMITY WITH THE DIVINE OFFICE:

Whenever *Te Deum* is recited at Matins,⁶ except (a) on Maundy

¹ R. III, 6.

² R.G. VIII.

³ There is an Introit in "private" (see Glossary, p. 725) Masses on that day (rubric *in loco*).

⁴ R.G. VIII, 1.

⁵ While one *Alleluia* is added (if not already there) to the Offertory and Communion verses (special rubric at the end of the Common of Martyrs in Paschaltide).

⁶ R.G. VIII, 3.

Thursday and Holy Saturday, when the *Gloria* is said in the Mass though *Te Deum* is not recited in the Office;⁷ (b) the Mass of the Rogations (*Exaudivit*), when the *Gloria* is omitted, even though *Te Deum* be recited at Matins.⁸

Hence, the *Gloria* is said:

(a) On all feasts⁹ throughout the year of whatever rite, and whenever the Mass of a feast is said within its octave (even though the octave be a simple one only);¹⁰

(b) On all Sundays, even if anticipated or if postponed with the Office (except, of course, the Sundays in the Office of which the *Te Deum* is not recited, i.e., the Sundays of Advent, and those from Septuagesima to Palm Sunday). In a Sunday Mass which has to be resumed in the course of the week, the *Gloria* is said only: (i) in Paschaltide, or (ii) within an octave which is privileged for the Universal Church, or (iii) in the Mass of the Sunday within the octave of Christmas to be resumed after January 1, or that within the octave of Epiphany to be resumed after January 13;¹¹

(c) In the following weekday (ferial) Masses:

- (i) On the eves of the Epiphany, Ascension, and Pentecost;
- (ii) On the Friday after the octave of the Ascension;
- (iii) In all the weekday Masses of Paschaltide (except the Mass of the Rogations);

(iv) In the Saturday Mass of our Blessed Lady.

On all these occasions the *Te Deum* is recited at Matins.

B. IN MASSES WHICH ARE NOT IN CONFORMITY WITH THE DIVINE OFFICE:

(a) In any solemn votive Mass *pro re gravi et simul publica causa*,¹² except it be celebrated in violet vestments;

(b) In the Mass of a transferred solemnity;¹³

(c) In a Mass which has the privileges of a solemn votive Mass *pro re gravi*¹⁴ (provided it is not celebrated in violet vestments), e.g., the votive Masses of the Blessed Sacrament for the Forty Hours' Prayer, the votive Mass of the first Friday of the month;

⁷ *Ibid.*

⁸ Special rubric in Mass of the Greater and Lesser Litanies.

⁹ On the Feast of the Holy Innocents (Dec. 28), the *Te Deum* is said only when the feast occurs on a Sunday, or is celebrated as a double of the first class. Only in these cases, therefore, is the *Gloria*

recited at the Mass. It is always recited on the octave-day (rubric *in loco*).

¹⁰ *Addit.* VII, 1.

¹¹ *Ibid.*

¹² *Addit.* VII, 1.

¹³ See *Addit.* IV, 1, 2, 3.

¹⁴ *Addit.* VII, 1.

(d) In a *private* votive Mass, if it be:

- (i) Of an angel or angels;¹⁵
- (ii) Of our Blessed Lady *celebrated on a Saturday*,¹⁶
- (iii) Of a saint or mystery celebrated within the octave (even a simple one) of the feast of this saint or mystery.¹⁷

2. Accordingly, the *Gloria* is omitted:¹⁸

(a) Whenever the *Te Deum* is omitted at Matins (except Maundy Thursday and Holy Saturday);

(b) In any Mass which is celebrated in violet vestments;

(c) In Masses of the Dead;

(d) In a Sunday Mass resumed in the course of the week (with the exceptions explained above);¹⁹

(e) In a private votive Mass — even in Paschaltide — whether said or sung, except that of the Angels, that of B.V.M. on a Saturday, that of a saint or mystery within the octave of the feast.

IV. THE PRAYERS²⁰

(1°) The Prayers in General:

A. THE STRUCTURE OF THE PRAYERS:

1. By the "prayers" of the Mass are meant, normally, that prayer — or group of prayers — that precedes the Epistle, terminates the Offertory, and follows the Communion. The first prayer or group of prayers is called by the Missal "*oratio*" or "*orationes*";²¹ the second is known as the "Secret(s)," the prayer(s) said over the bread and wine (*oblata*); the third, the postcommunion(s), the prayer(s) of thanksgiving.

2. The first prayer of the first and third groups, and it alone,²² is preceded by the general salutation to the congregation, *Dominus vobiscum*. This formula is an invitation to close union in prayer and in act, and it invokes the divine aid that those present may be intimately united in spirit with the sacrificing priest.

3. Ordinarily, the first and second prayers of each group — and these

¹⁵ Rubric in Votive Mass of the Angels and R.G. VIII, 4.

¹⁶ R.G. VIII, 4 (cf. p. 114, n. 21).

¹⁷ *Addit.* VII, 1.

¹⁸ R.G. VIII, 3, 4; *Addit.* VII, 1.

¹⁹ *Ibid.*

²⁰ R.G. VII, IX; *Addit.* V, VI.

²¹ The first prayer of the Mass was originally termed *oratio ad collectam*, and so it is often named "collect." In the revised rubrics of the Missal this word is applied only to *orationes imperatae* (*Addit.* VI, 4, 5; cf., however, R. XI, 1).

²² Cf. R.G. VII, 7.

alone²³ — are preceded by the more direct invitation to prayer, *Oremus*.²⁴ The Secrets, however, are not prefaced by this formula; the *Orate, fratres* replaces it.

4. As a rule a prayer — especially the older prayers of the Roman Rite — is made up in this way:

- (a) The invocation of God (*Deus, omnipotens Deus, Deus noster*, etc.);
- (b) A reference to an attribute of the Divinity, to the season of the ecclesiastical year, or to the mystery or saint of the occurring feast, as a reason for our petitions and a motive for granting them;
- (c) A petition — often introduced by such deprecatory phrases as *quaesumus, praesta quaesumus, concede propitius, supplices deprecamur* and the like — in keeping with the divine attribute, or the mystery or saint already referred to, with, often, an added motive for the bestowal of what the prayer asks;
- (d) A fixed form of conclusion referring to the Mediatorship of Christ — through which alone we obtain from God all good gifts — and with mention of the other Divine Persons, and a brief doxology in their honour.

This conclusion is, in turn, terminated by the response *Amen*,²⁵ which sums up the entire prayer and makes it the prayer of each respondent.

5. Ordinarily, each Secret has a reference to the *oblata*²⁶ — the bread and wine offered by the faithful for the sacrifice — which are destined to become the Body and Blood of Christ, with a petition for the sanctification of the offerers. Each Postcommunion prayer refers, as a rule, to the Sacrament of the Blessed Eucharist, which has just been received, and to its effects.

6. Nearly all the prayers of the Roman Missal are addressed to God the Father; not, however, by name (*Pater*), but to the First Divine Person considered in His unity, eternity, omnipotence, and sovereignty (*omnipotens sempiterne Deus*, and similar forms of address are employed). A few of the more modern, and less classical, prayers are addressed to God the Son, e.g., the prayer of the Blessed Sacrament (*Deus, qui nobis*), the collect on the Feast of S. Joseph (*Sanctissimae Genitricis*

²³ The *oratio super populum* of the ferial Masses of Lent (which is rather a formula of blessing than a prayer), has its own form of invitation, *Oremus, Humiliate capita vestra Deo* (R. XI, 2).

²⁴ Sometimes the longer form *Oremus, Flectamus genua* is used, e.g., on the Wednesday, or Saturday, of an Ember week.

²⁵ "Amen" expresses assent and approbation. It is the religious equivalent of "hear, hear" as used by the members of an audience. It is often best translated as "assuredly!"

²⁶ *Oratio super oblata* was the ancient name of the prayer.

tuae Sponsi, quaesumus, Domine). No collect in the Mass of the Roman Rite is directly addressed to God the Holy Ghost; not even the prayer of Pentecost, which — true to the classical model of a liturgical prayer — is addressed to the Father, with mention of the Holy Spirit.

THE CONCLUSION OF PRAYERS²⁷

7. Within the Mass and the Divine Office the solemn or long conclusion is used for the prayers. The particular conclusion which is to be used depends on the content of the prayer, and more particularly on its destination.²⁸ The general rules are:

(1°) If the prayer be addressed to God the Father:

(a) With no reference to the other Divine Persons, the conclusion will be *Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia saecula saeculorum*;

(b) With a reference²⁹ to God the Son, at the beginning or in the body of the prayer, the conclusion will be *Per eundem D.N.J.C.*, etc.;

(c) With a reference to God the Son,³⁰ towards the end of the prayer (e.g., the prayer of our Lady at Christmastide, *Deus qui salutis aeternae*), the conclusion will be *Qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia saecula saeculorum*.

(2°) If the prayer be addressed to God the Son:

The conclusion will be *Qui vivis et regnas cum Deo Patri in unitate Spiritus Sancti Deus, per omnia saecula saeculorum*. If mention be made of the Father in such a prayer — a rare case — the conclusion will be *Qui cum eodem Deo Patre et Spiritu Sancto vivis et regnas Deus, per omnia saecula saeculorum*,³¹ e.g., the collect of the votive Mass of the Passion;³² the Secret of the Mass of S. Anthony (June 13).

(3°) If, in a prayer addressed to the Father or the Son, mention is made of the *Person* of the Holy Ghost — and not, e.g., of one of His gifts — the end of the appropriate conclusion will be *Per*, etc., *in unitate*

²⁷ R.G. IX, 17.

²⁸ Usually, in the modern Missal, the correct conclusion is indicated by printing its initial words.

²⁹ Even implicit, such as is contained, e.g., in the word *Genitrix*, or in the reference to the cross in the prayer of the Exaltation of the Holy Cross (Sept. 14).

³⁰ Even implicit, such as is contained in the collect of the first Mass of Christmas Day.

³¹ Cf. the conclusion of the second prayer in the Canon after *Agnus Dei*, which is very similar. It is anomalous, and so is the conclusion of the prayer that precedes it.

³² This is also the conclusion of three prayers for the dying in R.R. (V, vii, 7). The order of the words is different in the collect of the Mass of B.V.M., Mediatrix of All Graces, and in the postcommunion of the Mass of the Sacred Lance and Nails.

ejusdem Spiritus Sancti, etc., e.g., the collect of Pentecost, the postcommunion of Easter Day.

Sometimes the word *spiritus* in a prayer does not mean the Person of the Holy Ghost — in which case it is usually printed in modern Missals with a cursive "s" — and then the appropriate conclusion will remain unchanged,³³ e.g., the collect on the Feast of S. Bernardine (May 20), or of S. Jerome Emilian (July 20).

THE NUMBER OF CONCLUSIONS

8. As a general rule, if there are several prayers in any particular Mass, only the first prayer of each group — collect, Secret, or postcommunion prayers — and the *last*, will have a conclusion.³⁴ All the prayers between the first and last are said without a conclusion. The last, then, has its own appropriate ending, unaffected by any of the prayers that preceded it.

9. Ordinarily, the first or chief prayer stands by itself with its own conclusion, but sometimes it will have added to it under one conclusion another prayer;³⁵ the conclusion will then be the one proper to the second — the added — prayer.

10. The adding of a prayer under one and the same conclusion to the chief prayer of the Mass, makes the added prayer, as it were, one with the chief prayer, and gives to the entire Mass something of the character and meaning of the added prayer.³⁶ It occurs (a) when an important rite, which has not an entire proper Mass of its own, takes place within the Mass of the day, or at least in intimate connexion with its, e.g., in the Mass at an Ordination, or at the consecration of a bishop, a special prayer for the newly ordained is added under one conclusion to the prayer of the day; when a cemetery is blessed before Mass, a special prayer in reference to the cemetery is added under one conclusion to the prayer of the day: (b) when the celebration of some solemn Mass, not connected with the Office of the day, is impeded, and the Mass of the day has to be substituted for it, then the prayer of the impeded votive Mass is added under one conclusion to the prayer of the Mass of the day, and *takes the place of this impeded Mass*.³⁷ For example, at a mar-

³³ *I.e.*, the word *ejusdem* will not be introduced (cf. S.R.C. 2682⁴⁵).

³⁴ R.G. VII, 7. An exception (an apparent exception only, because it is not an ordinary *oratio*) is the "*Oratio super populum*" in the ferial Masses of Lent, which has its own proper invitation to prayer and its own conclusion.

³⁵ S.R.C. 2326⁴⁶, 2724.

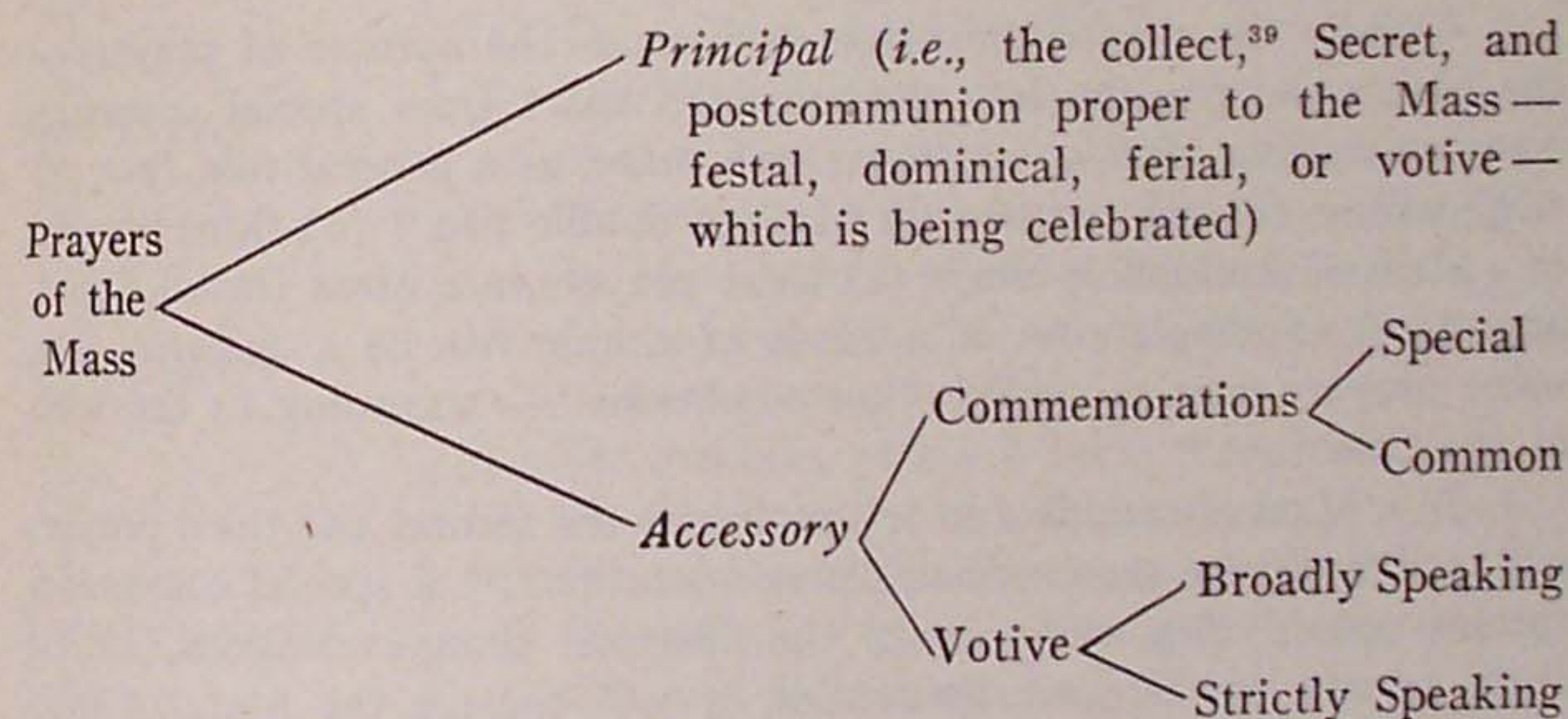
³⁶ Cf. Callewaert, *Caeremoniale*, p. 73.

³⁷ The prayer from an impeded votive Mass *must* be added, if the votive Mass is one *prescribed* for some occasion, e.g., at the consecration of an altar; it *may* be added if the votive Mass is merely permitted, e.g., the votive Mass of the Sacred Heart on the first Friday of the month (c. p. 79, § 5).

riage if — because of the occurring feast — the votive Mass *pro sponso et sponsa* may not be celebrated, the prayer from it is added to the prayer of the day, under one conclusion, and takes the place of the impeded votive Mass; if, during the Forty Hours' Prayer, the solemn votive Mass of the Blessed Sacrament is impeded, as a substitute the prayer from it is added under one conclusion to the prayer of the Mass of the day.

11. Normally, only one prayer — *i.e.*, one collect, one Secret, one postcommunion — is added under one conclusion to the prayer of the Mass, but it may happen that even several prayers may have to be added under one conclusion. If, for example, on the day of the consecration of a church, the votive Mass of the Dedication was impeded, then to the prayer of the Mass of the day are added the prayer of the Dedication and the prayer of the Titular.³⁸

B. DIVISION OF THE PRAYERS:



A *special commemoration* is the remembrance in the Mass — by a collect, Secret, and postcommunion added to those proper to the Mass which is being celebrated — of an occurring Sunday, feast, octave, or feria, which has been (ordinarily) commemorated at Lauds in the Divine Office of the day.⁴⁰

The *Common commemorations* are certain prayers — varying according to the season, and called by the rubrics *Orationes pro diversitate*

³⁸ See Glossary, p. 728. If there were two or three Titulars of equal standing, the prayer of each should be added, unless they had a common feast.

³⁹ If there is more than one collect proper to the Mass of the day — *i.e.*, when

there is more than one Scripture reading, as in the Mass of the Wednesday or Saturday of Quarter Tense week — the *principal* prayer is the one which immediately follows *Kyrie, eleison* (R.G. VII, 4).

⁴⁰ Cf. *Addit.* V, 1.

temporum assignatae — which are usually added in a Mass of semi-double or simple rite.⁴¹

Votive prayers are those which — though unconnected with the canonical Office of the day — are added on certain occasions, either by direction of the rubrics,⁴² or of the Ordinary (the *orationes imperatae*), or by the wish (*voto*) of the celebrating priest.⁴³ It is these latter prayers that are "votive" in the proper sense; but the term is applied, broadly speaking, to the two other classes of prayers. While the votive prayers in the broad sense of the word are ordered, and so are obligatory, the strictly votive prayers are permitted, and so are facultative.

C. THE NUMBER OF THE PRAYERS:⁴⁴

1. The number of prayers to be said at Mass is, normally, determined by the rubrics — sometimes also the Ordinary adds one or more — and is not left to the choice of the Celebrant, or the wish of the person for whose intention the Mass is said.

2. Usually the rite of the Mass determines the number of prayers — the higher the rite the less the number. Apart from special occurring commemorations, and/or *orationes imperatae*, as a general rule (*per se*) there will be (a) one prayer in a Mass of double rite,⁴⁵ (b) three prayers in a Mass of semidouble rite,⁴⁶ (c) three prayers in a Mass (festal, ferial, or votive) of simple rite; if a Mass of simple rite be a *private*⁴⁷ one, other prayers may be added — on conditions⁴⁸ — according to the wish of the Celebrant.⁴⁹

3. In a Mass of semidouble or simple rite the second and third prayers will, ordinarily, be the common commemorations;⁵⁰ if special commemorations occur,¹ they will replace the common commemorations, *i.e.*, if there be one special commemoration it will replace the first common prayer, and this latter will be said in the third place, replacing the second common prayer; if there be two or more special commemorations, they will replace the common prayers, which will be omitted.²

4. Exceptions to these rules are these:

(i) On Palm Sunday (semidouble), and on the vigil of Pentecost (semi-

⁴¹ R.G. IX, 2 sqq.; *Addit.* VI, 1.

⁴² *E.g.*, the prayer of the Blessed Sacrament in certain Masses (see p. 184).

⁴³ *Addit.* VI, 3, 4, 6.

⁴⁴ R.G. IX; *Addit.* VI.

⁴⁵ R.G. IX, 1.

⁴⁶ R.G. IX, 2.

⁴⁷ Not solemn or sung, nor Conventual (see Glossary, p. 725).

⁴⁸ See *infra* (§ 51).

⁴⁹ R.G. IX, 12; *Addit.* VI, 6.

⁵⁰ See p. 179.

¹ Not the commemoration of a feast of double rite, for, if such a commemoration occurs, both the common prayers will be omitted (see p. 179).

² *Addit.* VI, 1.

double), there is only *one* prayer.³ On these days and on Christmas Eve even special occurring commemorations are omitted (except that of the fourth Sunday of Advent, falling on December 24);

(ii) Apart from special commemorations or *orationes imperatae*, only *two* prayers are said:

(a) In Masses of the season (*de tempore*) during Passiontide;⁴

(b) On days of semidouble rite during Passion Week and during the octaves of Easter and Pentecost;⁵

(c) On Sundays within octaves.⁶

(iii) If a double⁷ be commemorated,⁸ *e.g.*, on a Sunday, the common commemoration is omitted.⁹

RÉSUMÉ:

Accordingly, apart from special commemorations or *orationes imperatae*, there will be in the Mass:

One Prayer	(a) On a feast of double rite;
	(b) On Palm Sunday, ¹⁰ on the vigil of Christmas and of Pentecost;
	(c) In a solemn votive Mass (<i>pro re gravi</i> , etc.). ¹¹
Two Prayers	(a) In Masses <i>de tempore</i> in Passiontide;
	(b) On days of semidouble rite within the octaves of Easter and Pentecost;
	(c) On Sundays within octaves.
Three Prayers	(a) On Sundays (except Palm Sunday); ¹²
	(b) On a feast of semidouble or simple rite;
	(c) On weekdays (<i>feriae</i>), on vigils (except Christmas and Pentecost), and within octaves (except Easter and Pentecost).

(2°) Change of Prayers:

1. Prayers in the Mass may resemble one another, or be identical, either (a) in their text, or (b) in the purpose for which they are said,

³ R.G. IX, 9 and special rubric *in loco*.

⁴ Rubric of Passion Sunday.

⁵ R.G. IX, 8; *Addit.* VI, 1.

⁶ R.G. IX, 10; *Addit.* VI, 1.

⁷ Or an impeded votive Mass *pro re gravi* (cf. S.R.C. 4372¹⁴), or the external solemnity of a feast (on a Sunday) be commemorated (*Addit.* VI, 1).

⁸ Sometimes the commemoration of a double may occur in a Mass of simple rite, *e.g.*, in the Mass of a feria that has

a proper Mass or in that of a vigil; in the votive Mass of the newly wed.

⁹ For other cases in which a common commemoration is omitted, see *infra*, p. 179.

¹⁰ *Addit.* V, 1 and VI, 1.

¹¹ R.G. IX, 14; *Addit.* VI, 1.

¹² And except, of course, Sundays of double rite, *i.e.*, Easter, Low, and Pentecost Sundays.

e.g., in the mystery or saint in whose honour they are recited. As the Roman Rite avoids the repetition of identical, or nearly identical, prayers there are two general principles on this matter: (1) In the same Mass the same prayer — collect, Secret, or postcommunion — is not to be said twice. (2) In the same Mass the same subject is not dealt with twice (*non fit bis de eodem*). In each case another prayer must be substituted.¹³

RULE 1:

2. Two prayers are considered the *same* — and so the second one must be changed — if they differ in text by a few words only, *e.g.*, the collect *Da, quaesumus* for the vigil of an Apostle and in the Mass *Statuit* for a confessor bishop; or if the petition in both consists of the same, or almost the same words, even though, in the other parts, the prayers differ somewhat, *e.g.*, the collect for the Feast of S. Joseph, March 19, and for that of S. Matthew, December 21. On the other hand, two prayers are considered *different* — and so both may be said in the same Mass — if, though the petition in each be the same, the other parts differ entirely one from another, *e.g.*, the collect *A cunctis* and that *Ecclesiae*,¹⁴ or if the petition in each differs, even though the rest of the prayer is the same or almost the same, *e.g.*, the collect *Deus qui nos* of the Mass *Sacerdotes Dei*¹⁵ and of the Mass *Os justi*.¹⁶

3. The prayer which comes later¹⁷ is the one to be changed. If the prayer which must be changed be a proper prayer, the substitute will be taken from the Common; if it be a prayer from the Common, the substitute will be an alternative from the Common.¹⁸ Thus, *e.g.*, the very first Common — *in vigiliis Apostolorum* — provides a substitute for the prayer *Da, quaesumus*; there are two Masses in the Common for a martyr bishop, and two for a martyr not a bishop, for the time outside Paschaltide. If needs be — in the rare case when more than one substitute prayer may be required — an alternative prayer is taken from another Common, adapting it to the occasion, *e.g.*, a prayer for a martyr bishop, might be taken — if necessary — from the Common of a confessor bishop, and the word *Martyris* substituted for *Confessoris*.

4. If, however, on a feast whose Mass is taken from a Common which

¹³ Cf. R.G. VII, 8.

¹⁴ "Contra persecutores Ecclesiae" (*Orationes Diversae*, No. 10; cf. S.R.C. 2986²).

¹⁵ The second Mass of the Common of one martyr bishop outside Paschaltide.

¹⁶ The first Mass of the Common of a confessor, not a bishop.

¹⁷ It will be, therefore, a commemoration

— not the chief prayer of the Mass — or the latter of two commemorations.

¹⁸ When there is no alternative for the Common or the prayer (*e.g.*, in the Mass for an abbot), a prayer is taken from another Common, with the necessary modifications (*e.g.*, that for an abbot from the Common of a confessor non-bishop).

has alternative Masses,¹⁹ a feria which has the same prayer as this Common is to be commemorated, the prayer of the feria is not changed. Instead the *entire* Mass of the feast is changed, and the alternative Mass found in the same Common is used,²⁰ adapting it — if needs be — to the feast, *e.g.*, by the omission of a word like *Episcopi* or *Virginis*, if it did not apply to the saint in question.

5. If no change of prayer can be found — either in a Common or among the *Orationes Diversae* — the prayer which should be changed is entirely omitted. The same solution of the problem is employed if the prayer which should be changed is an *oratio imperata*.²¹

6. Only the prayer which is the same as a preceding prayer is to be changed, the two corresponding prayers in the particular Mass remaining unchanged. Thus, if the collect must be changed, because of the prior occurrence of the same prayer, the Secret and postcommunion are not changed; should it be necessary to change the Secret, the collect and postcommunion remain unchanged.

7. If, in the prayer of a *feast* which is transferred — even permanently — such words as *hunc diem*, *hodierna die*, *praesentem diem* occur, they are not to be omitted nor altered (without consulting the Congregation of Sacred Rites), when saying the prayer on the day to which the feast is transferred.²²

RULE 2:

8. Rule 2 for the change of prayers is: *De eodem bis non fit in eadem Missa*. Hence in the Mass of any mystery or saint the same mystery or saint is not commemorated. Thus, in the Mass of the Sacred Heart, or of the Passion, celebrated before the Blessed Sacrament exposed,²³ the prayer of the Blessed Sacrament is not added, as it would be in other Masses said during Exposition²⁴; in the prayer *A cunctis* the name of S. Joseph is omitted, if this prayer be recited in the (votive) Mass of the Saint, and the names of SS. Peter and Paul are omitted if the prayer occur in their (votive) Mass. Neither may a prayer be repeated as an *oratio imperata*, if it has already occurred in the Mass, *e.g.*, the prayer *Deus refugium nostrum* — which is the prayer "*pro quacumque necessitate*" — may not be said as an *oratio imperata* on the twenty-

¹⁹ *E.g.*, the Common of one martyr outside Paschaltide, or the Common of a confessor bishop.

²⁰ S.R.C. 3844⁶.

²¹ S.R.C. 3164, 3213¹.

²² S.R.C. 2572¹⁰. It is not the same for votive Masses (see p. 71).

²³ The Blessed Sacrament, the Passion, Cross, Redemption (*e.g.*, Feast of the Most Holy Redeemer), Sacred Heart, and the Precious Blood are regarded as the *same* mystery in the Sacred Liturgy — the mystery of the Passion (S.R.C. 3924⁴).

²⁴ See p. 184.

second Sunday after Pentecost, since on that Sunday it is the collect of the day.

(3°) The Accessory Prayers:

1. Added to the principal prayers (collect, Secret, postcommunion) of the Mass there may be, on occasion, other prayers. These will be either:

- (A¹) Special Commemorations;
- (B¹) Common Commemorations;
- (C¹) Votive Prayers.

(A¹) Special Commemorations:

2. By a special commemoration is meant the remembrance—by a special collect, Secret, and postcommunion—of some Office (dominical or ferial), or of some mystery or saint whose feast occurs on that day, which cannot be fully celebrated by its complete Mass,²⁵ because of the occurrence of another Office of higher rank.

GENERAL RULE:

In the Mass of the day²⁶ there will be the same special commemorations, in the same order, as were made at Lauds, according to the calendar of the church, or of the public or semipublic oratory, in which the Mass is celebrated.²⁷

EXCEPTIONS:

(i) All special commemorations are excluded from the Mass of Palm Sunday and the vigil of Pentecost.²⁸

(ii) In a *sung* or *Conventual* Mass,²⁹ on a double of the *first* class, the commemoration of a simplified double or semidouble, or of a common octave-day, is omitted.³⁰ In such Masses,³¹ on a double of the *second* class, the commemoration of a simple occurring feast, or octave-day of simple rite, is omitted.³²

²⁵ In such a case the impeded feast is said to be "simplified."

²⁶ For commemorations in a votive Mass, see p. 77; for those in Conventual and sung Masses, see p. 134.

²⁷ R.G. VII, 1; *Addit.* V, 1. To the Suffrage of Lauds (or the commemoration of the cross in Paschaltide) there is no corresponding commemoration in the Mass (*Addit.* V, 1).

²⁸ Special rubric *in loco*.

²⁹ But these commemorations are made in *private* Masses.

³⁰ A feast of the Lord, however, occurring on any minor Sunday or on the vigil of the Epiphany, is commemorated in sung and Conventual Masses on a double of the first class, if it had been commemorated in the Office (*Addit.* V, 1).

³¹ See note 29.

³² *Addit.* V, 1. In other words: when an occurring feast is commemorated, at *first Vespers*, it is commemorated at *all* Masses; when it is commemorated at *Lauds only*, it is commemorated at *private* Masses only (cf. R.G. VII, 1).

(iii) On the other hand, the following commemorations are made at Mass, though not made at Lauds:³³

- (a) Of a common vigil in occurrence with a weekday of Lent, or with an Ember Day, or with an anticipated Sunday, or with a higher vigil;
- (b) Of a "resumed" Sunday;³⁴
- (c) Of the Greater or Lesser Litanies.³⁵

(B¹) Common Commemorations:³⁶

3. As three prayers must, ordinarily, be said in a Mass of which the rite is less than double, and as special commemorations do not always occur, common commemorations, which vary according to the season, are provided in the Missal. They are:

- (1°) The prayer to ask the suffrages of the saints (*A cunctis*);
- (2°) The prayer for the living and dead (*Omnipotens sempiterne Deus*);
- (3°) The prayer of the Holy Ghost (*Deus, qui corda fidelium*);
- (4°) The prayer for the Pope (*Deus, omnium fidelium*);
- (5°) The prayer against the persecutors of the Church (*Ecclesiae tuae*);
- (6°) The prayer of our Lady:
 - (a) In Advent (*Deus, qui de beatae*);
 - (b) At Christmastide (*Deus, qui salutis*);
 - (c) For other times (*Concede*);
- (7°) The *oratio ad libitum*.

The season for which each prayer is appointed is given in *Rubricae Generales* IX and *Additiones* VI, and, in practice, will be found indicated in the current *Ordo*.³⁷

4. These common commemorations are said only in Masses of semi-double or simple rite, or in private votive Masses. They are not said in a Mass of double rite, nor in a solemn votive Mass *pro re gravi*, or similar privileged Mass. Even in Masses of less than double rite they are omitted:³⁸

- (a) If a feast of double rite is commemorated;

³³ *Addit.* V, 1. When a common vigil occurs on a weekday of Advent, the Office is of the weekday, and the vigil is not commemorated; but the Mass (outside Quarter Tense) is of the vigil, with a commemoration of the feria.

³⁴ See p. 54.

³⁵ Which are commemorated at Lauds on only the Monday of Rogations.

³⁶ Cf. table on p. 116.

³⁷ Cf. table on p. 116.

³⁸ *Addit.* VI, 1.

- (b) On Palm Sunday and the vigil of Pentecost;
 (c) On Sundays³⁹ on which an occurring octave is commemorated.

Only one common commemoration is admitted from Passion Sunday to Low Saturday, and during the octaves of Easter and Pentecost.

5. Common commemorations give place to special commemorations, and so if one special commemoration occurs, the second common prayer is omitted and the first replaces it (being recited as third prayer); if two or more special commemorations occur, both the common prayers are omitted.⁴⁰

REMARKS ON SOME OF THE COMMON COMMEMORATIONS

(A°) THE PRAYER *A CUNCTIS*:

6. At the letter N. in this prayer, and in the corresponding postcommunion (*Mundet et muniat nos*), is mentioned the name of the Titular⁴¹ of the church or oratory⁴² in which Mass is celebrated.⁴³ If there are several Titulars of equal rank (*aeque principales*), the names of all are to be mentioned, and in the order of the Litanies of the Saints (cf. § 10, *infra*); otherwise the chief one alone is named. Only a church or oratory which has been consecrated, or at least *solemnly* blessed, according to the form given in the Roman Ritual (VIII, xxvii), has a Titular.⁴⁴ This Titular is the Divine Person (e.g., the Blessed Trinity) or mystery (e.g., the Most Holy Sacrament), or the saint, in whose honour the edifice has been erected and dedicated, or solemnly blessed, and from whom it takes its name.⁴⁵

7. The name of the Titular is *not* mentioned, and so the words *atque beato* which precede N. are omitted:⁴⁶

³⁹ Even anticipated, or postponed — and that for the Mass alone (cf. S.R.C., Mar. 3, 1936 — ad XI). This decision determines the scope of the words "*in quavis Dominica*" of *Addit VI*, 1. In private Masses celebrated of a day within an octave, the common commemoration is omitted also, if a commemoration is made of an impeded Sunday (S.R.C., May 16, 1939 — ad IV).

⁴⁰ In a Mass of thanksgiving, the prayer of thanks is added to the prayer of the Mass under one conclusion (see rubric at the end of the votive Masses in the Missal). It is not counted as a second prayer, for it is not a commemoration. It and the prayer of the Mass are counted as one only.

⁴¹ The Titular of a *church* must not be confused with the Patron of a *place* (see Glossary, p. 728, and p. 726).

⁴² S.R.C. 4025³, 4110.

⁴³ Rubric of the Missal after the prayer *A cunctis* in the *Orationes Diversae*. By "*Titularis propriae ecclesiae*" in this rubric is meant the Titular of the church or oratory in which Mass is celebrated.

⁴⁴ C.J.C. 1168 (§ 1). If a church or oratory has been blessed with only the *Benedictio loci* (R.R. VIII, vi), it has no Titular (cf. S.R.C. 3752¹, 4110).

⁴⁵ Cf. S.R.C. 3048.

⁴⁶ Rubric of Missal after *A cunctis*.

(a) If the Titular be a Divine Person or a mystery of the Lord⁴⁷ (e.g., the Incarnation, the Holy Name, the Holy Cross);

(b) If the name of the Titular has been already mentioned in the Mass, either because the (votive) Mass of the Titular is being celebrated, or he has been commemorated, or his name has just been pronounced in the prayer *A cunctis* itself (i.e., if the Titular be our Lady,⁴⁸ S. Joseph, S. Peter, or S. Paul);⁴⁹

(c) If the place where the Mass is being celebrated has no Titular (e.g., Mass in a private oratory or in the open air).

8. In these cases in which the name of the Titular may not be mentioned in the *A cunctis*, before the reform of the Roman Breviary (1911) it was permitted or even enjoined, in virtue of customary law, to mention instead the name of the Patron of the place (or, if there were none, the Patron of the diocese), *in those places*, and those only, where, by custom, the Patron was named in the Suffrage of the Saints in the Divine Office.⁵⁰ In view of the new form of the Suffrage, and the new rubric introduced into the Missal in 1920 (and which is entirely silent about the mention of the Patron), it is extremely doubtful if it is any longer permitted in those places to name the Patron, when the Titular may not be named.¹

9. Regulars² are permitted to insert the name of their Founder (if a canonized saint), *along with* the Titular, in the *A cunctis*.³ In doing so the order of the Litanies of the Saints is to be observed. But the members of a Congregation or Institute, even if they have a proper calendar, may

¹ For the word that precedes the name of the Titular, i.e., *intercedente*, is not applicable in such a case.

² In a Mass of B.V.M. the prayer *A cunctis* does not occur as a common commemoration (*Addit VI*, 1, § 8), but it might occur as an *oratio imperata*, or be chosen as a votive prayer. In such a case the second form of the *A cunctis* (which omits the reference to our Lady) is used.

³ If the *A cunctis* occur in a Mass of S. Joseph, or of SS. Peter and Paul, or in one in which they are commemorated, the name of the saint in question is omitted in this prayer (rubric of the Missal).

⁴ Cf. S.R.C. 2814¹, 2822³, 4043³, 4054⁵, 4194⁹.

⁵ Cf. *Ephemerides Liturgicae*, 1926 (p. 259), 1930 (p. 325), 1931 (p. 413). A few

authorities (e.g., Hébert, Vavasseur-Stercky, Bootsma) think the custom may still be observed. In 1863 the Congregation of *Propaganda Fide* permitted in England, in virtue of usage, the mention of the name of the Patron of the country (S. George), or of the diocese, instead of that of the Titular. To conform to the ordinary legislation of the Church, which requires the mention of the Titular in the *A cunctis*, the bishops of England petitioned the Holy See to be allowed to abandon the local usage, and the petition was granted by S.R.C., under the date Dec. 1, 1938.

² In the strict sense of the term (C.J.C. 488, 7^o; cf. S.R.C. 4403²).

³ S.R.C. 3758. This is a personal privilege of a Regular priest and so may be exercised everywhere (cf. C.J.C. 74).

not—without an Apostolic indult—insert in the *A cunctis* the name of “the principal Patron” of their Congregation.⁴

10. In naming Titulars—or a Titular and a Patron or Founder—in the *A cunctis*, the order of the dignity of the saints, as given in the Litanies, is to be observed.⁵ Hence:

(a) If the Titular be an angel (e.g., S. Michael), or S. John the Baptist, he will be mentioned before S. Joseph;

(b) If there be more than one Titular to be named, the order of their naming will be that of the Litanies; if the actual names of the Titulars do not occur in the Litanies, the order of the classification of the latter is to be followed, hence, e.g., a confessor will be named after a martyr, but before a virgin;

(c) If a Titular and a Founder (for Regulars) be of equal dignity, e.g., if both be martyrs or confessors, the Titular is mentioned first in the *A cunctis*.

11. In the secondary oratories of Religious houses, seminaries, etc.—whether they be private or semipublic, solemnly blessed or not—it is the Titular of the church attached to the house, or of the *chief* oratory,⁶ if there be no church, that is to be named in the *A cunctis*.⁷ Secondary oratories, even if solemnly blessed, do not enjoy the privilege of the naming of their Titular.

12. If the *A cunctis* be said in a Mass, the prayer *Defende*⁸ may not be recited,⁹ because both mention our Blessed Lady.

(B°) THE PRAYER ECCLESIAE OR FOR THE POPE

13. The prayer *Ecclesiae* is Number 10 among the *Orationes Diversae* in the Missal, under the title “*contra persecutores Ecclesiae*”; that for the Pope is Number 4. In it, at N., the Pope’s name is inserted, but not the number attaching to it (i.e., “*Pium*,” is said, not “*Pium duodecimum*”).

14. When these two prayers are indicated by the rubric for a common commemoration a choice is given, and the Celebrant may say whichever one he chooses, except when the Holy See is vacant. Then he is obliged to say the prayer *Ecclesiae*, and may not substitute for it *Oratio pro Summo Pontifice eligendo*.

15. If on a day on which the prayer *Ecclesiae* or that for the Pope

⁴ S.R.C. 4403².

⁵ Rubric and S.R.C. 1333⁶, 3249³, 3252, 3758, 4043⁷, 4055^{2,4}.

⁶ Granted that it has been solemnly blessed and so has a Titular.

⁷ S.R.C. 3804⁸, 4192³.

⁸ “*Pro congregatione et familia*” (No. 8 in *Orationes Diversae*).

⁹ S.R.C. 3767²⁴. In such a case, however, the second form of *A cunctis*, omitting the reference to our Lady, might be used.

occurs as a common commemoration (i.e., ordinarily, as the third prayer) the prayer for the Pope be also an *oratio imperata*, it is not necessary to say both. It suffices to say the *oratio imperata* alone as the third prayer.¹⁰

(C°) THE PRAYER “AD LIBITUM”

16. At certain times the rubric prescribes as second common commemoration a prayer “*ad libitum*.” This does not mean that the Celebrant may omit this third prayer if he likes, but it means that he may himself choose what the third prayer will be, for a private Mass, or for a sung one, if it is not conventual nor a Mass of a community.¹¹

17. The Celebrant may choose any prayer from the *Orationes Diversae* of the Missal, or from any Mass (of a Divine Person, mystery, or saint) that may be said as a votive Mass in the church where he is celebrating (see p. 68).¹² He may choose, e.g., the prayer for the bishop, which is to be found in the votive Mass “*in anniversario electionis et consecrationis Episcopi*.”¹³

18. He may not, however, choose a prayer for the dead,¹⁴ nor the prayer of a mystery or saint of whom he has already said the prayer in this Mass, nor the prayer which petitions the same grace as a prayer already said in this Mass. Hence, e.g., if the second common commemoration be *A cunctis* (No. 2 of *Orationes Diversae*) the prayer *Defende* (No. 8) may not be chosen for the third prayer.¹⁵ Nor may the Celebrant select a prayer from a Mass which may not be celebrated as a votive Mass. Hence he may not choose the prayer of (i) a Mass of any Sunday, weekday, or vigil; nor (ii) of a beatified servant of God; nor of (iii) the Nativity, Epiphany, Easter, Ascension, etc., nor (iv) of the Nativity or Assumption of our Lady.

19. If there is an *oratio imperata*, it may be said as the “*oratio ad libitum*.”¹⁶ But if there is a prayer, extrinsic to the Mass of the day, which is prescribed by the rubrics—e.g., the prayer of the Blessed Sacrament in a Mass during Exposition¹⁷—it may not be substituted for the “*oratio ad libitum*.” It must be said after this, in the fourth place.

¹⁰ *Addit.* VI, 4. But if the prayer *Ecclesiae* be the *oratio imperata*, then that for the Pope must be said as the common commemoration. In other words, the prayer for the Pope fulfils both precepts at once, the prayer *Ecclesiae* does not (S.R.C., May 16, 1939—ad III).

¹¹ In Conventual Masses or in sung (community) Masses the choice of the prayer belongs to the Dean of the Chapter, or

the Superior of the community (*Addit.* VI, 1).

¹² S.R.C. 2365². ¹³ S.R.C. 3924¹.

¹⁴ Except in a Mass of simple rite, outside Paschaltide (cf. § 63, *infra*).

¹⁵ S.R.C. 3767²⁴ (cf. § 12, *supra*).

¹⁶ *Addit.* VI, 1. But the prayer *Fidelium*, when of obligation (see p. 193), may not be said as the prayer “*ad libitum*” (*Addit.* III, 2).

¹⁷ See § 22.

(C¹) VOTIVE PRAYERS:

20. Besides special and common commemorations there is a third class of accessory prayers, *i.e.*, Votive Prayers — those that have no connexion with the Office of the day. Sometimes they are prayers which are ordered, on occasion, by the rubrics or by the Ordinary, in which case they are known as “votive” prayers broadly speaking; at other times they are prayers which, in certain Masses, may be added, according to the wish (*voto*) of the Celebrant, and these are called “votive” in the strict sense.¹⁸

The first class of votive prayers are *prescribed* by the rubrics for the entire Church of the Roman Rite, or by the Ordinary for a diocese (or Order), and they are recited after all commemorations, special or common, but before strictly votive prayers. The second class are *permitted, on conditions*, in certain Masses, and are recited last of all prayers:

21. (1°) Votive Prayers in the Broad Sense:

These are, in the order of their dignity:

1. The prayer of the Blessed Sacrament;
2. The prayer for the Pope or the Bishop on certain anniversaries;
3. The prayer on the anniversary of the Celebrant's ordination;¹⁹
4. *Orationes imperatae*;
5. The prayer *Fidelium* (for the dead).²⁰

1. The Prayer of the Blessed Sacrament

22. The prayer of the Blessed Sacrament — *i.e.*, the collect, Secret, and postcommunion from the votive Mass *De Sanctissimo Eucharistiae Sacramento*²¹ — is to be sung or said, even on the most solemn feasts of the Church²² (including Holy Saturday),²³ in every Mass, whether sung or said, which is celebrated:

(a) At any altar in a church or oratory where solemn Exposition of the Blessed Sacrament²⁴ is actually in progress; or (b) at the altar where, immediately after Mass, the Blessed Sacrament is, for a public

¹⁸ They are also called “prayers of devotion.”

¹⁹ This is really a strictly votive prayer, being facultative.

²⁰ Regarding this, see the section that deals with prayers for the dead in the Mass (§§ 63 *sqq.*).

²¹ This votive Mass is found among the first class of votive Masses in the Missal.

It is the seventh of these (the second one assigned to Thursday).

²² S.R.C., Apr. 27, 1927; Jan. 11, 1928.

²³ S.R.C., June 8, 1928.

²⁴ Whether it be the Forty Hours' Prayer, or any other Exposition held for a public cause, even if it lasts only during the time of Mass (S.R.C., May 16, 1939 — ad VII).

cause, to be exposed,²⁵ and carried in procession or from which It is simply to be carried in procession.

23. That the prayer of the Blessed Sacrament may and should, then, be said, the Exposition must be: (i) for a *public* cause — *e.g.*, the spiritual utility of a congregation or of a community,²⁶ the solemnity of an occurring feast, to seek a favour of public necessity or utility, such as, peace, the cessation of an epidemic — not for a private cause, such as the welfare of a sick or dying person; (ii) *an Exposition which is primarily for the Adoration of the Blessed Sacrament* — and not for another function, *e.g.*, the recitation of prayers to be terminated by Benediction — and lasts a certain time, *e.g.*, at least half an hour,²⁷ or for the length of time occupied by a procession of the Blessed Sacrament.²⁸

24. The prayer of the Blessed Sacrament is not, however, to be said (a) on All Souls' Day (if, *e.g.*, the Forty Hours' Prayer should be in progress), nor (b) if the Mass is of a mystery identical with the Blessed Eucharist (*i.e.*, of the Passion, Cross, Most Holy Redeemer, Sacred Heart, Precious Blood,²⁹ or Eucharistic Heart), or if the commemoration of such a mystery occurs.³⁰

25. The prayer of the Blessed Sacrament is not to be said under one conclusion with the prayer of the Mass.³¹ It is recited after the prayers prescribed by the rubrics (*i.e.*, special or common commemorations, including the prayer “*ad libitum*”), but before (a) the prayers ordered or permitted, *on occasion*, by the rubrics (*e.g.*, on the anniversary of the Bishop's consecration, or of the Celebrant's ordination), (b) *orationes imperatae* and prayers of devotion (*i.e.*, “votive” prayers in the strict sense).³²

26. When this collect of the Blessed Sacrament is thus added in the Mass, it does not³³ give any right to add the Creed, or to say the Preface of the Nativity, or the Gospel of the Mass of the Blessed Sacrament as the last Gospel.

²⁵ Even though the Host for the Exposition is not consecrated at the Mass, but has been previously consecrated and is reserved in the tabernacle (cf. S.R.C. 4269¹⁰).

²⁶ Of at least ten persons (Vermeersch in *Periodica*, 1930).

²⁷ Vermeersch.

²⁸ Cf. S.R.C. 2552⁴, 2598², 3922⁴.

²⁹ S.R.C. 3924⁴, 3613¹. The prayer is not, then, omitted on the feasts of the Circumcision, Holy Name, Purification, Transfigu-

ration, or Christ-King.

³⁰ S.R.C., Apr. 27, 1927; Jan. 11, 1928.

³¹ Unless it replaces an impeded votive Mass of the Blessed Sacrament permitted, in a special case, by indult of the Holy See, or ordered by the Ordinary for a grave and public cause (cf. *Addit.* II, 3; S.R.C., Jan. 11, 1928).

³² S.R.C., Jan. 11, 1928.

³³ As it would if it were replacing an impeded votive Mass (see p. 98).

2. *The Prayer for the Pope or Bishop*³⁴

27. On the anniversary day³⁵ of the Pope's election, and on that of his coronation, all priests are to say in Mass the prayer *Pro Papa* (No. 4 among *Orationes Diversae*), according to the rules which govern the prayer for the bishop (see *infra*).³⁶

28. On the anniversary day of the diocesan Bishop's election (or translation), and on that of his consecration, the prayer *Deus omnium fidelium pastor et rector*³⁷ — with mention of the Christian (baptismal) name of the Bishop at N., following *famulum tuum*, and of the name of his diocese, after *ecclesiae*³⁸ — is to be said by each priest³⁹ who celebrates within the diocese, at every Mass,⁴⁰ except a Requiem Mass.⁴¹

29. The prayer for the Pope or Bishop is omitted only on:

(a) The primary feasts of our Lord which are doubles of the first class in the Universal Church⁴² (except the Monday and Tuesday of Easter and Pentecost week);

(b) The vigils of Christmas and Pentecost, and Palm Sunday,⁴³ Maundy Thursday, and Holy Saturday;

(c) All Souls' Day.⁴⁴

The prayer is also omitted in a Conventual Mass, or in sung Masses in a church where the votive Mass of the anniversary is sung.⁴⁵

30. If the prayer for the Pope be *permanently* impeded throughout the Church, because his anniversary falls always on a double of the first class or on December 24, it is to be said permanently on the next day not occupied by a double of the first class. If the prayer for the Bishop be so impeded throughout his diocese, or impeded because of the *perpetual*

³⁴ *Addit.* II, 4, 5, 6.

³⁵ As indicated in the *Ordo* (cf. p. 80).

³⁶ *Addit.* II, 4; S.R.C. 2740¹⁰, 3078⁷.

³⁷ It is the prayer for the Pope (No. 4 among *Orationes Diversae*), or that from the votive Mass "*in anniversario electionis et consecrationis Episcopi*."

³⁸ In place of "*tuae*," in the prayer for the Pope; where "*N*" is printed, in the prayer from the votive Mass.

³⁹ Even Regulars saying Mass in exempt churches.

⁴⁰ Including sung and Conventual Masses, except in a church where the votive Mass of the anniversary itself is sung. This Mass may not be celebrated as a *private* votive Mass.

⁴¹ *Addit.* II, 5; S.R.C. 2528³, 3078^{3,4,5}.

³⁴⁴⁰¹, 3824⁵. The same rule holds (probably) for an Apostolic Administrator, if he be permanently constituted (cf. C.J.C. 315).

⁴² See p. 77. On other doubles of the first class the prayer is not omitted.

⁴³ For these days admit, normally, only one prayer in the Mass. Some authorities, however, (e.g., *Ephemerides Liturgicae*, 1921, p. 254), teach that the prayer is not forbidden on Palm Sunday and the vigil of Pentecost, because of the silence of the rubrics (*Addit.* II, 5; V, 3), and because even on these days an *oratio imperata dicenda etiam in duplicibus primae classis* is not prohibited (*Addit.* VI, 4).

⁴⁴ *Addit.* II, 3; V, 3.

⁴⁵ *Addit.* II, 5.

occurrence, on the date of his anniversary, of either anniversary of the Pope, it is to be said permanently on the next day not occupied in the diocesan calendar by a double of the first class, or by an anniversary of the Pope. When the prayer is *accidentally* impeded, by the Offices mentioned above, it is omitted for that occasion.⁴⁶

31. The prayer for the bishop (or Pope) is said *after* all the prayers prescribed by the rubrics — *i.e.*, special or common commemorations, or, on occasion, the prayer of the Blessed Sacrament⁴⁷ — but *before orationes imperatae* and strictly votive prayers.⁴⁸ It is never said under one conclusion with the prayer of the Mass, except it takes the place of the votive anniversary Mass prescribed by the Bishop,⁴⁹ but impeded by the occurrence of an Office of higher rank.

32. If, on the Bishop's anniversary day, there should be an *oratio imperata* for the Pope, the latter is omitted for the occasion⁵⁰ (since the same prayer is used for both).

3. *The Prayer on the Anniversary of Ordination:*

33. On the anniversary of his ordination to the priesthood — calculated according to the date of the month, and not according to the ecclesiastical calendar — every priest *may*¹ add in his Mass, provided it is not a Requiem Mass, the prayer *Pro Seipso Sacerdote* (No. 20 among the *Orationes Diversae*).²

34. This prayer is to be said "after the prayers prescribed by the rubrics" — *i.e.*, after special or common commemorations, and after the prayer of the Blessed Sacrament and for the Pope or Bishop, or for the Pope and Bishop alone, when these are prescribed — but before any *oratio imperata*,³ or any votive prayers. It is never to be said under one conclusion with the prayer of the Mass.

35. The prayer may not be added:

(a) On a double of the first class;

(b) On the vigils of Christmas and Pentecost, or on Palm Sunday, for the Mass of these three days admits, normally, only one prayer.

⁴⁶ *Addit.* II, 6; cf. S.R.C. 3762¹.

⁴⁷ Cf. *supra*, p. 184.

⁴⁸ *Addit.* II, 5.

⁴⁹ See p. 79.

⁵⁰ S.R.C. 3213¹.

¹ As the privilege is facultative, this prayer ought to be classed as a "votive" prayer in the strict sense. However, it is reckoned among the prayers (unconnected

with the Office of the day) prescribed by the rubrics, and the order of its rank is after the prayer of the Blessed Sacrament, and/or of the prayer for the Pope or Bishop, if these occur.

² *Addit.* VI, 3.

³ Except when this replaces the prayer "*ad libitum*" (cf. p. 189, § 44).

36. In such cases,⁴ whether the impediment be permanent, *e.g.*, if a priest were ordained on Christmas Eve, or accidental, the prayer may be added on the *next* day not so impeded, *i.e.*, on the very next day, unless a double of the first class occurs on it. Hence this prayer is treated in the rubrics as "*pro re gravi*," being excluded only on very few days of the year.⁵ It also enjoys the right of transference, when the anniversary of ordination occurs on a liturgically impeded day.

37. If the anniversary of ordination occur on a day on which a private votive Mass may be celebrated, the Celebrant may not choose the votive Mass for the anniversary of the Bishop's consecration,⁶ substituting the prayer for himself in the place of the prayer for the Bishop. He may, however, choose, *e.g.*, the votive Mass "*pro gratiarum actione*,"⁷ and add in it — after all the prayers prescribed by the rubrics — the prayer for himself (No. 20 among the *Orationes Diversae*).

4. *Orationes Imperatae*.⁸

38. By an *oratio imperata* is meant a prayer (collect), unconnected with the Office of the day, ordered by the diocesan Ordinary or other prelate who has episcopal jurisdiction, to be said in Mass because of some grave necessity, *e.g.*, in time of plague or war; or for some other reasonable cause, *e.g.*, to seek the aid of the Holy Spirit during a Retreat, to ask for rain or for fine weather.

39. While the Pope may, of course, and does, order such prayers to be said throughout the Universal Church — *e.g.*, the prayer of the Blessed Sacrament, the prayer for the Pope himself on his anniversary day — the name *oratio imperata* is reserved for prayers ordered by the diocesan Ordinary. Regular prelates may not order a prayer in the Mass, even for their own subjects, without the permission of the Bishop.⁹ They may, of course, order their own subjects to say a certain prayer when the prayer "*ad libitum*" occurs, or when a votive prayer, in the strict sense, is permitted by the rubrics.

40. The Bishop may not order more than two prayers at one time;¹⁰ nor may he order a collect to be added without its corresponding Secret and postcommunion.¹¹

41. The prayer may be ordered for the living or for the dead;¹² in

⁴ The prayer may not be postponed to the next day, should the priest celebrate a Requiem Mass on the anniversary of his ordination.

⁵ The days on which an *oratio imperata pro re gravi* is excluded (cf. p. 191).

⁶ Formerly, *e.g.*, in the Gelasian Sacra-

mentary, there was a proper Mass for the anniversary of ordination.

⁷ See p. 78.

⁸ S.R.C. 2514⁶.

⁹ *Addit.* VI, 4.

¹⁰ Cf. S.R.C. 4368.

¹¹ See *infra*, p. 194.

¹² *Addit.* VI, 4, 5.

Masses of the living or in Requiem Masses;¹³ *pro re non gravi*, *pro re gravi*, or *pro re gravi dicenda etiam in duplicibus primae classis*.

WHO IS BOUND TO SAY AN ORATIO IMPERATA?

42. An *oratio imperata* is obligatory on *all* priests,¹⁴ secular or regular,¹⁵ and even on visiting priests who do not belong to the diocese,¹⁶ who celebrate Mass (sung or low) in any church¹⁷ or oratory, even a private one, within the diocese in which the prayer is prescribed.

43. The prayer is to be said until the Bishop directs it to be discontinued,¹⁸ unless he leaves its termination to the discretion of his priests,¹⁹ then it may be dropped when the reason for it comes to an end.

PLACE OF THE PRAYER:

44. An *oratio imperata* is never said, even on a double of the first class, under one conclusion with the chief prayer of the Mass.²⁰ It is said after all the prayers *prescribed by the rubrics* (commemorations — special or common — and the votive prayers *broadly speaking*),²¹ and before strictly votive prayers.²² When the prayer "*ad libitum*" is prescribed, the *oratio imperata* may be chosen,²³ and then it retains the place (third) of the "*oratio ad libitum*." If there be two, it is the first one that should replace the "*oratio ad libitum*."

45. If the prayer for the Pope be ordered, it is omitted as an *imperata* when it occurs as a common commemoration, or as a votive prayer in the broad sense (*i.e.*, on the anniversary of the Pope's election, etc.), and is said only once.²⁴

THE ORDER OF ORATIONES IMPERATAE:

46. If there be two *orationes imperatae*, the order in which they are said is thus determined:

(a) If the two are prescribed in a different way, the more urgent takes

¹³ A prayer for the living may not be ordered in a Requiem Mass (R.G. VII, 6); a prayer for the Dead may (see *infra*).

¹⁴ A bishop (residential or titular) is not bound to recite a prayer ordered in another diocese.

¹⁵ Even exempt Religious. S.R.C. 2613¹, 3036⁵; C.J.C. 612.

¹⁶ S.R.C. 3985.

¹⁷ Even an exempt one. C.J.C. 612.

¹⁸ Cf. S.R.C. 2613². The prayer for the election of a new bishop is to be continued until the news of the election, or translation, of the new bishop has been

duly published by the diocesan curia (S.R.C. 4255).

¹⁹ This is sometimes done in, *e.g.*, the case of the prayer for rain or for fine weather.

²⁰ *Addit.* VI, 4; S.R.C. 4349.

²¹ See p. 184.

²² A prayer for the dead, however, is always in the last place but one, reckoning up all the prayers (prescribed or votive) that are to be said (*Addit.* VI, 5).

²³ *Addit.* VI, 1, 4.

²⁴ See p. 183, note 10.

precedence (*i.e.*, that "*pro re gravi* to be said even on doubles of the first class" will be said before the one *pro re gravi*).²⁵

(b) If the two are prescribed in the same way (both *pro re gravi* or both *pro re non gravi*) then the prayer of a mystery, *e.g.*, the Blessed Trinity, or of a Divine Person, *e.g.*, the Holy Ghost, will precede that of our Lady or of a saint; the prayer of a saint will precede that from a votive Mass; that from a votive Mass will precede a prayer from the *Orationes Diversae* of the Missal.

(c) If both prayers be from the same category, for the saints the order of the Litanies of the Saints is to be followed (*e.g.*, S. Joseph before the Apostles; a martyr before a confessor); for the prayers from the votive Masses, or for the *Orationes Diversae*, the order of the Missal is to be kept.²⁶

OMISSION OF AN ORATIO IMPERATA:

47. In general, the *oratio imperata* is omitted if it is identical²⁷ with a prayer already said in the Mass — whether the chief prayer or a commemoration²⁸ — unless it can be suitably replaced by another prayer. Thus if the *oratio imperata* were *Deus refugium nostrum*,²⁹ it should be omitted on the twenty-second Sunday after Pentecost, when it is the prayer of the day. If the *oratio imperata* were for peace,³⁰ it should be omitted on the Feast of S. Irenaeus (June 28), because the Secret and postcommunion of his Mass are the same as those of the Mass for peace.

The *oratio imperata* for the Pope is omitted on the anniversaries of the election and consecration of the Bishop.³¹

48. An *oratio imperata* not ordered *pro re gravi* is omitted:

(1°) When the Mass is celebrated, or even a commemoration is made, of:

(a) A double of the first or second class (even transferred);

(b) Any greater Sunday (*i.e.*, the Sundays of Advent and from Septuagesima³² to Low Sunday);

(c) A privileged weekday (*i.e.*, Ash Wednesday; Monday, Tuesday, Wednesday of Holy Week);

²⁵ *Addit.* VI, 5.

²⁶ *Addit.* VI, 5; cf. R.G. VII, 5.

²⁷ Even in part, *e.g.*, in the Secret or postcommunion only.

²⁸ S.R.C. 3164 (cf. 3213').

²⁹ The prayer *pro quacumque necessitate*, No. 12 among the *Orationes Diversae*.

³⁰ From the votive Mass.

³¹ S.R.C. 3213'.

³² If, however, there be an *oratio ad libitum* on Septuagesima, or Sexagesima or Quinquagesima Sunday, the *oratio imperata* may be chosen.

(d) A privileged vigil (*i.e.*, the vigil of Christmas, Epiphany, or Pentecost);

(e) A privileged octave (whether of the Universal Church, *i.e.*, that of Easter, Pentecost, Epiphany, Corpus Christi, Christmas, Ascension, the Sacred Heart; or of a particular church, *e.g.*, the octave of SS. Peter and Paul in Rome).

(2°) In a solemn votive Mass *pro re gravi et simul publica causa*, and in the Masses which are celebrated with the privileges of a solemn votive Mass³³ (*e.g.*, the votive Mass of the Sacred Heart on the first Friday of the month).

(3°) When in the Mass there are already, in all, four prayers prescribed by the rubrics, *i.e.*, either special or common commemorations, or votive prayers in the broad sense.³⁴ In a case where there were only three prayers prescribed by the rubrics, but there were two *orationes imperatae*, both must be said.³⁵

49. An *oratio imperata* ordered *pro re gravi* is to be said at every Mass except on:

(1°) A double of the first class;

(2°) The vigils of Christmas and Pentecost and Palm Sunday (for these three days admit, normally, only one prayer in the Mass). Hence, it must be said in a solemn votive Mass, or if there are already four or more prayers prescribed by the rubrics.

50. Finally, if an *oratio imperata* be ordered *pro re gravi* and "to be said even on doubles of the first class," it is omitted only on eleven feasts, *i.e.*, Christmas, Epiphany, Maundy Thursday, Holy Saturday, Easter Sunday, Ascension Day, Whit Sunday, the Feasts of the Most Holy Trinity, Corpus Christi, the Sacred Heart, and Christ-King.³⁶

(II°) Votive Prayers in the Strict Sense:

A. VOTIVE PRAYERS FOR THE LIVING:

51. In general, private prayers — according to the personal devotion of the Celebrant or at the request of others — may not be added to the prayers prescribed by the rubrics.³⁷ There is, however, an exception provided for in *Rubricae Generales*, IX, 12, 14 and *Additiones* VI, 6.³⁸

³³ See p. 78. The list of these Masses is found in *Addit.* II, 4-9 and IV, 1-3.

³⁴ See p. 184 (cf. S.R.C. 4294'). Probably the prayer for himself on the anniversary of the Celebrant's Ordination may, for this purpose, be regarded as a prayer "prescribed" by the rubrics (cf. p. 187, n. 1).

³⁵ S.R.C. 4288'.

³⁶ *Addit.* VI, 4. For the *oratio imperata Pro Propagatione Fidei* ordered (since 1926) in the Mass of the last Sunday but one of October, see p. 103.

³⁷ C.J.C. 818; S.R.C. 3832'.

³⁸ Cf. S.R.C. 3832', 4157', 9.

In a low Mass³⁹ of simple rite — whether it be the Mass of a feast, of a weekday,⁴⁰ or of an occurring Office,⁴¹ or a *private* votive Mass — the Celebrant *may* add other prayers, provided that (a) they are added after the prayers prescribed by the rubrics or by the Ordinary (*orationes imperatae*); (b) that the total number of prayers — including the first or principal prayer of the Mass — does not exceed seven; and (c) that the total number be odd (hence, *e.g.*, if the number of prayers prescribed be four, one or three votive prayers may be added, but not two).

52. Accordingly:

(i) These prayers may not be added in any sung Mass, nor in a Mass the rite of which is higher than simple.

(ii) On weekdays — provided the rite be simple — they are excluded only on greater privileged weekdays, and so are allowed on other greater weekdays (*e.g.*, on the weekdays of Advent, or Lent) and on common vigils, as they are allowed in private votive Masses.⁴²

(iii) The Celebrant may add these prayers even though the number of prescribed prayers be great, *e.g.*, four or five.⁴³

53. He may choose the prayers from the *Orationes Diversae* in the Missal, or from any Mass that may be said as a votive Mass in the Church where he is celebrating.⁴⁴ And, outside Paschaltide, he may choose a prayer for the dead — if so, this must always be said in the last place but one of all the prayers.⁴⁵

54. While the votive prayers come after all others,⁴⁶ if more than one be added, the following order is to be observed among the votive prayers themselves:

(a) First in order will be a prayer of a mystery or saint taken from the Proper or Common of the Missal, following the order — if there be more than one votive prayer in this category — of the Litanies of the saints;

(b) Next will follow a prayer chosen from the votive Masses in the Missal, and according to the order of these Masses;

(c) Finally will come a prayer chosen from the *Orationes Diversae* in the Missal, following the order given therein.⁴⁷

³⁹ Provided it is not a Conventual Mass.

⁴⁰ Except the greater privileged weekdays, *i.e.*, Ash Wednesday, and Monday, Tuesday, Wednesday of Holy Week.

⁴¹ *E.g.*, a simple octave-day.

⁴² If, however, a double or semidouble be commemorated on any of these days, the votive prayers are excluded (cf. S.R.C.

4157³).

⁴³ Cf. S.R.C. 4288⁴.

⁴⁴ Cf. pp. 68 sqq.

⁴⁵ *Addit.* VI, 6.

⁴⁶ With the exception of a prayer for the dead, which must always be in the penultimate place.

⁴⁷ *Addit.* VI, 5, 6.

B. VOTIVE PRAYERS FOR THE DEAD:

See *infra*, p. 195, § 63.

PRAYERS FOR THE DEAD IN THE MASS:

55. While no commemoration of the living is allowed in a Requiem Mass (R.G. VII, 6), a commemoration of the dead is sometimes prescribed, sometimes permitted, in a Mass of the living. It is necessary to distinguish three⁴⁸ cases:

(I°) The prayer *Fidelium*, which is ordered to be said, in the Roman Rite on certain days (*Addit.* III, 2, 3). It is, therefore, a "votive" prayer — because unconnected with the Office of the day — but in the broad sense, because it is prescribed by the rubrics, and not left to the wish of the Celebrant;

(II°) An *oratio imperata* for the dead, ordered by the diocesan Ordinary (*Addit.* VI, 4);

(III°) A prayer for the dead that *may* be added, at the will of the Celebrant, in certain Masses (*Addit.* VI, 6). This, then, is a votive prayer in the strict sense.

(I°) The Prayer *Fidelium*.

56. Outside November, Advent, Lent, and Paschaltide, on the first day of each month on which a weekday (ferial) Office occurs, the prayer *Fidelium* for the souls of all the faithful departed is to be said in all "private" Masses,⁴⁹ which are not Requiem Masses.⁵⁰ If this first free day is in occurrence with a vigil, or if the Mass of the preceding Sunday must be resumed on that day, the prayer is to be said on the first day following that is not similarly impeded.¹

57. Outside Lent and Paschaltide, on any Monday on which a weekday Office occurs — and no vigil falls, and the Mass of the preceding Sunday does not have to be resumed — the prayer *Fidelium* is to be said at *all* Masses, whether Conventual or private, sung or low, which are not Requiem Masses.²

58. When the prayer *Fidelium* is said it is to be recited *in the last*

⁴⁸ There is a fourth case possible, *i.e.*, when the prayer "*ad libitum*" occurs, and the Celebrant chooses a prayer for the dead (cf. p. 183, n. 14).

⁴⁹ Whether "private" here (*Addit.* III, 2) means "nonconventual" only, or non-conventual and nonsung (*i.e.*, low) Mass, is disputed (cf. *Ephemerides Liturgicae*, 1923, p. 280).

⁵⁰ *Addit.* III, 2.

¹ The rubric mentions an Ember day also, but the case cannot, ordinarily, occur, for Ember days are in Advent, Lent, and Paschaltide, and on the fourth Ember week (September) there is no free day in the calendar of the Universal Church.

² *Addit.* III, 3.

place but one, reckoning all the prayers that are said, even strictly votive prayers, should they occur.³

59. The prayer *Fidelium* cannot replace any other prayer, not even the prayer "*ad libitum*" (p. 183). It is said *in addition to* all other occurring prayers.⁴

60. When this prayer is obligatory it is to be said in private votive Masses,⁵ as well as in Masses conformable to the Office of the day, and even in presence of the Blessed Sacrament exposed.⁶

(II°) *Orationes Imperatae* for the Dead.

61. The Bishop may order a prayer for the dead, selected from any of the Masses of the dead, or from the *Orationes Diversae Pro Defunctis* which are given in the Missal:

(1°) In Masses of the dead, an *oratio imperata* may be said at any time of the year (including Paschaltide), but only in a Mass which admits three prayers, *i.e.*, the *Missa quotidiana*, which is of simple rite.⁷

As the prayer *Fidelium* must always be last in such a Mass, the *oratio imperata* will be said in the third place. And this even when the Celebrant adds votive prayers,⁸ for an *oratio imperata* precedes strictly votive prayers.

(2°) In Masses of the living, a prayer for the dead may be ordered (cf. *Addit.* VI, 5), but the days on which it may be said are few in number. Not only is it excluded on all the days on which an *oratio imperata pro re non gravi* (of the living) is excluded,⁹ but it is also prohibited:

(a) In Paschaltide (because of the joyful character of this season);

(b) In a Mass of double or even semidouble rite; or in a Mass in which a double or semidouble is commemorated.¹⁰ Hence, it is allowed only in a Mass of simple rite, outside Paschaltide, in which a double or semidouble is not commemorated.

In Masses of the living a prayer for the dead is recited in the last place but one,¹¹ reckoning *all* the prayers (even strictly votive ones).

62. When an *oratio imperata* for the dead is said without adding any strictly votive prayers (prayers of devotion), there is no obligation to say an *uneven* number of prayers. This obligation concerns only strictly votive prayers.¹²

³ For here there is question of a Mass of the living; in a Requiem Mass this prayer is always in the last place.

⁴ *Addit.* III, 2, 3.

⁵ S.R.C. 4235³.

⁶ S.R.C. 4327².

⁷ *Addit.* VI, 4.

⁸ See p. 189.

⁹ See p. 190.

¹⁰ *Addit.* VI, 4.

¹¹ R.G. VII, 6; *Addit.* VI, 5, 6.

¹² See p. 192.

(III°) Votive Prayers for the Dead.

63. Outside Paschaltide,¹³ in Masses of the living, and even though the Mass is not applied to a dead person, one or more prayers for the dead may be added,¹⁴ *as often and on exactly the same conditions*, as it is permitted to add votive prayers of the living.¹⁵ Any prayer(s) from the *Orationes Diversae pro Defunctis* may be chosen.

64. The rule that the *total* number of prayers in the Mass is to be uneven holds for *votive* prayers for the dead. The place of such prayer(s) is not last, but *immediately* before the last prayer, whether this be one prescribed by the rubrics, or an *oratio imperata*, or a votive prayer — not for the dead — chosen by the Celebrant.

V. THE GRADUAL, ETC.¹⁶

1. As a general rule, after the Epistle of the Mass comes the Gradual. Usually this consists of two verses from the Psalms. In a few instances the verses are from another book of the Old Testament (*e.g.*, on the Feast of the Immaculate Conception, of the Holy Family, in the first Common of Martyrs outside Paschaltide); sometimes they are taken from the New Testament (*e.g.*, on the Feast of the Conversion of S. Paul).

The Gradual is followed by the "Little *Alleluia*" or *Alleluia*¹⁷ verse, *i.e.*, *Alleluia* twice, followed, ordinarily, by a verse. This is taken, in the vast majority of cases, from the Psalms, but sometimes from another book of the Old Testament (*e.g.*, on the Feast of the Immaculate Conception), or from the New Testament (*e.g.*, the Mass of Easter Day); or it may be a verse of ecclesiastical composition (*e.g.*, the third Mass of Christmas, the Mass of Pentecost). The verse is followed by a third *Alleluia*.

When there is a Sequence, this last *Alleluia* follows it (R.G. X, 3).

2. In Paschaltide — from the Saturday before Low Sunday¹⁸ to the Saturday of Pentecost week, except in the Rogation Masses,¹⁹ and on the vigil of Pentecost²⁰ — the Gradual is omitted (R.G. X, 2). Instead

¹³ In a low daily (non-Conventual) Mass of the *Dead*, the votive prayers may be added even in Paschaltide (*Addit.* III, 10; see p. 192).

¹⁴ *Addit.* VI, 6.

¹⁵ See p. 192.

¹⁶ R.G. X.

¹⁷ This liturgical exclamation from the Hebrew means "Praise ye the Lord."

¹⁸ On Easter Day and within its octave there is a Gradual and *Alleluia* verse, and a Sequence also.

¹⁹ When one *Alleluia* and one verse of a psalm replace the Gradual and *Alleluia* verse (special rubric on Saturday before Low Sunday).

²⁰ *Ibid.*

there is the "Great *Alleluia*," i.e., the usual *Alleluia* verse is followed by a verse²¹ and after this, *Alleluia* is once more repeated.

RÉSUMÉ

Outside Paschaltide and when *Alleluia* is not excluded from the Liturgy (see *infra*), we have:

Gradual (2 verses) with "*Alleluia* verse" (i.e., *Alleluia, Alleluia*, one verse, *Alleluia*).

In Paschaltide we have the "*Alleluia* verse" (i.e., *Alleluia, Alleluia*, one verse, *Alleluia*) followed by a verse and *Alleluia* (for the fourth time).²²

3. *Alleluia*, as a liturgical prayer form of a joyous character, is excluded:

(a) In all Masses from Septuagesima to Easter;

(b) In the ferial Masses of Advent,²³ of Quarter Tense (except Pentecost Q.T.), and of vigils (except the vigils of Epiphany, Easter, Ascension, and Pentecost; and that of Christmas falling on a Sunday). Accordingly, in these Masses, the *Alleluia* verse is sometimes replaced by a Tract, at other times is simply omitted (only the Gradual being said);²⁴

(c) On the Feast of the Holy Innocents (unless it falls on a Sunday or is celebrated as a double of the first class).²⁵

THE TRACT:²⁶

1. The Tract is, ordinarily, made up of three verses from the Psalms. Sometimes, however, it is much longer (as the Tract of the first Sunday of Lent, of Passion Sunday, and of some of the days of Holy Week); sometimes it is shorter, consisting of two verses only (e.g., on the fourth Sunday of Lent, on the vigil of Pentecost, for the dedication of a church). The verses of the Tract are nearly always taken from the book of Psalms, but sometimes some or all of them are taken from other books of the Old Testament, e.g., in the Mass of the Blessed Sacrament, or from the New Testament, e.g., in the Mass of the Holy Family when said as a votive Mass after Septuagesima. Occasionally, too, the verse(s) of the

²¹ Taken nearly always from the Psalms, but sometimes from another book of the O.T. (e.g., in the Common of Doctors, of Abbots, of B.V.M.) or from the N.T. (e.g., Low Sunday, the Feast of SS. Philip and James); or being a verse of ecclesiastical composition (e.g., on the Feast of S. Andrew, in the Common of a confessor bishop).

²² Cf. R.G. X, 2 and special rubric on the Saturday before Low Sunday.

²³ R.G. XIV; special rubric on the first Sunday of Advent.

²⁴ Cf. R.G. X, 5 and rubric on Septuagesima Sunday and on Ash Wednesday.

²⁵ R.G. X, 4; rubric *in loco*. The *Alleluia* is said on the octave-day of this feast, and in votive Masses (before Septuagesima and after Pentecost).

²⁶ R.G. X.

Tract are of ecclesiastical composition,²⁷ e.g., the Mass of the Common of our Lady, the votive Mass of the Blessed Trinity or of the Holy Cross.

2. The recitation of the Sequence is:

(a) In all Sunday, festival, and votive Masses from Septuagesima to Easter;²⁸

(b) In the ferial Masses of Monday, Wednesday, and Friday in Lent.²⁹

It is omitted (i) in the ferial Masses of Septuagesima,³⁰ and of Tuesday, Thursday, and Saturday in Lent;³¹ (ii) on weekdays from Septuagesima to Lent (i.e., to the Tuesday after Quinquagesima, inclusive) when the Mass of a Sunday is resumed.³²

THE SEQUENCE:³³

1. The present Roman Missal contains five Sequences or Proses:

(i) *Victimae Paschali laudes* for Easter;

(ii) *Veni, Sancte Spiritus* for Pentecost;

(iii) *Lauda, Sion* for Corpus Christi;

(iv) *Stabat Mater* for the two feasts (the Friday after Passion Sunday and September 15) of the Seven Sorrows of our Blessed Lady;

(v) *Dies irae*³⁴ for Masses of the dead.

2. The Tract, replacing the *Alleluia* verse, is said:

(a) *Obligatory*:

(i) On the feast day and on the octave-day in all Masses,

(ii) Within the octaves of Easter and Pentecost, in all Masses;

(iii) In sung and Conventual Masses (of the octave), on the days within the octave of other feasts;

(b) *Facultative* in private low Masses within the octaves of Corpus Christi and of the Seven Sorrows (where this feast has an octave);³⁵

(c) *Excluded* in votive Masses.³⁶

²⁷ In the Lenten Masses of each Monday, Wednesday (except Quarter Tense), and Friday, the third verse of the Tract is the prayer *Adjuva nos*.

²⁸ R.G. X, 5. Also on the vigil of Pentecost and on Quarter Tense Saturday (except that of Pentecost).

²⁹ Special rubric of Ash Wednesday.

³⁰ *Ibid.*

³¹ *Ibid.*

³² Special rubric on Septuagesima Sunday and R.G. X, 5.

³³ *Addit.* VII.

³⁴ The rules for this are given on p. 142.

³⁵ *Addit.* VII, 2.

³⁶ Cf. S.R.C. 1490²; the Sequence is not given in the Missal in the votive Mass of the Holy Ghost, or of the Blessed Sacrament.

3. When the Sequence is preceded by *Alleluia* with its verse, the final *Alleluia* is said, not at the end of the verse, but after the Sequence.

VI. THE CREED³⁷

1. The general rule for the recitation of the Nicene Creed in the Mass is found in *Additiones* VII, 3, *i.e.*, "in festival Masses, of double or semi-double rite, the Creed is said whenever its recitation is in conformity with the Mass which is celebrated, or with any of the occurring commemorations."

The Creed, as a solemn profession of Catholic faith, is "in conformity with" a Mass on three grounds: (A) when the person or mystery whose Mass is being celebrated is mentioned, explicitly, or even implicitly, in the Creed; (B) when the person whose Mass is celebrated was conspicuous for the teaching and propagation of the truths of the Gospel, which the Creed epitomizes; (C) because of the solemnity of the occasion.

2. Hence the Creed is said in the Mass:

(A) 1° On every Sunday³⁸ — even anticipated,³⁹ or postponed *with its Office*,⁴⁰ or vacant — and on the vigil of the Epiphany,⁴¹ whether the Mass of the Sunday (or vigil) be said, or only commemorated. It is not, however, said in a Sunday Mass that is resumed⁴² *without* its Office in the course of the week, except the Mass of a Sunday within the octaves which are *privileged* in the Universal Church, and then only when the Mass of the Sunday is resumed *within the octave*.⁴³ Hence, it is not said on the Sunday within the octave of Christmas, if this be resumed *after January 1*; nor on that within the octave of the Epiphany, if resumed *after January 13*.

Two apparent exceptions to this rule, and one exemplification of it, must be noticed:

(a) If the Mass of the Greater Litanies (April 25) fall on a Sunday, in this Mass — in which, ordinarily, the Sunday will not be commemorated — the Creed is not said,⁴⁴ because this Mass of the Rogations is of simple rite only, and a Mass of simple rite does not admit the recitation of the Creed (*Addit.* VI, 3);

³⁷ R.G. XI; *Addit.* VII.

³⁸ R.G. XI.

³⁹ *Addit.* VII, 3.

⁴⁰ This occurs only on the Sunday within the octave of Christmas.

⁴¹ This vigil has all the rights and privileges of a Sunday.

⁴² Having been impeded on the Sunday by the occurrence of a feast of higher rank. Cf. p. 54.

⁴³ *Addit.* VII, 3. This Mass is then of semidouble rite.

⁴⁴ Special rubric in Mass of Rogations; S.R.C. 1801, 2572¹⁶.

(b) If a private votive Mass be celebrated (by indult) on a Sunday, the Creed is omitted, because this Mass is of simple rite only;⁴⁵

(c) If the Mass of the external solemnity of a feast (double of the first or second class), not itself entitled to the Creed, be transferred to a Sunday, and the Sunday, or a feast entitled to the Creed, is *not* commemorated, the Creed is not said.⁴⁶

2° On every feast — primary or even secondary⁴⁷ (provided it be celebrated with at least double rite) — of:

- (i) Our Lord;
- (ii) Our Blessed Lady;
- (iii) The Angels (of whom implicit mention is made in the Creed in the words *factorem caeli et terrae, visibilium omnium et invisibilium*);
- (iv) S. Joseph⁴⁸ (because of his intimate relation with the mystery of the Incarnation and because he is Patron of the Universal Church);
- (v) The Apostles, including S. Barnabas (they are mentioned in the words *Apostolicam Ecclesiam*);
- (vi) All Saints (who are mentioned in the words *sanctam Ecclesiam*);
- (vii) On the occasion of the consecration (and its anniversary), or the solemn blessing, of a church; the laying of the foundation stone of a church; the consecration of an altar⁴⁹ (for the church is the material symbol of the Church, which is the mystical body of Christ; and the altar represents Christ).

3. The Creed is also recited during the octaves and on the octave-day of all the feasts mentioned above, (i)–(vii), unless the days within the octave, or the octave-day, be of simple rite only.⁵⁰

Furthermore, it is recited in any Mass, of double or semidouble rite, in which such feasts are commemorated;¹ and this even if, *per accidens*, the commemoration be impeded.² For example, on the Feast of S. Joachim, August 16 — which, of itself, would not have the Creed — the Creed is said because of the octave of the Assumption, even though the commemoration of the octave is omitted.

⁴⁵ S.R.C. 1497, 3922, III, 3.

⁴⁶ S.R.C. 4372¹⁰.

⁴⁷ S.R.C. 2484, 3249¹, 4192⁴.

⁴⁸ R.G. XI; S.R.C. 3249¹, 3252.

⁴⁹ R.G. XI. The Mass which is said on these occasions is a privileged votive Mass, and, on the ground of solemnity also, demands the recitation of the Creed.

⁵⁰ R.G. XI; cf. S.R.C. 4325², 4348⁴.

¹ Except there be also a sung or Conventual Mass of the octave (at which the Creed will be said), then in the sung or Conventual Mass of the feast of the day (not entitled to the Creed) the Creed is not said (*Addit.* V, 4; S.R.C. 4192, 4386³).

² S.R.C. 4386³.

4. (B) On the ground of their intimate connexion with the teaching of Christian truth the Creed is recited in every Mass of a feast primary or secondary (provided it be of double rite) of:

- (i) The Apostles and Evangelists;
- (ii) The doctors of the Church;
- (iii) S. Mary Magdalene (who, on the morning of the Resurrection, was "the apostle of the Apostles").

The Creed is also recited during the octave³ of such feasts — if they have one, and provided the Mass be not of simple rite only — whether the Mass be of the octave, or the octave be only commemorated.⁴

5. In the Mass of all other saints the Creed is not said, even though their feasts may enjoy a high rite — *e.g.*, it is not said on the Feast of S. John Baptist, though this is celebrated as a double of the first class with a common octave; nor on the Feast of S. Lawrence, which is a double of the second class with a simple octave — unless, of course, for an accidental reason, *e.g.*, because such a saint was a Titular or Patron, or in the church was an important relic of him (see *infra*).

6. (C) The Creed is said, on the ground of *solemnity*:

1° on the feast — primary or secondary,⁵ (provided it be of double rite) — of:

- (i) The principal — but not the secondary⁶ — Patron of a place (country, province, town, city, diocese, parish), in all the churches and oratories of that place;⁷
- (ii) The Titular of a church or public oratory,⁸ but only in that church or oratory;⁹
- (iii) The Titular and Holy Founder of an Order or Congregation, but only in the churches or oratories of that Order or Congregation;¹⁰
- (iv) A saint — or of a *Beatus*, if this Mass be conceded, by indult — of whom an important relic¹¹ is preserved — but only in the

³ See note 1, p. 199.

⁴ And even if the commemoration of the octave be, *per accidens*, impeded (cf. S.R.C. 4386³).

⁵ S.R.C. 4192⁴. Thus, in a church in which the Titular is the Beheading of S. John Baptist (Aug. 29), the Creed will be said also on the Feast of S. John's birthday (June 24), and throughout its octave (S.R.C., May 16, 1939 — ad VII).

⁶ *Addit.* VII, 3; S.R.C. 1854, 2378⁵, 3201⁶.

⁷ Even in the churches of Regulars who have their own calendar. They, however, celebrate the feast without an octave (*Addit.* to Breviary, IX, 3; S.R.C. 4212).

⁸ Not of a chapel or altar. (R.G. XI.)

⁹ Cf. S.R.C. 2059⁴, 2189, 4281⁵. The Titular of a cathedral is, however, celebrated throughout the diocese (*Addit. Breviarii*, IX; cf. note 7).

¹⁰ R.G. XI.

church in which it is preserved¹² — even though it be not exposed for public veneration.¹³

The Creed is also recited throughout the octaves¹⁴ of such feasts — when they have one, and provided the Mass is not of only simple rite — even if they be but commemorated (and this even if the commemoration is, *per accidens*, omitted).

2° The Creed is recited in every solemn votive Mass *pro re gravi et simul publica causa*, and in every votive Mass which is celebrated in a privileged way,¹⁵ *e.g.*, the Mass of the Sacred Heart on the first Friday. And this even when the Mass is celebrated in violet vestments, whether on a Sunday or weekday.¹⁶ Hence, *e.g.*, in the Mass on the second day of the Forty Hours' Prayer, the Creed is sung.

7. *The Creed is not recited* in any Mass of simple rite,¹⁷ even though an occurring commemoration be entitled to the Creed.¹⁸ Hence, it is not recited:

(1°) In any private votive Mass, even though this be solemnly sung, or even though it be said on a Sunday.¹⁹ But the Creed is not excluded in a votive Mass, *said in a festive way*, when the feast has a right to the Creed, *i.e.*, (a) the votive Mass of the octave (*de octava*) said within a common octave,²⁰ and which is, therefore, really of semidouble rite; (b) the votive Mass of a *double* on a day in which this feast is celebrated "*ad instar simplicis redactum*."²¹ In both these cases the Mass is not really a private votive Mass, and therefore does not exclude the Creed on the ground of being of simple rite.

(2°) In the Mass *pro sponso et sponsa*.

(3°) In the Mass of a Sunday resumed, without the Office, on a weekday²² (except within privileged octaves of the Universal Church).²³

¹¹ *I.e.*, body, head, arm, forearm, heart, tongue, hand, leg, or that part of the body in which a martyr suffered, provided it be entire and not small. C.J.C. 1281, § 2; S.R.C. 1333¹⁴.

¹² Hence, in a diocese in which the Feast of All Sacred Relics is celebrated, only in the churches which contain an important relic will the Creed be recited (S.R.C. 3238). If, however, this feast be celebrated on Nov. 8, the Creed will be said because of the octave of All Saints.

¹³ S.R.C. 4186².

¹⁴ See p. 199, note 1.

¹⁵ See p. 78. *Addit.* VII, 3; S.R.C.

3922, II, 3.

¹⁶ S.R.C., Apr. 27, 1927, III.

¹⁷ *Addit.* VII, 3.

¹⁸ If, *e.g.*, the ferial (Lenten) Mass be celebrated on the Feast of S. Thomas Aquinas, the Creed will not be said, even though S. Thomas (a doctor) is commemorated.

¹⁹ By indult. Cf. S.R.C. 3922, III, 3.

²⁰ S.R.C., *ibid.*, and 4115² (cf. p. 55).

²¹ S.R.C. 4157⁷ (cf. p. 56).

²² *Addit.* VII, 3. The rite of such a Mass is simple only.

²³ See § 2(A), 1°, *supra*.

(4°) In a weekday (ferial) Mass.

(5°) In the Mass of the Rogations of April 25,²⁴ even should it fall on a Sunday or in Easter week.²⁵

VII. THE PREFACE²⁶

1. The Roman Missal at present contains fifteen Prefaces. Fourteen of these are proper — three of the season²⁷ (*de tempore*), i.e., Lent, Passiontide, Paschaltide; ten festal; and one proper to Requiem Masses — and one is common. In 1919 a proper Preface of S. Joseph was introduced, and the proper Preface for Masses of the dead was restored. When the new feast of Christ-King was instituted by Pius XI in 1925, its Mass received a proper Preface; and when the new formulary of the Mass of the Sacred Heart (*Cogitationes*) was issued in 1929, it contained a proper Preface.

2. The rubric which regulates in detail the use of each Preface precedes it in the Missal. These rubrics are long and rather complicated, and, in practice, what Preface is to be used is learned by consulting the Ordo.²⁸ General rules for the use of the Preface are, however, necessary. They are needed, for example, if a Mass other than that indicated for the day in the Ordo — a votive Mass — is to be said.

GENERAL RULES FOR THE USE OF THE PREFACE:²⁹

3. (1°) If a Mass — even a votive Mass³⁰ — has a proper Preface, this is to be used, no matter what the occurring season or commemoration. Hence, the Preface of the Dead is used in every Requiem Mass; and the Preface proper to a feast is, normally, used within its octave and on the octave-day (even though this is of only simple rite).³¹

(2°) If there be no Preface proper to the Mass which is being celebrated, the Preface of the *first* occurring special commemoration that has a proper Preface is recited.³²

(3°) If there be no Preface proper to the Mass or to an occurring commemoration, the Preface proper to an occurring (common) octave

²⁴ Special rubric *in loco*; S.R.C. 1801, 2572¹⁶.

²⁵ For the rite of such a Mass is simple only.

²⁶ R.G. XII, 2-5; *Addit.* VIII.

²⁷ As the use of the Prefaces of the Nativity and Ascension extends beyond the octave of each feast, they are sometimes classified as seasonal, rather than festal, Prefaces.

²⁸ Sometimes the Preface is indicated in the Mass itself by a rubric given after the Secret.

²⁹ There are special rules for the use of the Preface in a church in which there may be several sung or Conventual Masses (see *Addit.* V, 4, 5).

³⁰ R.G. XII, 4.

³¹ Cf. S.R.C. 4348⁵.

³² *Addit.* VIII, 1; S.R.C. 4289³.

is said. This remains true even though *per accidens* the commemoration of the octave is omitted,³³ e.g., the Preface of B.V.M. is said on the Feast of S. Joachim (August 16), though the commemoration of the octave of the Assumption is omitted. If two or more octaves having each a proper Preface occur, the Preface of the higher (*dignior*) octave is used.

(4°) If there is no Preface proper to the Mass, or to an occurring commemoration or octave, the Preface proper to the season³⁵ — if in Lent, Passiontide, or Paschaltide — is said. The seasonal Preface is regarded as proper to a *ferial* Mass said within the season. Hence, e.g., if, during Lent, in a ferial Mass, there is a commemoration of a feast which has a proper Preface, not this but the Lenten Preface is said.³⁶

(5°) If, in fine, there be no Preface proper to either the Mass itself, or to any occurring commemoration, octave, or season, the common Preface is used.

4. For the Mass of a Sunday, even of an anticipated Sunday,³⁷ the Preface of the Most Holy Trinity is regarded as proper.³⁸ It will, therefore, be used even though there is an occurring commemoration or octave that has a proper Preface.³⁹

EXCEPTIONS

(a) On the Sunday within the privileged octaves of Christmas, Epiphany, Ascension, Corpus Christi, and of the Feast of the Sacred Heart, the Preface of the octave is said. In the case of the last two octaves, however, if the octave be not commemorated on the Sunday, the Preface will be of the Blessed Trinity.⁴⁰

(b) On a Sunday which occurs within a season that has a proper Preface — i.e., a Sunday in Lent or Paschaltide — this Preface *de tempore* will be used.⁴¹

(c) The Preface of the Nativity is used for every feast that occurs within its octave — even though the feast have a proper Preface, e.g., the Feast of S. John on December 27 — provided that (i) the Nativity (or the Sunday that falls within its octave) be commemorated, (ii) the Mass which is celebrated, or a commemoration prior to that of the Nativity, does not demand another Preface of a *Divine mystery or Divine Person*.⁴²

³³ R.G. XII, 3; *Addit.* V, 5.

³⁵ The Preface of Paschaltide is considered proper to the Mass of the Rogations, and of the vigil of the Ascension (*Addit.* VIII, 1).

³⁶ S.R.C. 4289⁴.

³⁷ See Glossary, p. 728. In the Mass of a Sunday "resumed" during the week,

however, the Preface of the Trinity is not said (rubric before this Preface).

³⁸ R.G. XII, 5 (but cf. § (b) *infra*).

³⁹ Cf. S.R.C. 4281².

⁴⁰ *Addit.* VIII, 1.

⁴¹ R.G. XII, 2.

⁴² *Addit.* VIII, 2.

(e.g., if a solemn votive Mass of the Blessed Trinity be celebrated within the octave of Christmas, the octave will be commemorated, but the Preface will be of the Most Holy Trinity).⁴³

(d) In a Mass of a feast "of the Lord" which has not a proper Preface, e.g., the anniversary of the Dedication of a church,⁴⁴ a Preface which is not of *some mystery of the Lord* may not be used,⁴⁵ whatever the commemoration or season⁴⁶ (e.g., if the feast of the Dedication of a church be celebrated on a Sunday, and the church be dedicated to B.V.M. or an Apostle, the Preface will, normally, be of the Trinity; but if the church be dedicated to the Sacred Heart or Christ-King, the Preface will be of the Sacred Heart or Christ-King).⁴⁷

(e) The Preface of B.V.M. may not be used in a Mass *de tempore* of Advent.⁴⁸ Hence, if a ferial Mass be celebrated in Advent, e.g., a Quarter Tense Mass, with the commemoration of a feast or octave of our Lady, the Preface will be, normally, the common one.

RÉSUMÉ

5. In any Mass that Preface is to be said which is the *most proper* to it. In choosing the Preface, therefore, this order of precedence is, normally, followed:

- (i) The Preface proper to the Mass itself;
- (ii) The Preface proper to the first occurring commemoration (that has a proper Preface);
- (iii) The Preface proper to the chief occurring octave;
- (iv) The Preface of the season (*de tempore*);
- (v) The common Preface.

Hence:

A. ON SUNDAYS:

(i) If the Mass of the Sunday is said, the Preface will be that of the season; if the season has no proper Preface, it will be that of the Trinity.⁴⁹

(ii) If the Mass of a feast⁵⁰ be celebrated on a Sunday, the Preface will be that proper to the feast (e.g., if the feast be of an Apostle, the

⁴³ Cf. rubric preceding the Preface of the Trinity.

⁴⁴ This is a "*festum Domini*."

⁴⁵ *Addit.* VIII, 2.

⁴⁶ Accordingly, e.g., the Lenten Preface may never be used in the Mass of the Dedication of a church (*Addit.* VIII, 2).

⁴⁷ Cf. S.R.C., Mar. 3, 1936—ad III.

⁴⁸ *Addit.* VIII, 2. For this Preface refers

to the Incarnation having already taken place, and so is not suitable for the season of *preparation* for the celebration of that event.

⁴⁹ Except the Sundays within certain octaves (p. 203, § (a), *supra*).

⁵⁰ I.e., a double of the first or second class.

Preface will be that of the Apostles); if the feast have no proper Preface, this will be the one that would be said if the Mass of the Sunday were celebrated.¹

B. ON WEEKDAYS:

(i) If the ferial Mass be said, the Preface will be of the season;² if the season have no proper Preface it will be that proper to the feast or octave first commemorated; otherwise it will be the common Preface.

(ii) If the Mass of a feast or octave be celebrated, the Preface will be that proper to the feast or octave; if there be none, then the Preface of the season; otherwise, the common Preface.

CHANGES IN THE WORDING OF CERTAIN PREFACES:

6. (1°) *The Easter Preface:*

(a) In the Mass of Holy Saturday, which is the anticipated Mass of early Easter morning, the words "*in hac potissimum nocte*" are used.

(b) In the Mass³ from Easter Sunday to the Saturday of Easter week (inclusive) "*in hac potissimum die*."

(c) For the remainder of Paschaltide, the form is "*in hoc potissimum*."

(2°) *The Preface of our Blessed Lady:*

In this Preface (a) on the chief feasts of our Lady,⁴ the special event commemorated by the feast is mentioned, "*Et te in Annuntiatione*," etc. On the feasts of the Immaculate Conception, and of the Apparitions at Lourdes (February 11), the words "*Et te in Conceptione immaculata*" are used. "*Et te in Transfixione*" is the form for the two feasts of the Sorrows of B.V.M.; while "*Et te in Commemoratione*" is used for the Feast of Our Lady of Mount Carmel. (b) For all other feasts⁵ the words "*Et te in Festivitate*" are employed. (c) In the Saturday Mass of our Lady, and in votive Masses in which no special mystery is mentioned, the form is "*Et te in Veneratione*."⁶

(3°) *The Preface of S. Joseph:*

In votive Masses "*Et te in Veneratione*" replaces "*Et te in Festivitate*."⁷

¹ Cf. the preceding paragraph.

² Even though a feast having a proper Preface be commemorated (cf. p. 203, 40).

³ Even in the Rogations Mass (of Apr. 25), if it be celebrated within the Easter octave, and the octave is commemorated; if the octave is not commemorated, however, "*in hoc potissimum*" is used (*Addit.* VIII, 1 and special rubric before the

Preface).

⁴ In the Universal Church they are the Annunciation, Visitation, Assumption, Nativity, and Presentation.

⁵ E.g., the Holy Name of Mary, the Maternity, the Rosary.

⁶ Special rubric before this Preface.

⁷ *Ibid.*

VIII. THE CANON

The prayers of the Canon⁸ are invariable with the following exceptions:

(1) *Communicantes*, etc. There is a special (proper) *Communicantes* on Maundy Thursday, and on the feasts and throughout the octaves of Christmas, Epiphany, Easter, Ascension, and Pentecost. Those for Easter and Pentecost are used on their vigils also.

The prayer *Hanc igitur* has a special form on Maundy Thursday, and on the vigils and feasts and within the octaves of Easter and Pentecost.⁹ The difference in each case between the ordinary *Communicantes* (or *Hanc igitur*) and the proper one consists in one short clause introduced near the beginning, containing a reference to the feast of the day.

In the *Communicantes* for Christmas "*et noctem sacratissimam celebrantes*" is said in the first Mass (*in nocte*) only; after that "*diem sacratissimum*" is used.¹⁰

Similarly, in the *Communicantes* of Easter, the first form (*noctem*) is used on Holy Saturday alone.¹¹

The proper *Communicantes* is said within the octaves mentioned above even though, *per accidens*, the octave be not commemorated;¹² or even if the Preface be not the Preface of the octave.¹³

There is a proper *Qui pridie* for Maundy Thursday alone.

In Masses for the dead, it is always the common *Communicantes* and the common *Hanc igitur* which are said.

(2) *Agnus Dei* is omitted in the Mass of Holy Saturday, and has a special form in Requiem Masses.

IX. ITE, MISSA EST¹⁴

1. *Ite, Missa est*, is said in the Mass whenever the *Gloria in excelsis* has been said. Otherwise *Benedicamus Domino* replaces it, or, in Masses of the dead, *Requiescant in pace*.

⁸ In the modern Missal the Preface is no longer considered as part of the Canon—but rather as an introduction to it—and so the Canon begins at *Te igitur*. It ends, of course, with the "great" *Amen* which immediately precedes the *Pater noster*.

⁹ There is also a special form of *Hanc igitur* in the Mass at the consecration of a bishop.

¹⁰ Rubric in the first Mass of Christmas, and after the Preface of the Nativity.

¹¹ Text of the Mass on Holy Saturday

and rubric after the Easter Preface.

¹² S.R.C. 1333⁸; 1265⁹; 3922².

¹³ If, e.g., a solemn Mass of the Holy Ghost *pro re gravi* were celebrated within the octave of Easter (on a day of semi-double rite), the Preface would be of the Holy Spirit, the *Communicantes* of Easter. If the Feast of SS. Philip and James occurred within the octave of the Ascension, the Preface would be that of the Apostles, the *Communicantes* that of the Ascension.

¹⁴ R.G. XIII.

2. On Holy Saturday, on Easter Sunday, and during the octave of that feast—up to Saturday, inclusive—*Alleluia*, *Alleluia* is added to *Ite*, and to its response.¹⁵

X. THE LAST GOSPEL¹⁶

1. Ordinarily, the beginning of the Gospel according to S. John is read as the last Gospel of the Mass. There are many occasions, however, on which the last Gospel is a proper one.

RULE 1:

In every Mass,¹⁷ at which a *commemoration* is made of: (i) a Sunday (even anticipated, or postponed with its Office,¹⁸ and even if the Mass of the Sunday will be resumed in the course of the week);¹⁹ or (ii) a weekday which has a proper Mass²⁰ (and so a proper Gospel); or (iii) a vigil; or (iv) the octave-day of the Epiphany (which has a special Gospel); or (v) a day within a privileged octave of the first order,²¹ the last Gospel will be the Gospel of the Sunday, weekday, vigil, or octave.

2. EXCEPTIONS:

(a) If the Gospel of the commemorated Office be the same (even in its opening words only) as the Gospel of the Mass, it is not recited as the last Gospel. Hence, e.g., on the Feast of the Holy Family, on the Sunday within the octave of the Epiphany, the Gospel of this Sunday is not said; the Gospel of the Wednesday of the Advent Ember week is not said at the end of the Mass of the Immaculate Conception.²² At the end of the third Mass on Christmas Day the Gospel of the Epiphany is said,²³ because the first Gospel is the beginning of S. John's.

(b) The Gospel of S. John, and not that of the Sunday, is said when the vigil of Christmas falls on the fourth Sunday of Advent.²⁴

¹⁵ Special rubric of the Canon and of Easter Sunday.

¹⁶ R.G. XIII, 2; *Addit.* IX.

¹⁷ Even a votive Mass, solemn or private (pp. 74, 114).

¹⁸ But not when a commemoration is made—on a feast of simple rite, or on a day within a common octave—during the week, of the previous Sunday, whose Mass had been impeded (*Addit.* IX, 2; S.R.C. 4399³).

¹⁹ Having been impeded by the occur-

rence of a double of I or II class (S.R.C. 4399³).

²⁰ I.e., the ferias of Lent (from Ash Wednesday) and Passiontide, Ember Days, and the Monday (only) of Rogations.

²¹ I.e., the octaves of Easter and Pentecost (which alone have a special Gospel for each day).

²² *Addit.* IX, 1; S.R.C. 3136², 3270, 3587¹, 3667², 3844⁹ and Jan. 10, 1919.

²³ R.G. XIII, 2.

²⁴ *Addit.* IX, 2.

(c) The Gospel of S. John is said when the feast of January 2, 3, or 4 falls on a Sunday.²⁵

(d) At a "private" Mass on Palm Sunday — *i.e.*, any Mass, low or sung, at which the palms are not blessed²⁶ — the last Gospel is the Gospel of the blessing of the palms.²⁷

3. RULE 2.

If a greater feria with a proper Mass (*e.g.*, a weekday of Lent) and a vigil, or if two vigils, occur on the same day, the last Gospel will be that of the feria or vigil which is *first* commemorated in the Mass.²⁸

4. RULE 3.

If, however, no Sunday, or no weekday, vigil, or octave, of those enumerated above, occurs, then the last Gospel will be the Gospel of the *first* of the Offices commemorated in the Mass that has a strictly proper Gospel.²⁹ A Gospel is considered "strictly proper" to a feast when mention is made — historically or in prophecy — of the mystery (event) or person that the feast celebrates, *e.g.*, the Gospel in the Mass of the Holy Innocents, of S. Mary Magdalene, of S. Martha.³⁰ Accordingly, the Masses of the feasts of the following persons, of special dignity, have a "strictly proper" Gospel:³¹

- (i) Our Lord;³²
- (ii) Our Lady,³³ even when the Gospel is *Loquente Jesu* (as on July 16 or Nov. 21), which is the Gospel used in the Common of B.V.M., or the pericope "*Missus est angelus Gabriel*," which is used for several feasts of our Lady;
- (iii) The Angels;
- (iv) S. John the Baptist (both feasts);
- (v) S. Joseph (both feasts);
- (vi) The *Twelve*³⁴ Apostles (including S. Matthias);³⁵

²⁵ *Ibid.*

²⁶ See Glossary, p. 725.

²⁷ R.G. XIII, 2 and rubric *in loco*.

²⁸ *Addit.* IX, 2. If, however, this Gospel should be the same as that of the occurring feast, then the Gospel of the Office commemorated second will be said instead as last Gospel (S.R.C. 3844⁹ and Jan. 10, 1919).

²⁹ *Addit.* IX, 3.

³⁰ Cf. S.R.C. 4369. In some modern editions of the Missal a proper Gospel is marked "P."

³¹ *Ibid.*

³² Except the Mass of the Dedication of a church.

³³ Except the Assumption (the Gospel of which is "appropriated," not historical).

³⁴ *Not*, therefore, the Gospel on the two feasts (Jan. 25 and June 30) of S. Paul (who is not mentioned in any Gospel); nor that on the feasts of the Evangelists, SS. Mark and Luke; nor that of S. Barnabas (cf. S.R.C. 4397²).

³⁵ And including the proper Gospel which is assigned on July 4, within the octave

(vii) All the Sovereign Pontiffs.³⁶

The Gospel of the votive Masses of the *first group*³⁷ in the Missal (beginning with the Mass of the Blessed Trinity and ending with the Mass of the Passion) is "strictly proper," but not that of the second group of votive Masses *ad diversa*.³⁸

5. If the Gospel read in the Mass of a feast is merely "appropriated" to the feast (*e.g.*, the pericope about S. Mary Magdalene in the Mass of the Assumption; the Gospel on the Feast of S. Francis Xavier, or of S. Margaret Mary), or is taken from the Common of the saints, or is repeated from a feast during its octave, it is not regarded as a "proper" Gospel.³⁹

XI. THE PRAYERS AFTER MASS

1. In 1884 and 1886, Leo XIII ordered special prayers — the *Hail Mary* thrice, the *Salve, regina* and two other prayers — to be recited after a private Mass for the needs of the Church. This prescription was renewed by Pius X (1903) and by Benedict XV (1915).⁴⁰ Pius XI, in a Consistorial Allocution of June 30, 1930, ordered these prayers to be said for Russia, and directed the bishops and priests carefully to inform their congregations of this fact and frequently to remind them of it.

2. To these Leonine prayers Pius X, in 1904, allowed the addition of the ejaculation "Most Sacred Heart of Jesus, have mercy on us," said three times, and granted an indulgence of seven years and seven quarantines⁴¹ for its recitation.

3. Formerly an indulgence of three hundred days was given for the

of the Feast of SS. Peter and Paul, and on the octave-day of that feast. This special Gospel is read, however, only on the *first* day within the octave on which a commemoration of SS. Peter and Paul is made (*i.e.*, on July 1 in Rome, where this feast has a privileged octave; on July 3 elsewhere — S.R.C. 4372¹⁶).

³⁶ For whom there is a Mass in the *Missae pro aliquibus locis*.

³⁷ Among these is the Mass of the Blessed Sacrament. Its "commemoration" in the rubric (*Addit.* IX, 1) means "*special*" commemoration; and so the last Gospel of the Blessed Sacrament Mass is not strictly proper when the Blessed Sacrament is com-

memorated during Exposition (p. 185, § 26). But if the commemoration is that of an *impeded votive Mass of the Blessed Sacrament* — *e.g.*, on the first or third days of the Forty Hours' Prayer — then the Gospel is strictly proper, and is read at the end of the Mass that displaces the votive Mass (S.R.C. 4382).

³⁸ S.R.C. 4369.

³⁹ *Addit.* IX, 3.

⁴⁰ S.R.C. 4333.

⁴¹ As "quarantines" have been abolished in the naming of indulgences the indulgence is now one of seven years (*Preces et Pia Opera*, 1938, n. 628).

recitation of the Leonine prayers, but on May 30, 1934, and without prejudice to the Pianine indulgence for the ejaculation to the Sacred Heart, Pius XI increased the indulgence to ten years, "to encourage the faithful to remain and not depart before the prayers have been said, but to join in their recitation."⁴²

4. As the Leonine prayers were ordered after a "private" Mass, they are not to be said after a solemn or sung Mass; and they *may* be omitted:

(1°) After a low Mass which (a) *takes the place of a solemn Mass*,⁴³ e.g., a Conventual (or capitular) Mass when not sung,⁴⁴ an Ordination Mass or the Mass of the consecration of a bishop (when not sung), the Exequial Mass for a poor person (which is not sung); or (b) *has the privileges of a solemn votive Mass "pro re gravi,"* e.g., the votive Mass of the Sacred Heart on the first Friday of the month,⁴⁵ or of Christ, the High and Eternal Priest, on the first Thursday — or Saturday — of the month.⁴⁶

(2°) After a low Mass which — like a Conventual Mass or a privileged votive Mass — is celebrated *with a certain solemnity*, either intrinsic or extrinsic, so that it may be regarded as almost a solemn Mass, or as taking the place of a solemn Mass,⁴⁷ e.g., the (low) Mass celebrated on the occasion of a marriage, or of the administration of Confirmation, or of a general Communion.⁴⁸ Other examples of a low Mass celebrated "with solemnity," which are given by rubricists are: (i) the Masses of Candlemas, Ash Wednesday, Maundy Thursday, and Holy Saturday when, in smaller parish churches, the rite of the *Memoriale Rituum* is followed and the Mass is not sung; (ii) the "first" Mass of a newly ordained priest;⁴⁹ (iii) a Jubilee Mass; (iv) a (low) Mass at which religious profession is made or vows are renewed.⁵⁰

⁴² A.A.S., 1934, p. 312. To gain the indulgence the prayers must be recited "*simul cum sacerdote et flexis genibus*" (*Preces*, etc., n. 628).

⁴³ And which is, therefore, not a strictly "private" Mass (cf. Glossary, p. 725).

⁴⁴ S.R.C. 3697¹, 4177².

⁴⁵ S.R.C. 4271² and see p. 104.

⁴⁶ See p. 108.

⁴⁷ It must be remembered that, liturgically speaking, the *normal* Mass for such occasions would be a *solemn* (or, at least, a sung) Mass.

⁴⁸ E.g., at the close of a mission or Retreat. Cf. S.R.C. 4305, which gives these examples of "solemnity."

⁴⁹ I.e., the Mass first said after the day of Ordination. The really "first" Mass of a newly ordained priest is said with the bishop *at* the Ordination.

⁵⁰ Cf. Vol. II, p. 419. Ordinarily, the Leonine prayers may *not* be omitted after the "parochial" Mass on Sundays (cf. S.R.C. 3957²), when this is a low Mass, but if this be celebrated with some special solemnity (e.g., preceded by the Asperges and followed by the prayer for the king, as it sometimes is in England) it would seem that the principle about "solemnity," laid down in S.R.C. 4305, would apply, and that the prayers may be omitted.

(3°) If any "sacred function or pious exercise¹ immediately and duly² follows, without the Celebrant departing³ from the altar" (S.R.C. 4305), e.g., Benediction, the prayers of a novena, a sermon, the distribution of ashes,⁴ the presentation of a relic to be kissed,⁵ the distribution of Holy Communion.⁶

5. When two or three Masses (e.g., on All Souls' Day) follow one another immediately, so that the Celebrant does not leave the altar, the Leonine prayers are said only after the last Mass.⁷

6. If, on Christmas Day, the third Mass is to be a solemn one, and immediately follows the second Mass, the prayers are not said after the latter.⁸

¹ It is difficult to say what constitutes a "*pium exercitium*." There are rubricists who say that the mere recital of some prayers after Mass (by order, or with the consent, of the Ordinary) is not sufficient to constitute such an "exercise," and they cite S.R.C. 3805. It must be remembered, however, that this and similar decrees are *prior* to the decision embodied in decree 4305, and may, therefore, have to be modified in accordance with the later decree.

² "Rite," i.e., in accordance with liturgical law.

³ To go to the bench in the sanctuary, e.g., to remove the chasuble and maniple, is not regarded as "departing from the altar."

⁴ Cf. S.R.C. 2704⁵.

⁵ *Ibid.*

⁶ Decree 3682 of S.R.C. — which is prior to D. 4305, and in any case is concerned with the *moment* when the Leonine prayers ought to be said (cf. *Index Decretorum*, p. 394) — does not forbid this. And the decisions of S.R.C. of June 2, 1916 (responses II and III, which appeared in A.A.S. but were *suppressed* in Vol. VI (ii) of the official collection of decrees when it appeared in 1927, though response

I is printed as D. 4337), and of a rescript of 1932 concerning these decisions (which was never officially published at all, but was given in *Ephemerides Liturgicae*, 1933, p. 537) do not prevent the principle of D. 4305 being applied to the case of the distribution of Holy Communion after low Mass. The queries of 1916 were ambiguous (as a careful examination of them will show) — and the solutions given to them in 1916 were ambiguous also, and were not republished in 1927 — and, when *correctly interpreted*, are not inconsistent with the general principle which is set forth in the second part of the reply of D. 4305.

⁷ S.R.C. 3705, 3855¹. These decisions, which were given prior to D. 4305, are merely applications of the principle which that decree enunciates.

⁸ S.R.C. 3936¹ (and see remark in note 7 above). This response seems to direct the Celebrant to omit the prayers even if he leaves the altar — momentarily, of course, to join the other sacred ministers in the procession out for the solemn Mass — and so it is interpreted by Barin, *Catechismo Liturgico*, III, p. 209.

DEFECTS IN THE CELEBRATION OF MASS

I. THE DEFECTS IN GENERAL

1. Immediately after the part of the Missal concerning the rite of Mass (*Ritus Servandus in Celebratione Missae*) comes the part entitled *De Defectibus in Celebratione Missarum Occurrentibus*, comprising ten chapters.

2. For the celebration of the Sacrament-Sacrifice of the Blessed Eucharist, divine law requires the valid consecration by a duly ordained priest,¹ of bread and wine, the eating of the Sacred Species, and the continuity of the sacrificial action. Ecclesiastical law requires, in addition — for the lawful celebration of the Sacrifice — that the priest be free of censure, in the state of grace, fasting, and that he follow a certain rite.

3. For the valid consecration of the bread and wine, each species must be apt matter for consecration (Chs. III and IV), and the priest must pronounce over each the words of consecration (the form of the sacrament, Ch. V), with the intention (Ch. VII) of consecrating, of doing what Christ did at the Last Supper and the Church intends to do now.² For the lawful consecration, the priest, with certain dispositions of soul (Ch. VIII) and body (Ch. IX), must offer the bread and wine at the Offertory, and must complete the sacrifice by partaking of the consecrated species.

4. A "defect" in the celebration of Mass means the lack of what is requisite for the valid and lawful celebration (or making) of the Sacrament-Sacrifice. An *essential* defect is an important defect (in matter, form, or intention) that would cause the celebration of Mass to be invalid. An *accidental* defect is one which does not affect the validity of the Mass, but affects the completeness (integrity), right order, or meaning of the act, or the reverence due to the Sacrament-Sacrifice.

5. While the rubrics — the General Rubrics, and those of the *Ritus* — explain how Mass is to be celebrated, how to prevent defects, the direc-

¹ Apart from extreme necessity, the same priest must consecrate and consume both the species (cf. § 50, *infra*).
² Cf. Def. I.

tions of *De Defectibus* explain how defects may arise and how they are to be remedied.³

6. In dealing with defects, in practice, three general rules are helpful: (a) the Celebrant, if he takes ordinary care in the celebration of Mass, must not be unduly upset over the accidental occurrence of a defect — such accidents are not always avoidable — nor scrupulous in remedying it;⁴ (b) in doubt as to what course of action to pursue in dealing with a defect, ordinarily the *safer* course is to be chosen (necessarily, if the validity of the Mass be at stake); (c) as little public attention as possible is to be called to the occurrence of the defect,⁵ it is to be remedied briefly and quietly, and without any unnecessary repetitions, as the details of the remedies, given in the rubrics, and dealt with *infra*, show.⁶

II. REMEDYING DEFECTS (IN GENERAL)

7. The directions given in *De Defectibus* for remedying defects that may arise, are based on the following principles:

(i) An essential defect *must* be remedied, an accidental defect need not always be;⁷

(ii) The matter (bread and wine) of the sacrifice should, for lawfulness, always be *offered* before its consecration, if not at the Offertory, with ritual acts and prayers, at least silently, later;⁸

(iii) The matter once offered and blessed must be treated as a blessed thing, and so, if, afterwards, it is not consecrated, it must be consumed after his Communion by the Celebrant,⁹ or put into the sacrarium;

(iv) The bringing into being of the Sacrament-Sacrifice must always be fully accomplished by the valid consecration of the two species (even if this had to be done by a second priest), and completed by the consuming of both, and this even if, by accident, the priest is no longer fasting.¹⁰ Even the very fragments of a host are to be consumed, though the priest should not discover them until after he has taken the ablutions, because they belong to the sacrifice.¹¹

8. If an *essential* defect is discovered before Mass, it must be remedied,

³ Evidently, then, the Celebrant of Mass must have a working knowledge of these directions, especially of those concerning defects that may arise, quite unexpectedly, at any moment (e.g., the defects dealt with in Ch. X, §§ 3, 5, 8, 9, 10, 12, 15).

⁴ The rubrics on these matters are notable for their moderation and the absence of scrupulosity.

⁵ Cf., e.g., Def. IV, 5.

⁶ Cf., e.g., Def. III, 4, 6; IV, 4; V, 2; X, 3.

⁷ Cf., e.g., Def. V, 2.

⁸ Cf., e.g., Def. III, 4.

⁹ Cf. e.g., Def. III, 5; X, 9.

¹⁰ Cf., e.g., Def. III, 5, 6; X, 3.

¹¹ Def. VII, 2.

and, if it cannot be, Mass must not be begun. If it is discovered during Mass but *before the Consecration*, it must be remedied, and, if it cannot be, the priest must discontinue the Mass¹² (explaining the reason to the people, if it is a public Mass). If an essential defect is discovered *after the Consecration*, it must be remedied (in the briefest way possible, as provided for in the directions of *De Defectibus*), and Mass continued where it had been broken off.¹³ If the defect cannot be remedied, in this case the Mass is continued to the end, omitting the words and signs which concern the defective species.¹⁴

9. If an *accidental* defect is discovered before Mass, it is to be remedied, and, if it cannot be, Mass is not to be celebrated, unless there is an obligation to celebrate it, or a grave reason for doing so (*e.g.*, if otherwise scandal could not be avoided). If such a defect be discovered during Mass *before the Consecration*, it is to be remedied, if this can be done without causing scandal, and if the succession of the parts of the Mass permits.¹⁵ If it cannot be remedied, then, if the defect is not grave (*e.g.*, the host is a little broken, one candle is burnt out and cannot be replaced), the Mass is continued; but if the defect be grave (*e.g.*, both candles are extinguished and cannot be replaced, the Celebrant is ill and fears he may vomit), the Mass is best discontinued, unless there is a grave reason for not abandoning it. If an accidental defect is discovered *after the Consecration*, and cannot be remedied, Mass is to be continued.

III. ARBITRARY CHANGES IN THE RITE OF MASS

10. Despite a custom to the contrary — which is expressly reprobated in the Code of Canon Law (Canon 818) — the Celebrant of Mass is “to observe accurately and devoutly the rubrics” of the Missal, “and take care not to add other ceremonies or prayers by his own authority.”¹⁶ Arbitrarily to change in any way — by addition, omission, or transposition — the rite of the Mass is unlawful. So strict is the interpretation of this law that S.R.C. refused¹⁷ to allow the Celebrant of Mass, for the purpose of gaining a rich indulgence, to pronounce, even in a low tone, the words “My Lord and my God,” while looking on the Sacred Host at the Elevation, and cited Canon 818 to justify this refusal.

¹² Def. IV, 8.

¹³ Cf., *e.g.*, III, 5, 6; IV, 3, 4, 5.

¹⁴ Def. IV, 8.

¹⁵ Cf. § 13, *infra*.

¹⁶ C.J.C. 818; cf. the strong words of Pius V in his bull *Quo primum tempore* at the beginning of the Missal.

¹⁷ S.R.C. 4397¹. This decision does not exclude the merely mental utterance of the ejaculation; and by even the mental recitation of an *ejaculatory* prayer an indulgence may be gained (S. Paen. Ap., Dec. 7, 1933).

11. Whether the mutilation of the rite of Mass would be a grave sin, or a venial one, or no sin at all (for a sufficient cause) is discussed by the moral theologians. Their reply is that this will depend on: (a) the *motive* for changing — is it due to contempt for the rubrics, to culpable ignorance of them, to gross indifference and carelessness, or from mere human frailty, like inculpable forgetfulness, or inattention, or from “devotion” of a wrong kind? (b) *The nature and extent of the change* — is it one that seriously concerns the reverence due to the Blessed Eucharist, does it occur in an important part of the Mass (important in itself, or because of some extrinsic reason, such as the mystical meaning of the part), is the addition, or omission, serious because of its length? It is regarded as grave to make even a comparatively small change in the Canon of the Mass, because of its intimate connexion with the sacrifice; and it is more serious to have omissions in the ordinary parts of the Mass, the parts that occur in every, or almost every Mass, than in extraordinary parts which occur sometimes only. Thus the omission of all the Prayers of Preparation at the foot of the altar, of the Gospel, of several of the Offertory prayers, would be regarded as a notable omission; to omit the purification of the paten (unless there were no visible particles on it) or chalice, would be a grave want of reverence for the Blessed Sacrament; to omit the addition of water to the wine in the chalice, or the Fraction of the Sacred Host, or the commingling of the two Sacred Species, would be a serious omission because of the mystical meaning of these rites. But to omit the *Gloria*, or Creed, or prayers of commemoration, or the last Gospel would not, ordinarily, be regarded as a grave omission.

ADDITIONS TO THE RITE.

12. Arbitrarily to add prayers or ceremonies, with the intention of introducing a new rite, or to a notable extent¹⁸ (especially prayers not found in the Missal), would be a grave violation of liturgical law. To add the *Gloria* (on days when it should be omitted), or collects not allowed by the rubrics, or ejaculatory prayers would not, ordinarily, be grave. In general, private (vocal)¹⁹ prayers may not be introduced into the rite of Mass, except where the rubrics provide for it, *e.g.*, at each memento,²⁰ after the reception of the Sacred Host.²¹

¹⁸ Even a small addition to the Canon might well be gravely unlawful.

¹⁹ Purely interior prayer is not forbidden when opportunity for it occurs, and there

is no interference with the rite.

²⁰ R. VIII, 3; IX, 2.

²¹ R. X, 4.

REMEDYING OMISSIONS IN THE RITE.

13. The directions of *De Defectibus* do not, generally speaking, encourage the repairing of nonessential omissions (cf., e.g., V, 2). If the Celebrant should omit anything belonging to the validity, or the integrity (e.g., the Offertory), of the rite of Mass, he must, of course, repair the omission. If an omission be trivial, it need not be supplied, and may not be, if it is not noticed at once. If an omission be notable (though not concerned with the validity or integrity of the sacrifice) and can be easily made good²² — because, e.g., it is noticed almost at once — and without causing scandal, it should be. Thus, if the Celebrant omitted, in error, the *Gloria*, or a commemoration, or the Creed, he must not interrupt the Mass to repair the omission; but he may, indeed should, repair it, if he adverts to it almost immediately.

IV. THE MATERIAL FOR THE SACRIFICE

1. That the sacrifice of the Mass may be validly celebrated, the two things employed by our Lord at the institution of the Blessed Eucharist, wheaten bread and wine of the grape, must be used;²³ for wheaten bread is, in the common usage and the common opinion of men, "bread," and the liquor made from the fruit of the vine is "wine."

(I°) The Bread for the Sacrifice:

2. In common usage and in the common opinion of men (and this is the criterion that is of importance in this matter)²⁴ "bread" is a food made from flour, moistened, kneaded, and baked.

3. For the *validity* of the Mass (and so of the Sacrament of the Blessed Eucharist) the bread which is used must be:

(i) *Real bread*, i.e., made from flour, moistened with natural water and baked. Hence:

(a) *All* the glucose must not have been extracted from the flour,²⁵ (for this is normally regarded as an essential element in flour);

(b) If the flour be moistened with other liquids, e.g., milk or wine, or

²² An omission that concerns what is unessential should not be supplied when it is not discovered almost at once (for to supply it later disturbs the order of the rite), unless the rubrics expressly order this because of its importance, e.g., the omission to add water to the wine must be made good if discovered before the Consecration, *Def. IV*, 7; particles of the Sacred Host must be consumed, even if

discovered after the ablutions, VII, 2.

²³ C.J.C. 814, 815; *Def. II*, III.

²⁴ So the theologians and the Instruction of the Congregation of the Sacraments of Mar. 26, 1929, "*De Quibusdam Vitandis atque Observandis in Conficiendo Sacrificio Missae*," etc. (cited throughout this section as "*Instr.*").

²⁵ Cf. Holy Office, June 23, 1852.

with a mixture (unless natural water is predominant, i.e., forms about at least two thirds of the mixture), it would not be regarded as bread and would be invalid matter.

If rose-water or other similar distilled liquids be used, the matter is at best doubtful;²⁶

(c) The mixture of flour and water must be baked (otherwise it is not commonly regarded as "bread") and so, e.g., dough would be invalid matter.

(ii) *Made of wheat* — the variety or *kind* of wheaten flour that is used does not matter; if the material is commonly regarded as "wheaten flour" in the place where it is used, it is valid and lawful matter. Flour made from other substances, however, e.g., barley, oats, maize, is certainly invalid, while flour like that made from rye is doubtful matter. The addition of other flour to the wheaten flour in such a notable quantity that the mixture would cease to be commonly regarded as wheaten flour would make the matter invalid.²⁷

(iii) *Substantially incorrupt*.²⁸

4. That the bread be *valid* matter, it does not matter if it be leavened or unleavened, nor does its quality, size, or shape matter. If it be truly bread in common estimation, it is valid matter.

5. But that the bread be also *lawful*²⁹ matter it must be:

(i) *Wheaten without admixture (mere triticeus)*.³⁰ Not only must other substances not be added in such quantity as to make it certain that the bread is not wheaten (when the matter would be invalid), or doubtful if it is (when its use would be gravely sinful), but they must not be added at all. Hence, it is unlawful to add sugar, or salt, or other substances to the flour, or to add any other liquid (even in small quantity) to the natural water, which is used to make the dough.

(ii) *Recently made*³¹ — bread that was corrupt would be invalid matter, bread that was beginning to corrupt (which was, e.g., mouldy) would be doubtful matter, and its use gravely unlawful,³² and so the Church — to avoid all danger of corruption — orders that the breads for Mass

²⁶ *Def. III*, 2. To use *doubtful* matter is *gravely* unlawful, except in the one case when it is necessary to *complete the Sacrifice*, and certainly valid matter is not obtainable.

²⁷ *Def. III*, 1.

²⁸ *Def. III*, 3, 4.

²⁹ The question of valid matter is primarily a theological one; that of the lawfulness of the matter is primarily a rubrical question.

³⁰ C.J.C. 815, § 1.

³¹ C.J.C. 815, § 1; cf. *Instr. II*, 4

³² Cf. *Def. III*, 1, 3.

(and Holy Communion) must be fresh. The general law³³ does not determine how old the breads may be before they become unlawful matter, but theologians and rubricians declare, and synodal law in some places prescribes, that they must not be more than twenty or twenty-one days old when they are consecrated. Then, ordinarily, they should be (in case of particles for Holy Communion) consumed within a week, so that, in all, they will not be more than a month old. The time that breads may be kept before there is danger of corruption will, of course, vary with circumstances — the climate, the quality of the flour, the nature of the place within which they are kept, etc. (see Vol. II, p. 329).

(iii) *Unleavened* — while any bread, unleavened³⁴ or leavened, may be validly consecrated, a priest of the Latin Rite, wherever he may celebrate Mass, may lawfully use only unleavened bread.³⁵ This is a grave obligation, and only in case of absolutely grave necessity may a priest of the Latin Rite use leavened bread, *e.g.*, to complete the Sacrifice.³⁶

(iv) *Round and complete* ("hostia integra") — (a) that the breads (large or small) should be round in shape — in the Latin Church — is a matter of custom which has acquired the force of law; (b) were the large host notably broken it would be unlawful matter, but if a small part only is broken off it may be used, especially if this is not noticed until after it has been offered at the Offertory; (c) by a custom which has acquired the force of law a large bread is used for Mass³⁷ and Exposition of the Blessed Sacrament, and small hosts are used for the Communion of the faithful (the size for either is not determined, the usual size for the large host is from $3\frac{1}{4}$ to $3\frac{1}{2}$ inches in diameter, for the small breads about $1\frac{1}{4}$ inches in diameter);³⁸ (d) an image of

³³ The time within which breads may be consecrated, or kept in use, is often determined by synodal law.

³⁴ *I.e.*, without the addition of yeast, or other like substances, to cause fermentation in the dough.

³⁵ *Def.* III, 3; C.J.C. 816.

³⁶ *I.e.*, if a priest, having consecrated the wine, found that the bread over which he had pronounced the words of consecration was invalid matter, and the only other bread obtainable was ordinary, *i.e.*, leavened bread. All theologians permit the use of leavened bread in such a case; some of them (*e.g.*, Cappello, Prummer) allow it also in the case of the Blessed Eucharist being needed for Viaticum, and unleavened bread is not obtainable. In case of necessity a priest of the Latin Rite (and following his own rite) might administer Holy Com-

munion, which had been consecrated from leavened bread (by a priest of an Oriental rite), if a priest of an Oriental rite were not available (C.J.C. 851, § 2).

³⁷ Obviously it is necessary for certain ceremonial acts, *e.g.*, that it may be seen at the Elevation; that it may be conveniently broken and a part detached. It is lawful (even for a Mass of devotion) to use a small host for Mass, if a large one is not obtainable. If necessary to avoid scandal, an explanation should be given to those present.

³⁸ The small hosts should not be too thin, lest the priest break them when giving Holy Communion; nor too small, lest they be dissolved in the mouth, and not swallowed — when the Sacrament would not be received.

Christ — preferably Christ on the cross — may be impressed on the large breads.³⁹

(v) *Clean* — obviously due respect requires that the breads which are to be consecrated should be clean;⁴⁰ if a bread were seriously soiled it would be unlawful matter.

6. Owing to the vital importance of having altar breads made in the way that the Church has ordered, it is evident that the task may be entrusted only to persons who are properly instructed in the regulations that concern this important work, and who are at the same time absolutely conscientious and trustworthy.⁴¹ As a rule this duty is entrusted to Religious of both sexes, and this precaution is recommended by the Holy See.⁴²

REMEDYING A DEFECT IN THE BREAD

7. If the Celebrant of Mass should find, or should have sound reasons for suspecting, in the course of the rite, that the host which he is using is unfit matter for consecration — either because it is not wheaten bread or because it is corrupt (*e.g.*, he finds that it is mouldy) — he must act as follows:⁴³

(1°) If he discovers the defect before the Consecration, he puts the defective host away — outside the corporal — takes a fresh one, offers it ("at least" mentally,⁴⁴ if the other had been already offered), without holding it up, and so with hands joined, and then continues the Mass at the point at which he had interrupted it (if, however, he had gone beyond *Qui pridie*, he recommences from that point). If the defective host had been offered at the Offertory, it is to be treated with reverence, and, after Mass, consumed (if it is edible), or done away with in the sacarium.

(2°) If the Celebrant discovers the defect after the Consecration, but before the consumption of the Precious Blood, he lays the defective host

³⁹ Cf. S.R.C. 2714 ("servetur consuetudo").

⁴⁰ The breads should be clean in another sense also, *i.e.*, free from loose particles (cf. R. I, 1), and the Instruction of the Congregation of the Sacraments (see p. 216, note 24) recommends (§ III, 3) that small breads should, if necessary, be freed from all dust by shaking them beforehand in a sieve.

⁴¹ An Instruction of the Holy Office to Ordinaries, dated Apr. 30, 1910, and the Instruction of the Congregation of the

Sacraments of 1929, emphasise these points.

⁴² Instr., § III, 2.

⁴³ *Def.* III, 4, 5, 6.

⁴⁴ The rubric says "at least," so that ordinarily it would be well to offer it with the prayer *Suscipe*; but in certain cases (granted that the defective bread had been already offered) it may be better to offer it only mentally, *e.g.*, to avoid drawing attention to the difficulty, or not to interrupt for long the Canon, if it had been begun.

(which must be treated as doubtfully consecrated) aside on the corporal, takes a fresh host, offers it — without raising it up on the paten — “at least” mentally, takes it into both hands and consecrates it,⁴⁵ beginning at *Qui pridie* and ending at *corpus meum*. He then lays It on the corporal — not genuflecting nor elevating the Host — and continues the Mass, where he had left off (omitting all the intervening actions and prayers).⁴⁶ The defective host must be (if edible) consumed by the Celebrant after the consumption of the Precious Blood, or it may be given to another person — who is fasting and in the state of grace — to be eaten (having warned him that the consecration of this host is doubtful). If it is not edible because it is mouldy, it must be kept in some decent place (e.g., locked up in a cupboard in the sacristy) in a clean vessel, until it is certainly corrupted, and then it is thrown into the sacrarium or burnt. The second Host must be, of course, consumed, with the usual form *Corpus Domini*, to complete the sacrifice, even if the first one (which may be unconsecrated, if it is really invalid matter) had been eaten, and so the Celebrant is no longer fasting.⁴⁷

(3°) If the defect is detected only after the consumption of the Precious Blood, even though the consecration of the wine had been valid⁴⁸ the Celebrant takes a fresh host, offers it — at least mentally — puts wine and water⁴⁹ into the chalice, offers this — at least mentally, and without raising the chalice from the altar. Then, at once, the Celebrant begins the Consecration, saying the words from *Qui pridie* down to *in remissionem peccatorum*, holding the bread and the chalice in turn (as usual), but without genuflections or any Elevation.⁵⁰ Immediately afterwards the Celebrant consumes the Sacred Host and the Precious Blood; and he may repeat the usual forms *Corpus Domini* and *Sanguis Domini* before doing so.

THE DISAPPEARANCE OF A HOST:

8. “If a consecrated Host should disappear by any accident, such as the wind, or a miracle, or because It was taken by some animal, and

⁴⁵ It is unlawful, even in extreme necessity, to consecrate the bread alone, or the wine alone — both elements must be validly consecrated in Mass — or even to consecrate both, but outside Mass (C.J.C. 817).

⁴⁶ If the discovery of the defect came after the Fraction, he may (but need not) put a particle of the new host — without any ceremony or words — into the chalice.

⁴⁷ For the law regarding the completion of the sacrifice takes precedence of the law of fasting (Def. III, 5).

⁴⁸ The wine is again consecrated “lest the sacrament should remain imperfect and that the due order [i.e., of the consecration of the bread before the wine] may be kept.” (Def. III, 6.)

⁴⁹ Making the sign of the cross over it — except in a Requiem Mass — but not reciting the prayer.

⁵⁰ Rubricians recommend the omission of these ceremonies, presumably to avoid unduly drawing public attention to the defect.

cannot be found, another host is to be consecrated, beginning from *Qui pridie quam pateretur*, having been previously offered up, as explained above” (Def. III, 7).

(II°) The Wine for the Sacrifice:

9. Wine, according to the ordinary opinion of men, is the fermented juice of the grape, and so an alcoholic¹ liquor. Hence (a) a liquor from which all the alcohol is artificially removed, or disappears (by contact with the air), or (b) a synthetic liquor, chemically made, even though containing all the elements of wine,² or (c) a liquor produced from immature grapes,³ or (d) from substances other than grapes (e.g., from apples), is not wine in the proper sense. On the other hand, wine which becomes substantially corrupt and is no longer drinkable, or which is substantially diluted by the addition, in a proportionally large quantity, of other liquids, ceases to be wine.

Accordingly, the rubrics⁴ declare that “if wine which is *entirely* soured, or *entirely* corrupt, or a liquor made from bitter or immature grapes, or one to which water has been added in such a quantity that the wine is ‘corrupt’ [i.e., would no longer, in the common opinion of men, be wine at all] the Sacrament is not made.” Canon Law⁵ requires that the wine be the natural wine from the fruit of the vine and incorrupt.

10. That the wine for the Mass be not only valid matter for the making of the Sacrament but also *lawful*, it must be (a) *entirely incorrupt*, and so the use of wine, which is even beginning to turn to vinegar is unlawful;⁶ (b) *fully fermented*, otherwise it is not wine in the full sense of the term, and it contains elements which are not fit matter for consecration; and (c) *pure*, i.e., other substances (liquid or solid, e.g., sugar) must not be added to it in any appreciable quantity.

What may or may not be added to wine, and in what quantity, before it becomes unfit matter for consecration, is a theological question. The rubric⁷ contents itself with saying briefly that “if the wine is beginning⁸ to grow sour, or to become corrupt, or is somewhat bitter, or is new wine⁹ . . . or had been mixed with rose water or any other distilled liquid,

¹ The quantity of alcohol (i.e., pure spirit of wine) in any wine varies from 5 per cent to 20 per cent of the whole.

² Instr., I.

³ Def. IV, 1.

⁴ Ibid.

⁵ Canon 815, § 2.

⁶ The decree of unlawfulness depending on the decree of acidity, so that the wine is farther away from, or nearer to,

becoming invalid or, at least, doubtful matter.

⁷ Def. IV, 2.

⁸ If it be very sour it is invalid, or at best doubtful matter.

⁹ I.e., not fermented; as fermentation begins almost at once after the juice of the grape is exposed to the air, immature wine is unlawful, but not (ordinarily) invalid matter.

the sacrament is made, but the minister sins gravely." However, it will be useful to notice the following points:

(i) The addition of another liquid, *e.g.*, water, to wine in a notable quantity (*e.g.*, up to a fourth of the whole, or even less, in the case of a very light wine) makes it at least doubtful matter and its use, therefore, gravely unlawful;

(ii) The addition of a small quantity of brandy is allowed, if necessary, to preserve the wine;¹⁰

(iii) As the addition of alcohol is sometimes necessary to make the wine keep, especially if it has to travel, it is allowed,¹¹ if three conditions are fulfilled (*a*) that the alcohol be that extracted from the grape (not, *e.g.*, from potatoes or sugar), (*b*) that the total percentage of spirit in the resulting mixture will not exceed 12 per cent of the whole¹² (*c*) that the spirit be added while the wine is very new, so that from the mixture of wine and spirit one substance will result by fermentation;

(iv) Wine made from dried grapes¹³ (raisins) is valid and lawful matter, if, by its colour and taste, it can be recognized as real wine.¹⁴

11. The colour of the wine—red or white or a mixture of both—is not determined, nor does its quality,¹⁵ as wine, make any difference if it is genuine wine.

12. The Instruction of the Congregation of the Sacraments of 1929 (p. 216, note 24), recalls and repeats the precautions in reference to the wines for Mass that are recommended by theologians and rubricians—precautions to prevent the corruption of the wine, *e.g.*, by exposure to air; and precautions against fraud on the part of those who sell so-called altar wine,¹⁶ or on the part of those to whose care the wine is confided.¹⁷ It is evident, therefore, that altar wine should be bought only from merchants of the highest integrity,¹⁸ and confided to the care only of persons who are entirely reliable.

THE WATER ADDED TO THE WINE IN THE RITE:

13. It is a matter of grave ecclesiastical precept¹⁹ to add, within the

¹⁰ Holy Office, May 8, 1887.

¹¹ Holy Office, July 30, 1890.

¹² In the case of unusually rich and sweet wines even up to 17 per cent or 18 per cent is permitted. Holy Office, Aug. 5, 1896.

¹³ A process sometimes necessary in certain missionary places.

¹⁴ Holy Office, Apr. 10, 1889.

¹⁵ It is scarcely becoming, however, to use for Mass a quality of wine that would not be acceptable at table.

¹⁶ And who deliberately, or through carelessness, neglect the steps that should be taken to make certain that the wine is all that it ought to be in accordance with the law of the Church.

¹⁷ How easy it is, *e.g.*, for a dishonest agent or sacristan to dilute the wine, even to the extent of making it invalid matter.

¹⁸ In practice, the Ordinary often certifies one or more firms as being trustworthy.

¹⁹ Cf. *Def.* IV, 2; C.J.C. 814.

Mass, to the wine that is to be consecrated, a small quantity of water. This is not necessary for the validity of the matter of the sacrifice, but is ordered, as the Council of Trent²⁰ observes, "both because it is believed that Christ the Lord did this, and because from his side flowed forth water as well as blood, and by this mixture this mystery is recalled, and, since in the Apocalypse of blessed John water represents the people, the union of this faithful people with Christ, the head, is represented [by the mixture]."

14. The water which is to be added must be natural water,²¹ rose water or other distilled waters will not do,²² and the quantity must be small. Two or three drops suffice²³—it is dangerous to add one drop only, lest it adhere to the side of the chalice and should not mingle with the water—but a somewhat larger quantity may be used.²⁴ This water is certainly converted into the Precious Blood, probably by the way of complete absorption into the wine.

15. If the Celebrant of Mass notices *before* the consecration of the chalice that he did not add the water to the wine, he is to add it then and there;²⁵ but if he does not notice until *after* the Consecration, he is not then to add it, for it is not necessary for validity, and nothing should be put into the Precious Blood.

REMEDYING DEFECTS IN THE WINE:²⁶

16. Should the Celebrant of Mass perceive before the consecration of the chalice—and even after the consecration of the host—that the chalice does not contain wine, he must put some in at once, with a little water,²⁷ offer it mentally, and consecrate it as usual, beginning, if he had already consecrated the bread, from the words *Simili modo*.

17. If he perceives, or has really good reasons for suspecting, that the contents of the chalice are unfit matter for consecration (*e.g.*, sour wine) he empties them into a clean vessel, puts them aside outside the corporal, wipes the chalice, takes fresh wine and water,²⁸ offers it mentally, and

²⁰ Session 22 (Chap. 7).

²¹ Cf. *Def.* IV, 2.

²² But mineral water, if natural and drinkable is permitted in case of necessity. (Cf. Holy Office, Aug. 11, 1904).

²³ The quantity should be perceptible by the senses.

²⁴ Theologians think that even as much as a quarter—or even a third, in the case of good wine—of the quantity of wine, would not render the mixture doubtful matter, unless the wine was very light

in quality.

²⁵ *Def.* IV, 7. He makes the sign of the cross over the water (except in a Requiem Mass) but does not repeat the prayer; nor does he repeat the offering of the chalice.

²⁶ *Def.* IV, 3–6.

²⁷ Making the sign of the cross over it, except in a Requiem Mass, but not repeating the prayer *Deus qui humanæ*.

²⁸ As explained in § 16.

consecrates. After the ablutions the liquor which had been put aside is consumed (if it is drinkable), or thrown into the sacrarium after Mass, for its contents had been offered at the Offertory, and had been blessed by the sign of the cross.

18. If the Celebrant notices that the matter is unfit after having pronounced the words of consecration over the chalice, he empties the contents into another chalice²⁹ — or into some clean vessel, if a chalice is not available — and puts it aside within the corporal. He then wipes the chalice, takes, at the centre of the altar, fresh wine and water³⁰ offers it, at least mentally, without raising the chalice, consecrates it (beginning at *Simili modo*), and, without any genuflections or any Elevation, continues Mass where he had interrupted it. The contents of the second chalice are to be consumed after drinking the Precious Blood, or with the first ablution. If, however, these contents be quite undrinkable, the chalice is put into the tabernacle, kept there until the Sacred Particle is entirely corrupt,³¹ and then thrown into the sacrarium.

19. If the absence of wine, or a defect in the wine, is not noticed until after the Celebrant has consumed the Sacred Host, or not even until after he has drunk the contents of the chalice (which are not the Precious Blood and so break his fast), he takes a fresh host,³² and offers it mentally, without raising it. Next, he takes fresh wine and water (at the centre of the altar and without ceremonial actions, except the sign of the cross over the water), offers it mentally, and then consecrates both the bread and wine, beginning at *Qui pridie*, without genuflections or any Elevation.³³ He then consumes the Host, although he has already consumed another Host, and the Precious Blood, even though he is no longer fasting, for the obligation of completing the sacrifice is of greater moment than that of communicating fasting.

20. Or, if the Mass be celebrated in a public place, where many are present, to avoid scandal the Celebrant need not again consecrate a host. He simply takes fresh wine and water,³⁴ offers it (mentally), consecrates it, drinks it at once, and continues the Mass.³⁵

21. Should the Celebrant not discover that the chalice contains unfit

²⁹ With the Particle of the Sacred Host, if it be after the Fraction.

³⁰ As explained in § 16.

³¹ If the contents were changed *before* the Fraction, and are quite undrinkable, they are thrown into the sacrarium at once after Mass.

³² The rubric prescribes this that the two species may lie on the table of the altar

at the same time, symbolising the separation of Christ's Body and Blood.

³³ Authors recommend the omission of the unessential ceremonial acts to avoid drawing attention to the difficulty, and not to prolong unduly the Mass.

³⁴ He is to deal with the first contents of the chalice as is described in § 18.

³⁵ Def. IV, 5.

matter for consecration³⁶ until he has already taken it into his mouth to drink, he must not spit out the contents — not only because this would be unbecoming, but also because they contain the Particle of the Sacred Host — but drink them, and later take the Precious Blood, even though he is no longer fasting.

22. Should the Celebrant discover the defect only after his return to the sacristy, he is not to return to the altar. There is nothing to be done; he has not celebrated the Sacrifice. He cannot celebrate it now, for he is no longer fasting, and his new action, if he returned to the altar, would no longer, probably, be morally one with what preceded it.³⁷ He has, however, communicated under the species of bread.³⁸

IF VALID MATTER IS UNOBTAINABLE:

23. It may happen that a priest at the altar, having discovered some defect in the bread or wine, is unable to replace immediately the defective matter (*e.g.*, he finds the wine is corrupt, and there is no other wine at hand). If he discovers the defect before the first Consecration, he must not continue the Mass; but if this occurs after the valid consecration of either the bread or wine, he is to continue Mass, omitting, however, the words and signs which have reference to the defective species,³⁹ and making the signs of the cross, etc., that should, ordinarily, be made over both Sacred Species, over only the matter that has been validly consecrated.

24. If, however, by waiting some time (*aliquamdiu*),⁴⁰ the necessary valid matter can be obtained, the Celebrant should wait for it, at the altar, in order that the sacrifice may not remain incomplete.⁴¹

V. DEFECTS IN THE FORM OF THE SACRAMENT⁴²

25. The words of consecration, which constitute the "form" of the sacrament of the Blessed Eucharist, are set forth in the Missal. The words used for the consecration of the bread are those (with the addition of the word *enim*) used by Christ Himself at the Last Supper, as they are found in the Gospels.⁴³ Those used for the consecration of the wine are not the exact words of any one account of the Last Supper,

³⁶ If, *e.g.*, he had, by accident, put into it water instead of wine at the Offertory.

³⁷ It is essential that the entire sacrifice should be (morally) one continuous act.

³⁸ Cf. Def. IV, 8.

³⁹ Def. IV, 8.

⁴⁰ Theologians interpret this, generally,

as not more than an hour; after that it is doubtful if the resumed Mass would be, morally, one with what preceded.

⁴¹ Def. IV, 8.

⁴² Def. V.

⁴³ Matt. xxvi, 26; Mark xiv, 22; Luke xxii, 19; and cf. I Cor. i, 24.

but are a formula which was derived from the accounts of SS. Matthew, Mark, and Luke, from that of S. Paul, and from apostolic tradition (which gave the words *aeterni* and *mysterium fidei*).

26. Any change in the form, by omission, addition, or interpolation, which would alter its *meaning*, would make the consecration invalid. Any other change, however small, even though it did not make the form invalid, or even doubtful, is gravely sinful,⁴⁴ if deliberate. The form remains valid, if, indeliberately, it is *mispronounced*, through ignorance or through a defect of speech.

27. The words of consecration have to be said not merely as an historical narrative of words used once by our Lord — as the Celebrant recites them, e.g., in the accounts of the Last Supper, which are read in the Mass in Holy week, or on the Feast of Corpus Christi — but as a present affirmation by the priest, speaking in the person of Christ, and intending to effect something, here and now, by the pronouncing of these words. All this is secured, in practice, by the fact that the Celebrant intends to consecrate and offer sacrifice.

28. If the Celebrant, any time after the Consecration, does not remember having pronounced the words, "he need not on that account be worried."⁴⁵ If, however, he is morally certain that he omitted the form, or an essential part of it⁴⁶ — the words of consecration for either species — he is to repeat the form, unconditionally, and then continue the Mass, where he had interrupted it. If his doubt concerns the form for the bread, he begins the form the second time at *Qui pridie*, but, if his doubt occurs almost immediately after the Consecration, it suffices to say just the words of Consecration (*Hoc est*, etc.). If the doubt is about the Consecration of the wine, he begins at *Simili modo*.

29. If the Celebrant has a really well-founded positive *doubt*, not a merely negative one, that he had omitted something *essential* in the form, he is to repeat the form which had been defective, but with the tacit condition "if the previous consecration was invalid."

30. That the words of Consecration should, or may even lawfully, be repeated, the Celebrant must have a well-founded positive doubt, and

⁴⁴ This is the rubric and the general teaching of theologians (cf. *Def. V*, 1).

⁴⁵ *Def. V*, 2. One way of finding out if he had omitted, e.g., one consecration, is to ask the server if the Elevation had taken place; if the priest does not want to inquire directly he might ask the server how many times he had rung at, say, the Elevation of the chalice, or some such query. Only if the Elevation had not

occurred, need the priest begin to have serious doubts about the omission.

⁴⁶ For safety's sake, in practice, theologians say that if the words "*novi et aeterni testamenti*," etc., or "*qui pro vobis*," etc., had been omitted, the consecration of the wine should be repeated (since some theologians, a minority, hold that even these words of the form are essential).

about something that is essential to each form. He is not to repeat the form, if his doubts concern only what was not essential for validity.⁴⁷

31. If, through distraction, the priest should pronounce the words of consecration for the wine over the host, he must not only repeat the correct words over the host, but he must repeat the words of consecration over the wine, since he *did not intend* to consecrate *it* when he pronounced them over the bread. The mere inversion of the order of the two consecrations, provided the correct words were pronounced, with the proper intention, over each species, would not render the consecration invalid; but it would, of course, if deliberate, be gravely sinful.

VI. DEFECTS OF INTENTION⁴⁸

(1°) The Conditions of Valid Consecration:

32. To consecrate the bread and wine validly, the Celebrant must have at the Consecration at least the *virtual* intention⁴⁹ of consecrating — i.e., of doing what Christ did and instituted at the Last Supper, or of doing what the Church intends him to do at this moment — and of consecrating *definite* matter, i.e., ordinarily, *all* the matter which is *placed before him*⁵⁰ to be consecrated.

33. Hence, the matter to be consecrated must be (a) physically present and *perceptible* by sense (not, necessarily, actually perceived);¹ (b) definitely determined (not, necessarily, explicitly).² Only when these conditions are fulfilled can the words "*hoc*" and "*hic*" of the form of the sacrament be verified, according to ordinary human estimation of the meaning of "this." Hosts placed at a distance, or, say, closed up in a cupboard near the altar, would not, in common estimation be regarded as "present" in the intention of the consecrating priest, and so would not be consecrated; or, should the Celebrant intend to consecrate, say, ten out of a number of hosts before him, but did not determine which ten, none would be consecrated³ because the matter to be consecrated was not sufficiently determined.

34. Whether the hosts in a ciborium to the presence of which the Celebrant does not advert at the time of the Consecration, or in one

⁴⁷ *Def. V*, 2.

⁴⁸ *Def. VII*.

⁴⁹ Ordinarily, he will and should have the *actual* intention. Cf. *Def. VII*, 4.

⁵⁰ Cf. *Def. VII*, 1.

¹ And so a blind priest, or the newly ordained priests at the Ordination Mass, who cannot usually see the matter, can

consecrate validly; the hosts in a ciborium which is on the corporal but, through inadvertence, is not uncovered for the consecration, are certainly consecrated.

² It suffices to determine the matter implicitly, e.g., by placing it *on the corporal* before the consecration.

³ Cf. *Def. VII*, 1.

which is overlooked and left outside the corporal, are consecrated or not; whether particles that fall from the host(s), or drops of wine detached from the wine in the chalice, are consecrated or not, and all similar problems depend for their solution *on the intention* of the Celebrant. Accordingly, theologians and rubricians advise that a priest should form a *fixed* intention about such questions, *e.g.*, the intention to consecrate all matter that is on the altar at the time of the Consecration, or all that is within the corporal. They propose various forms of intention.⁴ The form that seems to be the least complicated, and yet the most comprehensive and effective for the removal of all doubts and anxieties, is this: (i) for the bread "I intend to consecrate *all*⁵ the matter which is apt⁶ for consecration, and which is *on the corporal* at the moment of the Consecration"; (ii) for the wine "I intend to consecrate all the matter that is apt for consecration, and which is *within the chalice*, at the moment of the Consecration." If the Celebrant has once definitely formed this intention, then he knows *for certain*:

(a) That the hosts in a ciborium, which had been placed by him or another within the corporal, are consecrated, whether he paid any attention to them at the time of the Consecration, or not, whether he uncovered the ciborium or not, whether even he knew that the ciborium was there or not,⁷ or thought that it was empty and had been left for purification; on the other hand, he is equally certain that the hosts in a ciborium which, by inadvertence, had been left *outside the corporal* (or hosts hidden under the corporal) are *not* consecrated, even though he fully intended beforehand to consecrate them, even though they are needed for the Communion of the people, etc.;

(b) That all tiny particles of bread (provided they are perceptible by sense, and so apt for consecration) which may be on the corporal, or fall on to it during Mass, or that may be at the bottom of the ciborium (placed within the corporal) *are* consecrated;⁸

⁴For the rubrics determine the question only vaguely (*Def. VII, 1*).

⁵Hence, no doubt could afterwards arise about the consecration, if the Celebrant found that he had pronounced the words, not over one large host (as he thought), but over two that were clung together.

⁶Particles of bread so small as not to be perceptible, and particles of other substances, are not apt matter for consecration.

⁷It might have been put there (unnoticed by him) by the sacristan, or by the Subdeacon or M.C. at a high Mass.

⁸Some writers recommend that the priest should *exclude* the consecration of such particles by his positive intention. But it is better to do the opposite, to consecrate them, otherwise there is a possibility that after the Consecration there will be on the corporal, or in the ciborium, consecrated particles (from a previous Mass, or detached from the large host, or from the small ones *after* their consecration) and unconsecrated ones mixed up together. This is not becoming, especially as, at the purification of the corporal or ciborium, *all* will have to be

(c) That all detached drops of wine *within* the chalice are consecrated, and that drops that may, by accident, be on the *outside* (*e.g.*, near the lip or on the foot), are certainly *not* consecrated.

By having, then, a fixed and habitual intention regarding the determination of the matter to be consecrated at his Mass, a priest prevents all doubts and anxieties, and forestalls endless discussions as to his real or "presumed" intention and the rest.

35. If, in error, unconsecrated hosts were mixed with consecrated ones, the entire lot must be consecrated again *conditionally*, *i.e.*, with the intention of consecrating the whole number, with the condition "if they are not consecrated," or with the intention of consecrating those particles which are not, in fact, consecrated.⁹

36. Doubtfully consecrated particles may not (*sub gravi*) be given in Holy Communion, or treated as consecrated. If few in number they are consumed before the ablutions in Mass; if they are many, they may be reconsecrated (conditionally) at *another* Mass. But the words of consecration may *never* be *repeated* over them at the same Mass at which they were first (doubtfully) consecrated.

37. If the Celebrant should find that he has on the paten two large hosts (*e.g.*, clung together) instead of one, if it is before the Consecration he puts one aside; if after the Consecration, he makes the signs of the cross with and breaks one Host only, but he eats both together at the Communion.¹⁰

(2°) Conditions for the Lawful Consecration of Hosts:

38. In addition to the conditions which are necessary for the *valid* consecration of hosts for the Holy Communion of the faithful (§§ 32-37 above), or of a large host for the monstrance, there are certain conditions for the *lawful* consecration, *i.e.*:

(1°) The consecration must always take place within Mass,¹¹ and at the moment of the consecration of the host of the Mass;

(2°) The hosts must be on the altar (on the altar stone, in the case of a portable altar) and on a blessed corporal;

treated as consecrated, and so some unconsecrated particles may even be put into the Precious Blood, after the purification of the corporal. The same principle applies to the wine *in* the chalice, it is not desirable to exclude from consecration detached drops.

⁹This is a sufficient determination of the matter for the purpose of consecration, even though the priest himself does not know precisely which are the unconsecrated particles.

¹⁰*Def. VII, 2.*

¹¹C.J.C. 817.

(3°) At the moment of the Consecration they must be exposed to view, either on the corporal, or in a blessed uncovered vessel;

(4°) The hosts should be on the altar from the beginning of the Mass¹² (R. II, 3), and be offered with the host of the Mass at the Offertory (R. VII, 3). They may, for a reasonable cause, be brought later, during the Offertory or even during the Preface, and then they must be offered mentally; but only for a grave cause¹³ — *e.g.*, because Viaticum has to be given, or a number of persons¹⁴ are awaiting Holy Communion — may they be consecrated, if they are not brought until after the Canon has been begun. Under no circumstances may the words of consecration be said over breads, once they have been pronounced over the host of the Mass.¹⁵

(3°) The Consumption of Sacred Particles After the Ablutions:

39. May the Celebrant eat sacred Particles which were not consumed (through inadvertence, or through not being discovered) before the ablutions, after he has taken these, and so broken his fast?

(a) If the Particles are small (parts only of a host), and belong to the Mass which he has just celebrated, he not only may, but he is bound to consume them (they form part of the sacrifice),¹⁶ and this, probably, even if he has left the altar and gone to the sacristy. If, however, he has already unvested, he is not bound to do so;¹⁷ and he may do so, only if the fragments cannot be kept over for consumption (at another Mass) without danger of irreverence, if, *e.g.*, there is no tabernacle, or other becoming place, in which to keep them.

(b) If these small Particles do not belong to the Mass which is being celebrated (*e.g.*, they are in a ciborium whose contents had been previously consecrated), they may not be consumed by a nonfasting celebrant, except in case of necessity,¹⁸ if, *e.g.*, the ciborium is needed at once, or there is no becoming place in which to keep it unpurified.

¹² At a low Mass.

¹³ Because the Offertory of the Mass is finished, and the act of consecration (which, in a wide sense, begins with the Canon) has begun, and the (mental) offering of the breads at this stage is a perversion of the order of the Mass.

¹⁴ Some authors say that if there is only one person for Holy Communion, it is preferable to break off part of the Mass Host to communicate him than to consecrate breads brought to the altar after the Canon has been begun.

¹⁵ Cf. C.J.C. 817.

¹⁶ Def. VII, 2.

¹⁷ For the sacrifice no longer lasts (even morally).

¹⁸ Then, theologians say, their eating may be regarded as one, morally, with the Celebrant's Communion in the Mass. For the same reason it is permitted to purify a ciborium, with a wet purification, and drink the purification *immediately after* having taken (by inadvertence) the ablutions of the Mass (cf. Vol. II, p. 393).

(c) If there is question of an entire host, then — except in case of necessity, when there is no becoming place in which to keep It — It must not be taken by a nonfasting celebrant. It must be put into the tabernacle (with other Hosts if they are there), or, if there is no tabernacle, left — reverently covered — on the corporal, to be consumed¹⁹ by a priest who is about to say Mass at that altar. Or It must be kept reverently, in the chalice or on the paten, until It can be put into a tabernacle, or consumed by a fasting priest, or given to a person who may receive It (*i.e.*, who is fasting and in the state of grace). Only if none of these things can be done, and there is no becoming place to keep the Host, may the nonfasting priest consume It.²⁰

VII. DEFECTS IN THE STATE OF SOUL FOR MASS²¹

40. To celebrate Mass lawfully — there is no question here of validity — the Celebrant must be (a) immune from all censures, from irregularity, or any other penalty or canonical impediment which prevents the lawful exercise of Holy Orders; (b) in the state of grace.

41. A priest who is conscious of mortal sin (*i.e.*, of grave sin certainly committed, and not yet remitted sacramentally), may not (*sub gravi*) celebrate Mass, however contrite he may believe himself to be, without going to confession. Only if (a) it is *necessary*²² to celebrate, and (b) there is no suitable confessor (*copia confessarii*),²³ may such a priest say Mass. In such a case he is bound to make an act of perfect contrition beforehand, and afterwards go, at once,²⁴ to confession.²⁵

42. If a priest should, during Mass, remember that he is in mortal sin (or under censure), he should elicit an act of perfect contrition, with the intention of going to confession, and making satisfaction (of seeking absolution, in the case of censure).²⁶ If he should remember before the

¹⁹ Fasting, and with the Host of his own Mass.

²⁰ Def. VII, 3.

²¹ Def. VIII.

²² *I.e.*, there must be a grave reason, *e.g.*, to provide Mass on a day of obligation, to avoid grave danger to his reputation.

²³ Def. VIII, 2; C.J.C. 807 (cf. 856). He has not a "*copia*" if (i) a confessor cannot be got without grave difficulty (grave in the particular circumstances in which he finds himself), or (ii) a confessor is available, but confession cannot be made to him without a grave inconvenience which is extrinsic to the sacrament (*e.g.*, the

confessor does not understand the penitent's language, or confession could not be made to him without doing grave harm to another).

²⁴ Theologians interpret "*quamprimum*" of Canon 807 as meaning within three days. Of course, the priest must go sooner (if he can), if he has again to celebrate Mass the next day.

²⁵ C.J.C. 807.

²⁶ Def. VIII, 4, 5. In practice, it would scarcely ever be possible to interrupt the Mass in such a case without causing scandal.

Consecration, he should interrupt Mass, unless scandal is to be feared.²⁷

VIII. DEFECTS IN THE BODILY PREPARATION FOR MASS²⁸

43. A priest who has taken, after midnight,²⁹ any food or drink, even as a medicine, or even in the smallest quantity, may not, ordinarily, celebrate Mass.³⁰

44. The natural fast is broken if: (a) something which has the nature of food or drink, *i.e.*, is digestible, capable of being absorbed into the substance of the body, even though taken as medicine, (b) is received from outside into the mouth, and passed, by swallowing, into the stomach, (c) so as to be "eaten" or "drunk," according to the ordinary meaning of the words.

Hence, the fast is *not* broken (i) by swallowing blood that comes from, *e.g.*, the gums or tongue; or a piece of skin from the lips; (ii) by swallowing particles of food that may have remained embedded in the teeth, since they are swallowed "not as food, but as saliva";³¹ (iii) by injections, by gargling, by smoking, or by taking snuff; (iv) by involuntarily³² swallowing a *very small quantity* of liquid,³³ (*e.g.*, a drop or two of water, when washing one's teeth), for this is swallowed as saliva, not as a drink; (v) by swallowing a hair, a pebble, a piece of fingernail, or a thread.

45. A priest is excused from observing the natural fast, and so may celebrate Mass, even if not fasting, in the following cases:

- (a) To complete the sacrifice (cf. §§ 7, 19, 39, and below § 50);
- (b) If failure to celebrate would cause a *really grave* inconvenience³⁴ (*e.g.*, serious loss of reputation, or grave scandal);
- (c) In order (probably) to provide the Blessed Eucharist to give Viaticum;

²⁷ *Ibid.*

²⁸ Def. IX.

²⁹ Reckoned according to any system of calculation of the hour, *e.g.*, according to solar time or legal time (C.J.C. 33, § 1).

³⁰ Def. IX, 1; C.J.C. 808 (cf. 858, § 1).

³¹ Def. IX, 3.

³² For, if taken deliberately, it becomes a drink and is no longer regarded as part of the saliva. To take a little water, *even by accident*, when it cannot be regarded as part of the saliva, breaks the fast.

³³ Def. IX, 3.

³⁴ Consult manuals of Moral Theology for examples. Should the priest who has to say two Masses, break his fast by inadvertently taking the ablutions at the first, he may not say the second Mass merely to provide a Mass on a day of obligation, or because of the comment that not celebrating would give rise to (Holy Office, Dec. 2, 1874), but he may, if there were *additional reasons* (*e.g.*, grave danger to his reputation, good ground for believing that the people will not seek Mass elsewhere, etc. — cf. Vol. II, p. 478).

(d) By dispensation of the Holy See.³⁵

46. "*Si praecesserit pollutio nocturna, quae causata fuerit ex praecedenti cogitatione, quae sit peccatum mortale, vel evenerit propter nimiam crapulam, abstinendum est a Communionem et celebratione, nisi aliud Confessario videatur. Si dubium est, an in praecedenti cogitatione fuerit peccatum mortale, consulitur abstinendum, extra tamen casus necessitatis. Si autem certum est, non fuisse in illa cogitatione peccatum mortale, vel nullam fuisse cogitationem, sed evenisse ex naturali causa, aut ex diabolica illusionem, potest communicare et celebrare: nisi ex illa corporis commotione tanta evenerit perturbatio mentis, ut abstinendum videatur.*"³⁶

IX. DEFECTS DURING THE CELEBRATION OF MASS³⁷

(1°) The Interruption of Mass:³⁸

47. Normally, Mass once begun must be terminated and without interruption, except in so far as the rubrics provide for this (§ 55, *infra*). The Mass may, however, be interrupted, or even terminated before it is finished, for a reason more or less grave according to the part where the interruption occurs, and its length.

48. An essential termination of the Mass takes place if the celebration be broken off between the consecration of the species, when the sacrifice does not take place at all, or between the Consecration and Communion, when the sacrifice is not completed. By divine law, and *sub gravi*,³⁹ the priest who celebrates Mass must consecrate both species and consume both. To break off the Mass between the consecration of the species is permissible only for the very gravest reason (*e.g.*, if the Celebrant be threatened with death, or there is immediate grave danger of the desecration of the Sacred Host). In such a case the Celebrant should try and consecrate the wine and at once consume both Species. If he cannot do this, he should at once consume the Host, or take It with him to a place of safety, where — if possible — he should consecrate the wine,

³⁵ According to rules communicated to Ordinaries by the Holy Office on July 1, 1931 (and which are more lenient than those set forth by the Holy Office on Mar. 22, 1923 — A.A.S., 1923, p. 151), it is possible, for grave reasons, to obtain a strictly personal indult permitting priests, who have the care of souls, on days on which they must celebrate Mass after 10 a.m., to take liquid refreshment, and

permitting all priests, on any day, to take a medicine that is necessary (cf. *Periodica*, Apr., 1932).

³⁶ Def. IX, 5. For a commentary on this section of the rubrics, consult manuals of Moral Theology.

³⁷ Def. X.

³⁸ Def. X, 2, 3 (cf. the teaching of moral theologians).

³⁹ Cf. Def. X, 4.

and then consume both Species, thus completing the sacrifice. If the interruption for a most grave cause should happen between the Consecration and the Communion, the Celebrant should at once⁴⁰ consume both the Species, or, if he has not time to do even this, take them to a place of safety and there consume them.

49. The termination of Mass (not, however, between the Consecration and Communion) is ordered by Canon Law in the following cases:

(a) If the violation of the church⁴¹ in which Mass is in progress should occur; if it occurs before the Canon, or after the Communion, the Celebrant stops Mass at once, but if it should occur after the Canon has begun, he is to continue to the Communion (inclusive) and then stop;⁴²

(b) If an *excommunicatus vitandus* enters the church and he cannot be expelled, the Mass is to be broken off (not between the Consecration and Communion) if this can be done without grave difficulty;⁴³

(c) If the Celebrant, before the Consecration, remembers that he is in grave sin, or under censure, or irregular, or not fasting, he is to break off Mass, if he can do so without scandal.⁴⁴

ILLNESS OR DEATH OF THE CELEBRANT:

50. If the Celebrant should die, or become unconscious or gravely ill (so that he cannot continue), before he has *completed*⁴⁵ the consecration of the bread, nothing is to be done, as the sacrifice has not been begun. But if the Celebrant should collapse after the consecration of the bread, and before the Communion, the sacrifice must be carried out and completed, or simply completed. Hence:

(a) If the Celebrant himself can do this after some delay—even after a long interval—and even if he be not then fasting, having taken something to restore him, *he* is to do it, even if he had to omit all that is not strictly essential.

(b) If the Celebrant cannot complete the Mass, then another priest must do so, as soon as possible, and the obligation is a grave one. If possible a priest who is fasting should complete the Mass, beginning where the Celebrant had broken off;⁴⁶ but if only a priest who has

⁴⁰ Def. X, 2.

⁴¹ See C.J.C. 1172.

⁴² Def. X, 2; C.J.C. 1173, § 2 (which determines more explicitly the meaning of "post Canonem" of the rubric).

⁴³ C.J.C. 2259, § 2.

⁴⁴ Def. VIII, 4, 5 and cf. § 42 above.

⁴⁵ E.g., if he should collapse before he has completed the essential words of Consecration (Def. X, 3).

⁴⁶ Def. X, 3. If, however, the Celebrant had not completed the essential words of the consecration of the wine, the second priest should consecrate it (beginning at *Simili modo*); or he may take fresh wine in another chalice and consecrate that, and, later, consume the Host consecrated by the sick priest, the wine consecrated by himself, and then the wine which the sick priest had offered and blessed.

broken his fast is available, he is to complete the Mass.⁴⁷ So grave is the obligation to complete the sacrifice, that even a suspended or excommunicated priest⁴⁸ is bound to do so, if no other priest can be got.

(c) If there is *doubt*: (i) about either Consecration, the second priest should consecrate one or both species (according to the doubt) conditionally, or take a fresh host or fresh wine and consecrate unconditionally, and later—after his Communion—consume the species about the consecration of which there is a doubt; (ii) about what part of the Mass the first Celebrant broke off, the second priest can find out more or less by the position of the Host, Missal, etc., and by inquiry from the server and others who were present. Provided he is satisfied that the Consecration of both Species has been completed, the exact point at which he continues the Mass is not of primary importance. If the first Celebrant had already consumed the Sacred Host, the second priest merely completes the Communion by drinking the Precious Blood.

51. If the sick priest, though not sufficiently recovered to continue the Mass, can receive Holy Communion, then he should,⁴⁹ if possible, receive either a small host from those consecrated at that Mass⁵⁰ (if some had been consecrated), or from a part of the Mass Host, the second priest consuming the rest of it.

52. If, in the case of the death or grave illness of the Celebrant, another priest cannot be got within an hour or so,¹ the obligation of completing the Mass ceases, as it becomes doubtful if the continuation would be morally one with the act which the sick priest had begun. It *may*, however, be continued by a second priest even several hours after its interruption, since it is doubtful what length of interruption would prevent the two acts being morally one.

53. The priest who completes the Mass may not celebrate another that same day,² even though he does not take the ablutions, unless he has the faculty of binating, and the second Mass is necessary.

54. If a second priest cannot be got, and the Celebrant cannot consume the Sacred Species, these should be put into the tabernacle, even by a layman, to be consumed later by another priest. If there is no tabernacle and the Sacred Species could not be kept, or carried to another

the Mass Host.

⁵⁰ So that he partakes of the sacrifice.

¹ So the theologians—the rubric in the case of defective matter, says (Def. IV, 8) that the priest is to wait "*aliquamdiu*" for fresh matter.

² S.R.C. 2630.

⁴⁷ Def. X, 3.

⁴⁸ Such a priest should be contrite, and have the intention of seeking absolution (cf. Def. VIII, 5).

⁴⁹ Def. X, 3. The rubric directs the second priest to communicate the sick one, if the latter is able to receive the Blessed Eucharist, using, if necessary, a part of

church, without danger of irreverence, a layman — even not fasting, if one who is fasting and in the state of grace cannot be found — may consume them.

THE TEMPORARY INTERRUPTION OF MASS:

55. The temporary interruption of Mass is lawful in the cases permitted by the rubrics, or for a sufficient cause. The rubrics provide for the interruption of Mass in the following cases:

- (i) After the first Gospel for the announcements, etc., and sermon;³
- (ii) At the Offertory to receive the offerings of the faithful, where this is customary;⁴
- (iii) Before the administration of Holy Communion to receive the vows (or their renewal) of Religious;⁵
- (iv) For the conferring of Holy Orders (as prescribed in the Roman Pontifical);
- (v) For the Nuptial Blessing⁶ (after *Pater noster* and before the Blessing);
- (vi) After the Celebrant's Communion, and before that of the people, to preach from the altar — with the consent of the Ordinary — one sermon (*fervorino*) on the Blessed Eucharist.⁷

56. Apart from the cases envisaged by the rubrics, a temporary⁸ interruption is allowed:

- (i) Before the Offertory, or after the Communion, for a just cause (*e.g.*, to wait for the arrival of a body of pilgrims, who otherwise could not be present at Mass on a day of obligation);
- (ii) After the Offertory — and, for a graver cause still, after the Canon has begun — for a grave reason (*e.g.*, the temporary illness or bodily necessity of the Celebrant);
- (iii) Between the Consecration and the Communion only for a very grave reason (*e.g.*, danger from some external cause, a grave need of the Celebrant, the necessity of baptising or absolving a dying person).⁹

³ R. VI, 6; C.E. I, xxii; C.J.C. 998, § 2; 1024; 1344, § 1.

⁴ S.R.C. 1052, 3533¹, 3579¹.

⁵ S.R.C. 3836, 3912 (cf. C.J.C. 576, § 1).

⁶ Rubric of Mass *pro Sponso et Sponsa*. Cf. S.R.C. 3922⁶, 4232; C.J.C. 1101, § 1.

⁷ S.R.C. 3009⁴, 3059¹⁰, 3529.

⁸ The longer the interruption, the greater must be the reason for it. Should both the candles on the altar cease to burn, the

Celebrant should wait some time for fresh ones to be brought. If none can be obtained, he should continue Mass if he has reached the Consecration.

⁹ In such a case if the Celebrant was obliged to leave the church he should (if possible) lock the Sacred Species in the tabernacle, if there is any doubt about their safety (*e.g.*, if there were no adorers present in his absence).

THE RESUMPTION OF MASS:

57. If the interruption occurred *after* the Consecration — be it of short or long duration — the Celebrant is to resume the Mass where he left off. If the interruption was *before* the Consecration and fairly short (*e.g.*, less than an hour) the Celebrant may resume where he broke off; but if it was a long interruption, the Celebrant should begin Mass again, and, if he had left off after the Offertory, it is better to take a fresh host and fresh wine and water, and consume the ones which had been offered the first time, after his Communion.

(2°) A Foreign Body in the Chalice:¹⁰

58. If an insect or any other foreign body should be found in the wine before the Consecration, if it is something that is not disgusting or does not leave any traces, it will, ordinarily, be sufficient to take it out and continue the Mass; but if it were something that was unpleasant (that might cause nausea and vomiting) or would leave any traces behind it, the chalice should be emptied, fresh¹¹ wine and water taken,¹² and offered, at least mentally, and the Mass continued. The wine and water which had been put aside should afterwards — if the Celebrant does not wish to drink it at the ablutions — be thrown into the sacrarium, since it had been offered and blessed.

59. If a foreign body should fall into the chalice, or be found there, after the Consecration, the Celebrant is to consume it with the Precious Blood, if it be something which it is not dangerous or disgusting to take. If it is, the priest should take it out carefully (with as little as possible of the Precious Blood adhering to it), put it in a clean vessel, and pour wine over it to wash it. After Mass the Celebrant should burn the foreign body, and throw the ashes, and the wine he had used to cleanse the body, into the sacrarium.

60. If, after the Consecration, anything poisonous or disgusting, which cannot be extracted, should fall into or be found in the chalice, the consecrated wine is to be put into another chalice, fresh wine and water taken into the chalice¹³ of the Mass, offered — at least mentally — and consecrated, beginning at *Simili modo* and omitting all the ceremonies (*i.e.*, genuflections and the Elevation). Then the Mass is to be continued

¹⁰ Def. X, 5, 6.

¹¹ Not only out of regard for the feelings of the Celebrant, but also out of respect for the Mass.

¹² At the centre and without the prayer, *Deus, qui humanae*, in order not to attract

attention and to avoid a long interruption of the Mass.

¹³ After it had been well washed out, if necessary. The water is to be thrown afterwards into the sacrarium.

where it had been interrupted. After Mass the wine which had been first consecrated is to be soaked up by pieces of cotton wool (or linen) and these are to be kept in the chalice, locked up in an appropriate place, until they have dried up, and the species of wine have ceased to exist, and with them the Real Presence. Then the wool is to be burned and the ashes thrown into the sacrarium.

(3°) A Defective Host:

61. If anything poisonous¹⁴ should come into contact with the consecrated Host, a fresh host should be taken, offered, at least mentally, consecrated (repeating just the actual words of consecration), without ceremonies, and the Mass continued. The Host which had been first consecrated is to be kept, in a corner apart, in the tabernacle, until the species corrupt,¹⁵ and then they are to be thrown into the sacrarium¹⁶ and may be washed down by water.

62. If the host should be found broken at the Offertory, another should be substituted for it, if it can be done without causing any scandal or undue delay.¹⁷ If the defect be found after it has been offered, nothing is to be done, unless the defect be serious, or had been noticed and might cause scandal; then another host¹⁸ should be taken, offered — at least mentally — and the Mass continued from where it had been interrupted. If the defect be discovered after the Consecration, nothing is to be done. Should the Host be accidentally broken in two,¹⁹ or the part marked off for the Fraction had become detached before the moment of the Fraction arrives, then when this comes another part should be broken, in order to carry out the ceremony of the breaking.

(4°) The Host in the Precious Blood:

63. If, when drinking the Precious Blood, the Sacred Particle which is in the chalice should remain there, the Celebrant may draw it to the edge of the chalice with his index finger, so that he may consume It, or he

¹⁴ If a celebrant should consume the Sacred Host, or the Precious Blood, and it is discovered that the bread or the wine had been poisoned, it is lawful for him to take an emetic. The vomit should be kept in a clean vessel until the Sacred Species (if there is any trace of them) corrupt, and then thrown into the sacrarium (see § 77, *infra*).

¹⁵ It may be put into water to hasten the process of corruption.

¹⁶ Def. X, 7.

¹⁷ Def. X, 9. If the host were found very defective (*e.g.*, seriously broken or soiled) it *must* be changed, if possible.

¹⁸ And the first host, as it had been offered and blessed, is to be consumed by the Celebrant after his Communion (or thrown into the sacrarium).

¹⁹ In such a case one half of the Host is used to carry out the actions done with the Host (*e.g.*, the little Elevation).

may take the wine of the first ablution into the chalice, and swallow the Particle with this.²⁰

64. If, by accident (*e.g.*, because the Celebrant's hands were numb from cold) a part of the Sacred Host should slip into the Precious Blood, the Celebrant continues Mass and performs the actions with the remaining part of the Host, if this can be conveniently done. If the entire Host should fall into the chalice, the Celebrant is not to take It out, but is to continue the Mass, saying all the words as usual, but omitting the actions that would be done with the Host, and the signs of the cross that should be made over It. At the Communion he signs himself with the chalice, saying *Corpus et Sanguis Domini nostri*, etc., and consumes the Host and the Precious Blood together.²¹

(5°) Accidents with the Sacred Species:

A. AN ACCIDENT WITH THE PRECIOUS BLOOD:

64. If, in winter, in a very cold climate, the Precious Blood should freeze in the chalice, hot cloths should be wrapped around this to thaw the consecrated wine. If this does not succeed, the chalice should be plunged into hot water (taking care that none gets into it) near the altar,²² or held close to the fire, if this be feasible, until the contents thaw.

65. If the Precious Blood should be spilled:

(a) On a hard and nonabsorbent surface (*e.g.*, on the paten, the foot of the chalice), It should — as far as possible — be absorbed by the priest's tongue,²³ and then the place should be carefully washed,²⁴ and the water thrown into the sacrarium;

(b) On a surface that is slightly absorbent, *e.g.*, on wood, or that cannot be completely washed, like a carpet, It should be licked up, if possible, or else absorbed in wool or linen. The place should then be lightly scraped²⁵ (with, *e.g.*, a clean knife, which is afterwards washed and the water thrown into the sacrarium) and then washed. The scraping

²⁰ Def. X, 8. Rubricians favour the second way, as it is more reverent, and does not entail purifying the index finger before it may again touch the thumb.

²¹ Def. X, 10.

²² Def. X, 11.

²³ If this cannot be done it may be absorbed in cotton, wool, or linen. Afterwards this must be kept in a becoming place, and in, say, a chalice, until the

S. Species have evaporated, and then burned and the ashes thrown into the sacrarium.

²⁴ The cloth used in washing the surface should be washed in three different waters, which are then thrown into the sacrarium (*cf.* Def. X, 12).

²⁵ This is to avoid any possibility of the S. Species being later trodden on, and so applies chiefly to the floor.

is burned, and the ashes and water are thrown into the sacrarium, and any cloth used for the cleaning is to be treated as described above;

(c) On a completely absorbent surface (e.g., on the corporal, altar cloths, or vestments), this material is to be washed three times, over the chalice,²⁶ and the water thrown into the sacrarium.

66. While as much as possible of the Precious Blood should be taken up immediately after the accident, and the place where it had fallen marked by a clean cloth (or, e.g., with the inverted Communion plate), the washing of the place or cloths is, naturally, left until after Mass.

67. If some of the Precious Blood should fall on the beard of the Celebrant, he should absorb as much as possible of It with his tongue, and later wash the place where It had fallen, and throw the water into the sacrarium.

68. While the rubric is silent about the spilling of the first ablution (which may contain some drops of the Precious Blood) the same rules should be applied to it,²⁷ to secure due reverence for the Sacred Species, but one washing of the material on which it fell will, ordinarily, suffice.

69. If, after an accident, enough of the Precious Blood remains in the chalice to enable the Celebrant really to *drink* It at the consumption, he completes the Mass with that small quantity. If, however, none or not sufficient to make "a drink" remains, the Celebrant must take fresh wine and water, offer it, at least mentally, and consecrate it,²⁸ beginning at *Simili modo*. He may omit the prayer *Deus, qui humanae*, etc., and all ceremonies (genuflections and the Elevation), as explained in §§ 16 sqq. above.

B. AN ACCIDENT WITH THE SACRED HOST:

70. In general, if a Sacred Host should fall on a hard surface, this is afterwards to be washed (and to be lightly scraped, if the surface be of such a character that a light scraping will more thoroughly cleanse it) and the water thrown into the sacrarium; if It falls on any absorbent material that can be washed (e.g., on the Communion cloth), it is to be washed and the water thrown into the sacrarium.²⁹

If the Celebrant in giving Holy Communion should drop a Host, he

²⁶ Def. X, 12. The water is poured through the material and collected in the chalice.

²⁷ If a small portion only is spilled on, e.g., the altar cloth or corporal, it will quickly evaporate and no washing will be necessary.

²⁸ In order that he may complete the

sacrifice by communicating under both species (Def. X, 13).

²⁹ Def. X, 15. The rubric says it is to be carefully washed (*diligenter lavetur*); it does not order a triple washing as in the case of an accident with the Precious Blood.

at once picks it up³⁰ reverently (taking care not to tilt the ciborium while doing so), and if It had fallen in a place that was not dirty, he replaces it in the ciborium. But if It had fallen on a part of the floor which was dirty, and had become soiled so that It could no longer be becomingly given in Holy Communion (or consumed by the Celebrant himself before he takes the ablutions), he must return to the altar, put this Host into the tabernacle,³¹ in a corner apart³² and there It must remain until the species have corrupted, then they are to be thrown into the sacrarium.

71. Having taken up the Host, if It had fallen within the altar rails, so that the spot where It had lain will not be walked on while Mass is being finished, the Celebrant will have brought to him a purificator or pall, and with it he will cover the place where the Host had lain. When he has unvested after Mass, wearing a surplice, he will wash³³ (and, if necessary, scrape) this spot, and then throw the water (and scrapings) into the sacrarium. But if the Host had fallen outside the rails, so that the spot where It lay is likely to be trodden on³⁴ (even though marked by a cloth) before the end of Mass, the Celebrant had better return to the altar, leave the ciborium on the corporal, go with water and a cloth to the spot where the Host had lain, and purify it at once,³⁵ before continuing the distribution of Holy Communion.³⁶

72. If a Sacred Particle should fall onto one of the communicants, if it be a man the Celebrant picks up the Host and gives it to him (or to the next person) in Holy Communion, or replaces It in the ciborium. If it be a woman, he may do the same³⁷ if It falls where It can quite easily and becomingly be picked up by him; but if It could not be come at

³⁰ Having noted as accurately as possible the spot where It lay.

³¹ If feasible, in an empty ciborium, unveiled, so as to mark it off from other ciboriums.

³² This may be done after Mass; for the moment the Host may be left on the corporal of the tabernacle. It is permissible to keep the Host in water to hasten the process of corruption.

³³ The cloth he uses to do this should be later washed by him and the water thrown into the sacrarium.

³⁴ If, e.g., there were many communicants.

³⁵ If another priest (or a deacon) were at hand, it would be better to have the purification done by him (wearing a surplice).

³⁶ Cappello, I, § 458, writes "The law of washing [the place where a Host had fallen] does not bind gravely, except, perchance, the Sacred Host had fallen on a place which is trodden on" [even then, Vermeersch holds that there is no grave obligation, if it is morally certain that no particle of the Sacred Host is remaining there]. "Hence, since it binds only *sub levi*, any reasonable cause excuses from it; and so whenever the washing would cause much wonder, it may be lawfully omitted." So also other theologians (e.g., S. Alphonsus, § 250; Vermeersch, III, § 424; Génicot, II, § 189; Gury-Ferreres, II, § 393).

³⁷ In order not to upset unnecessarily the communicant (so, e.g., Génicot, II, § 189; Cappello, I, § 458).

easily, or decently, then the woman is herself to take the Host³⁸ and either communicate herself, or return It to the priest. Afterwards she should, if possible, wash in the sacristy the fingers that touched the Host, and the water should be thrown into the sacrarium.

73. If a Sacred Particle touches the dress of a communicant, the theologians say that he is not bound (because of the difficulty, popular wonder, etc.) to have the place ritually washed; but if It should touch his hand, they think he (or she) should wash that afterwards in the sacristy, and the water is put into the sacrarium.

74. If a Host should fall — when the priest is giving Holy Communion at the grille — within the enclosure of cloistered nuns, It may be picked up by one of them (with the aid of a paten or even with her fingers) and consumed or returned to the priest;³⁹ or, in such a case, the priest may enter the enclosure (as he is allowed to do to minister to the sick), because of the reverence due to the Blessed Eucharist.⁴⁰

75. If a Host should be found (e.g., on the altar, or on the floor) and it is not known whether it is consecrated or not, the priest takes it reverently — but without a stole or lights — and puts it in a clean vessel, e.g., an empty ciborium, in a becoming place. It is to be consumed, as soon as feasible, by a priest who is celebrating Mass, after his Communion and before the ablutions. It is not to be given in Holy Communion to anyone, since its consecration is doubtful.

C. VOMITING THE SACRED SPECIES:⁴¹

76. Should the Celebrant vomit the Sacred Species within, say, an hour⁴² after consuming them, if the Species are perceptible They are to be separated as far as possible from other matter, and again swallowed, unless this would cause nausea and provoke further vomiting (which is very likely). If it would, they are to be put aside in a clean vessel, in a becoming place, until they corrupt and are then burned,⁴³ and the ashes thrown into the sacrarium. If the Species are not discernible in the vomit (and so may be regarded as already corrupt), the vomit may be burned⁴⁴ and the ashes put into the sacrarium.

³⁸ If she cannot find It easily then and there, she may retire (or be called) to the sacristy, or other private place then, or after Mass, and, having found the Host, restore It to the priest, and wash her fingers.

³⁹ Afterwards the spot is to be washed by a nun and the water thrown into the sacrarium.

⁴⁰ So, e.g., De Herdt, Gatterer, Zualdi, De Amicis.

⁴¹ Def. X, 14.

⁴² Or a communicant within, say, half an hour of receiving a small Host.

⁴³ Or put at once into the sacrarium (cf. Def. X, 14) without being burnt.

⁴⁴ It may, e.g., be soaked up in pieces of cotton wool which are to be burned.

THE MATERIAL REQUISITES FOR THE CELEBRATION OF MASS¹

I. THE ALTAR

(1°) The Altar in General

1. While it is, in exceptional circumstances, permitted to celebrate Mass outside a sacred edifice,² it is never allowed to celebrate the Sacrifice except on an altar.³ For the Latin Church, the rubrics (*Rubricae Generales*, XX) require that Mass be offered on an altar which is (a) of stone, and (b) consecrated.

2. An altar for Mass, in the strict sense of the term, is the place on which the host and chalice are laid during the offering of the Sacrifice. It may be a large table of natural, hard stone, with its stone supports, consecrated as one whole (i.e., a "fixed" or "immovable" altar), or a smaller slab of such stone, consecrated without supports, and placed for the celebration of Mass on some structure (i.e., a "portable" altar).⁴ In either case it must have been consecrated by a bishop, or by a blessed abbot who has the faculty from the Holy See.⁵ In the course of the rite of consecration he anoints it, and places in it the relics of saints,⁶ and in the case of a "fixed" altar, joins it permanently, by an anointing, to its supports.

3. That Mass may be celebrated in a becoming manner, obviously an altar of a certain size is demanded. The dimensions of a "fixed" altar will vary according to circumstances, e.g., an altar at which high Mass is celebrated needs to be larger, to have not only a large table, but to stand on a higher level, and have more spacious surroundings. The rubrics

¹ The requisites are dealt with here from the point of view only of the actual celebration of Mass — what liturgical law and practical convenience require for that. Such matters as the requirements of the Roman Pontifical for the consecration of an altar, the desecration of an altar, and the like are not treated. The present writer has dealt with these in the new edition of

Directions for Altar Societies and Architects (see Bibliography, p. 280).

² See pp. 37, 38.

³ C.J.C. 822.

⁴ C.J.C. 1197.

⁵ R.G. XX; cf., C.J.C. 1199, 1155, 323.

⁶ At least, for validity, a relic of the body of one martyr (S.R.C. 4180³).

determine a minimum size for the "portable" altar—it must be large enough to contain the host and the greater part of the base of the chalice.⁷ Obviously, this is the absolute minimum. For convenience it should be much larger; necessarily so, if there is sometimes a ciborium of small hosts, or a Benediction host, to be consecrated.

4. The altar is a most sacred object in virtue of its consecration, and because it represents Christ Himself.⁸ Hence it is marked with the five crosses, which symbolize the Five Wounds, is richly clothed (the frontal and linen cloths) and ornamented, and, in the course of the celebration of Mass, is kissed and incensed as marks of respect.

(2°) The Ornamentation of an Altar

5. In accordance with its sacred character the altar on which Mass is celebrated should be surmounted by a canopy, and clothed with a frontal and altar cloths. It may, on occasion, be adorned also with reliquaries and flowers.

(i) *The Altar Canopy*⁹

6. A canopy above a seat is a traditional symbol of the dignity of the person who occupies it,¹⁰ hence liturgical tradition and the rubrics¹¹ require that a canopy—either in the form of a cibory (ciborium), or of a baldachin or tester—should surmount an altar on which Mass is celebrated. It ought to be placed over every such altar,¹² but at least over the high altar.¹³ The canopy is not merely an ornament or a protection; it is a traditional mark of honour, and so is eminently due to Christ, whether in the Blessed Eucharist or as represented by the altar itself and by the priest standing at it. It should cover the entire altar, and also the footpace,¹⁴ at least that part of it nearest the altar, where the Celebrant ministers.

(ii) *The Altar-Frontal*¹⁵

The altar-frontal (*pallium*, *antependium*) and the altar cloths are "the

⁷ R.G. XX.

⁸ Cf. the words of the bishop to a sub-deacon at his ordination (Roman Pontifical), and Lesson 4 of Matins of the Dedication of the Lateran Basilica (Nov. 9).

⁹ For a more detailed treatment see *Directions for Altar Societies and Architects*, p. 18; Webb, *The Liturgical Altar* (second edition), p. 74.

¹⁰ Hence the canopy of the throne of a king or bishop. C.E. I, xiii, 3 directs a canopy to be placed over the bishop's

throne in his cathedral, provided there is a similar, or more splendid one, over the altar.

¹¹ C.E. I, xii, 13; xiv, 1; cf. xiii, 3.

¹² S.R.C. 1966, 2912, (and cf. 3525³).

¹³ And over that of the Blessed Sacrament, if the two altars are distinct from one another.

¹⁴ C.E. I, xii, 13.

¹⁵ Cf. *Directions*, p. 20; Webb, *The Liturgical Altar*, p. 61.

clothing" of the altar, itself representing Christ, and the frontal is its true liturgical decoration. Liturgical tradition and the rubrics¹⁶ demand the use of the frontal. This may be made of any precious material or fabric, and, nowadays, is generally made of the same materials that are used for vestments (silk, velvet, etc.). It should cover the entire front of the altar (hanging from the table or mounted on a frame), and the back also, if this be visible, as in the case of altars at which the Celebrant faces the congregation. Ordinarily, and as far as this is possible,¹⁷ the frontal will be of the colour of the feast or Office of the day.¹⁸ For a solemn votive Mass, the colour of the Mass is the more correct; and for a Requiem Mass, if the Blessed Sacrament be reserved at the altar, a violet frontal should be used.¹⁹ Should the Blessed Sacrament be exposed, the colour of the frontal at the altar of Exposition will be white, even if the colour of the Mass be not white.²⁰

(iii) *Altar Cloths*

For the celebration of Mass the altar is to be covered with three clean cloths of linen or hemp.²¹ At least the top cloth should cover the entire surface of the table of the altar, and also the two sides, and so it should hang down to the ground, but not on it, at each side.²² The other two cloths—or one cloth doubled—should cover the entire surface of the table of a fixed altar, and, at least, the entire altar stone in the case of a "portable" altar. Since the face of the altar should be clothed with the frontal, the upper altar cloth need not hang down in front, and it is better that it should not. If it does, however, the addition of such an ornament as lace is tolerated,²³ but is not desirable.

The altar cloths are to be blessed²⁴ before use "by the Bishop or another having the power to bless them."²⁵ This faculty is given by law, not only to local Ordinaries for the territory of their jurisdiction, but also to parish priests for the churches and oratories in their parish, to rectors of churches for their churches, to Religious superiors (who may delegate the faculty to a priest of their Order) for their churches and oratories, and for the churches of nuns subject to them.²⁶ Other priests

¹⁶ R.G. XX; C.E. I, xii, 11. Cf. M.R. the first rubric of Titles I, II, III, IV.

¹⁷ "Quoad fieri potest," says the rubric of the Missal (R.G. XX), not in reference to the use of the frontal, but regarding the use of the correct colour. It may not be possible in poor churches to have a frontal of each liturgical colour.

¹⁸ R.G. XX; XVIII, 1.

¹⁹ S.R.C. 3201¹⁰, 3562 (and cf. *Index*

Generalis, p. 357).

²⁰ S.R.C. 1615⁷, 2673.

²¹ S.R.C. 2600, 3868.

²² R.G. XX; C.E. I, xii, 11; S.R.C. 4029¹.

²³ S.R.C. 3191⁵.

²⁴ The form of blessing is given in the Missal and also in R.R. (VIII, xxi).

²⁵ R.G. XX.

²⁶ C.J.C. 1304.

must obtain the faculty to bless the cloths from the Ordinary of the place, and can exercise it only within his territory.²⁷

When the altar is not in use, to keep the cloths clean the table should be covered with a dustproof cover. It may be of any colour although green is the most correct. As it is not a liturgical ornament, it ought to be quite simple and inconspicuous.

(iv) Reliquaries

The occasional decoration of an altar consists of reliquaries or images of the saints and flowers. The rubrics of the Missal do not speak directly of reliquaries, but refer indirectly to them when giving directions about their incensation.²⁸

The *Caeremoniale Episcoporum* does, however, mention reliquaries to ornament the high altar, on greater feast days.²⁹ These reliquaries are to contain duly sealed in them relics of canonized³⁰ saints, and they are placed on the altar between the candlesticks. They are incensed when the altar is incensed at high Mass. If the relics be exposed outside the time of the Divine Offices, at least two lights should burn before them.³¹ Relics may not be exposed whenever the Blessed Sacrament is exposed, nor may they take the place of the cross on the altar, nor be put on or above the tabernacle, nor before its door.³²

(v) Flowers

The rubrics of the Missal are completely silent about the use of flowers on an altar.³³ The *Caeremoniale Episcoporum* does, however, speak of them as an ornamentation for the altar, and its ivory, on great feasts,³⁴ and *Memoriale Rituum* indicates that, if customary, flowers may be used to adorn the altar on the Feast of the Purification, on Maundy Thursday, and on Holy Saturday. The rubrics and good taste demand that, if flowers be used on altars at all, they should be used — especially on the high altar — *with the greatest restraint*. Flowers are not a permanent decoration of the altar; it is intended that they be used, in great moderation, occasionally, to mark a special degree of festivity. They are, or should be, an ornament, and are entirely subsidiary, and they must never

²⁷ *Ibid.*

²⁸ *Ritus* IV, 5.

²⁹ C.E. I, xii, 12.

³⁰ C.J.C. 1283, 1287. The reliquaries sometimes take the form of busts or small statues of saints.

³¹ S.R.C. 3029¹⁸ (cf. 3204).

³² S.R.C. 2365¹, 2613⁸, 2779, 2906, 2740¹.

³³ Indeed, at the end of R.G. XX, where

the preparation of the altar for low Mass is set forth, the rubric says: "nothing whatever is to be placed on the altar, which does not pertain to the sacrifice of the Mass, or to the ornamentation of the altar itself." And flowers are not mentioned in R.G. XX as pertaining to the ornamentation of the altar.

³⁴ C.E. I, xii, 12, 14.

be used in such a way as to destroy the proportions of the altar, or overshadow the liturgical furnishings (the crucifix and candlesticks), or impede the actions of the Sacred Ministers during a function. The altar is a stone of sacrifice — a place of awe and dignity — and must not be made a mere stand for flower vases.

If flowers be used, they should be placed between the candlesticks;³⁵ if the altar has a gradine, the vases should be arranged on this, and not on the table. Needless to say, flowers should not stand on the tabernacle, nor before it, nor before the crucifix.³⁶

Flowers should be excluded from the altar on penitential days and for Requiem functions.

(3°) The Furnishing of an Altar

(i) The Altar Cross³⁷

On every altar on which Mass is celebrated there must be a cross,³⁸ having an image of the Crucified,³⁹ turned towards the celebrating priest. This crucifix is not merely an ornament, it is placed on the altar because of the relation between the sacrifice of the cross and that of the Mass, and it is an object of veneration.⁴⁰ It is, and should appear to be, the most important object on any altar. It must be clearly visible not only to the Celebrant, but also to the congregation.⁴¹ Ordinarily, this cross is made of the same material as the candlesticks,⁴² its base being the same height as the two candlesticks on each side of it, and the cross itself (*i.e.*, the figure of the Crucified) overtopping them.⁴³ It is to be placed "*super altare*,"⁴⁴ and this means that, normally, it is to stand on the table of the altar, or on a gradine (if there be one), between the candlesticks and on the same plane, and behind the tabernacle, if this is on the altar. It may be hung above the altar, between the candlesticks. Should there be a fixed⁴⁵ throne for Exposition over the altar, the cross may not be placed in it.⁴⁶ If the altar piece or reredos has as its chief figure that

³⁵ Cf. C.E. I, xii, 12. Hence two or four vases are quite enough.

³⁶ Cf. S.R.C. 2067¹⁰, 2613⁸, 2740¹.

³⁷ Cf. *Directions*, p. 23; Webb, p. 50.

³⁸ R.G. XX.

³⁹ C.E. I, xii, 11 (cf. R. II, 2).

⁴⁰ Hence the frequent directions of *Ritus* that the Celebrant is to bow to the cross (*e.g.*, R. II, 2, 4), or raise his eyes to it as representing God (S.R.C. 2960⁹). The altar cross is honoured by a reverence

(bow or genuflection) and by incensing; and the cross, in procession, is accompanied by lights.

⁴¹ S.R.C. 2621¹, and Benedict XIV, Constitution *Accepimus* (1746).

⁴² C.E. I, xii, 11.

⁴³ *Ibid.*

⁴⁴ R.G. XX; cf. C.E. I, xii, 11.

⁴⁵ This is incorrect, a movable throne should be used (cf. S.R.C. 4268⁴).

⁴⁶ S.R.C. 3576³, 4136².

of Christ on the cross, an altar cross may be dispensed with,⁴⁷ but it is often desirable even in such a case.

There is no obligation to bless the altar cross,⁴⁸ but it is, obviously, becoming to do so. Any priest may bless it privately,⁴⁹ with the form *Benedictio Imaginis*.⁵⁰

(ii) *The Altar Candlesticks and Candles*¹

It is forbidden to celebrate Mass without lights on the altar. The rubrics of the Missal (R.G. XX) order that a least two² candlesticks be placed, one at each side of the altar cross; while the *Caeremoniale Episcoporum* (I, xii, 11) says that there are to be six candlesticks. Here the rubric has high Mass in view. Accordingly, at an altar at which low Mass only is celebrated two candlesticks suffice; but at an altar where solemn Mass and other functions are celebrated there should be six. The candlesticks are to stand "on the altar"; this means on the table,³ but, by custom, it is permitted to interpret the rubric as allowing them on a gradine,⁴ if there be one. In form the candlesticks for Mass must be single ones,⁵ with the traditional⁶ structure of a base, a stem with its node, and the candleholder.⁷ In design and ornamentation they should be in keeping with those of the altar and church. Their size will depend on the proportions of the altar and of its cross, but the candlesticks must not exceed the base of the cross in height.⁸

The Ceremonial directs that the candlesticks increase in height, rising in échelon from the two sides towards the centre, making the cross the focal point, but this prescription is not now considered obligatory,⁹ and the candlesticks may all be of the same size. They may be made of any becoming material; the Ceremonial suggests silver,¹⁰ if possible, or brass, or copper gilt, and it supposes that more beautiful, higher, and more striking candlesticks are used on great days than on nonfestival occasions. If extra lights are desired for ornament on greater days, they should not be placed on the altar, but may be placed around it in the

⁴⁷ S.R.C. 1270².

⁴⁸ S.R.C. 2143.

⁴⁹ For a "solemn" blessing (carried out publicly with some pomp) permission must be obtained from the Ordinary (cf. S.R.C. 2143).

⁵⁰ R.R. VIII, xxv.

¹ Cf. *Directions*, p. 25.

² In this section of R.G. there is question of only the preparation of the altar for low Mass.

³ C.E. I, xii, 11.

⁴ S.R.C. 3759².

⁵ Not brackets attached to the wall, nor branch candlesticks (S.R.C. 3137^{1,4}).

⁶ Cf. C.J.C. 1296, § 3.

⁷ It is important that this should be set in a pan of sufficient size to prevent candle grease falling on the altar table.

⁸ Cf. C.E. I, xii, 11.

⁹ Cf. S.R.C. 3035⁷.

¹⁰ For great feast days. It is excluded on Good Friday (C.E. II, xxv, 2).

sanctuary. If candlesticks other than those for Mass are put on the altar¹¹ for other functions, such as Benediction, they should be removed immediately after the ceremony ends.

The rubrics of the Missal (R.G. XX and R. VIII, 6) prescribe that another candlestick be placed on the Epistle side of the altar—it is generally a bracket candlestick, fixed to the wall—with a candle, which is to be lighted at low Mass, from before the Consecration until after the consumption of the Precious Blood.¹² If there is an established custom of not lighting this "Elevation candle" the custom may be continued,¹³ but, even in such a case, the Ordinary may order the rubric to be observed.¹⁴

THE CANDLES FOR MASS

At least two of the candles that burn on the altar during the celebration of Mass must be of pure beeswax¹⁵ at least "*in maxima parte*."¹⁶ The Ordinary is to determine what exact proportion of pure wax is to constitute this "*maxima pars*."¹⁷ Apart from indult, candles of stearine, paraffin, and tallow may not be used on, or within the ambit of, the altar for cultual purposes or for ornamentation, even if they are in addition to the two pure wax candles.¹⁸ Dummies (*i.e.*, imitation candles of painted metal containing a small candle) are "tolerated,"¹⁹ but are unbecoming and very undesirable. Ordinarily, the altar candles are to be "white," *i.e.*, of bleached wax; but "yellow" candles of unbleached wax are used for Requiem functions and on Good Friday.²⁰ Neither gas nor electric light is allowed on the altar, or on its gradines, for cultual purposes or for ornamentation, to replace or in addition to the wax candles.²¹ If, in an exceptional case, a light be necessary on the altar to read the Missal, a portable electric lamp, or a candle, not necessarily of wax, may be used.²²

There is no obligation to bless altar candles, but it is becoming to do so. They may be blessed, with the candles for the ceremony, on Candle-

¹¹ It is preferable to avoid putting them on the table of the altar, or at least on the front part of it, that is used for Mass.

¹² Or after the distribution of Holy Communion, if this takes place (R. VIII, 6).

¹³ S.R.C. 4029².

¹⁴ S.R.C. 4141⁶.

¹⁵ *De Defectibus*, X, 1.

¹⁶ S.R.C. 4147.

¹⁷ The bishops of Ireland (in 1905) fixed it at 65 per cent; those of England and

Wales (in 1906) at 65 per cent also, but, at high Mass not for two of the candles only, but for all six.

¹⁸ S.R.C. 2865, 3063, 3173, 3376², 4257⁵.

¹⁹ S.R.C. 3448¹³.

²⁰ C.E. II, xi, 1; xxv, 2.

²¹ S.R.C. 4086, 4097, 4322 (cf. 4206).

²² Callewaert (III, p. 45); Hébert (II, p. 67). The candlestick for such a candle must not resemble that used for prelates (cf. S.R.C. 2578², 4035⁶).

mas Day; or at other times, but using the form of blessing provided in the Roman Ritual (VIII, iii).

THE NUMBER OF CANDLES

Apart from the "Elevation candle," at the private Mass of a celebrant of less rank than a bishop,²³ two candles are to be lighted. A low Mass is not, in this connexion, considered "private," and more than two candles may be lighted for it, if it is (a) a Conventual Mass;²⁴ or (b) a "parochial or similar Mass" (e.g., that of a religious community) on "more solemn days";²⁵ or (c) a Mass which, on an occasion of very special solemnity, replaces a solemn or sung Mass.²⁶ For the private Mass of a bishop, four candles are lighted on solemn feasts; on other days two suffice.²⁷

For solemn Mass six candles are lighted, normally,²⁸ but on lesser days four, or even two (on feasts of simple rite or lesser ferias), suffice.²⁹ For sung Mass four candles is the normal number; six may be used on greater days or on special occasions.³⁰ In two cases seven candles are used when the Bishop of the diocese is Celebrant there:³¹ (a) at a solemn non-Requiem Mass, (b) at even a low Mass if it be the Mass of a public Ordination held in a church.³²

(iii) The Altar-cards and Bookstand

After the objects that are on the altar for Mass as ornaments, e.g., the frontal, or for cultual purposes, e.g., the lights, the rubrics of the Missal (R.G. XX) mention, briefly, two things that are purely utilitarian: the altar-cards or charts and the Missal-stand.

As the charts are on the altar merely for convenience they should be as simple, small,³³ and inconspicuous as is consistent with their purpose. This purpose is to put before the eyes of the Celebrant, so arranged as to be easily found, so printed as to be read without difficulty,³⁴ certain texts from the Ordinary of the Mass. The rubric speaks of only one chart, but the practice nowadays is to use three. To keep the charts intact and clean they should be framed³⁵ and the frame glazed, or they might be covered in mica. In a church where Mass is often sung, the

²³ Cf. S.R.C. 441, 567, 1051, 1131²¹, 2984.

²⁴ S.R.C. 3697.

²⁵ S.R.C. 3059⁹ (cf. 3065).

²⁶ *Ibid.*

²⁷ C.E. I, xxix, 4.

²⁸ Cf. R. IV, 4; C.E. I, xii, 11.

²⁹ Cf. C.E. I, xii, 24.

³⁰ Cf. S.R.C. 3377¹, 1470², 3029¹.

³¹ C.E. I, xii, 12.

³² S.R.C. 2682⁵.

³³ If the centre chart is unduly large, it covers up the front of the tabernacle, which is not becoming; if it is unduly heavy, it is handled with difficulty when the priest wants to open the tabernacle.

³⁴ Hence, large, clear type, and little or no ornamentation, is desirable.

³⁵ A narrow, simple moulding is best.

centre chart should contain the music of the intonation of the chief *Glorias* and of the Creed. Outside the time of Mass the charts should be removed from the altar.

THE MISSAL-STAND

The rubrics³⁶ suppose a cushion to be used to support the Missal and to be of the colour of the vestments. Nowadays it is almost always replaced by a Missal-stand, made in wood or metal. As such a stand is purely utilitarian it should be of the simplest kind. The best form seems to be a stand supported in the centre by one pillar and ending in a round base. Such a stand takes up the minimum of space, and does not prevent the Celebrant placing his hands just outside the corporal, when he genuflects at the centre. Neither has it legs³⁷ which prevent it's being drawn sufficiently near to read with ease. But a stand of this form must be stoutly made, and well balanced, to prevent the heavy Missal upsetting it, when it is opened at different parts; but it ought not to be unnecessarily weighty.³⁸ As the Celebrant should hold himself quite erect when reading from the Missal, its stand should be sufficiently tall,³⁹ so that the priest will not have to bend down in order to read comfortably. There is a laudable custom in some places of covering the stand with a veil of the material and colour of the vestments,⁴⁰ but it should be uncovered for a Requiem Mass.

II. ON THE CREDENCE

For Mass the rubrics direct that in a niche, or on a small table,⁴¹ a little bell and cruets of wine and water be prepared. In addition, if Holy Communion is to be administered, a Communion plate is needed and, for high Mass, incense.

(1°) The Cruets

These should be made of clear crystal or (white) glass, as the rubric (R.G. XX) orders.⁴² Then there will be no danger of mixing up the wine

³⁶ R.G. XX; C.E. I, xii, 15.

³⁷ When the stand has legs the left front one has a tendency to fall off the table, the right front one to intrude itself on to the corporal.

³⁸ Often it has to be carried by a diminutive server.

³⁹ Another advantage of a high stand is that the ribbons of the Missal-marker do not fall on to the corporal.

⁴⁰ This usage recalls the cushion mentioned in the rubrics, and the covering of the ambon and the liturgical books in silk of the colour of the Office, which the Ceremonial prescribes (C.E. I, xii, 15) for great feasts.

⁴¹ Covered with a linen cloth (R. II, 5; C.E. I, xii, 19).

⁴² The custom of using cruets of gold or silver is tolerated (S.R.C. 3149).

and water, and the cruets can be kept absolutely spotless. The cruets should have loose stoppers to exclude dust and insects, but during Mass it suffices to cover them with a finger towel. They are placed on a little tray of glass or metal. There should be also a glass bowl to receive the water used in washing the Celebrant's fingers, and a small towel⁴³ to dry these. The use of a little spoon to convey a small quantity of water into the chalice at the Offertory is not prescribed by the rubrics, but the practice is not forbidden.⁴⁴ If a spoon is used, it ought to be wide and shallow, so that it can be cleaned easily.

(2°) The Bell

The rubrics prescribe a *small bell* (*parva campanula*)⁴⁵ for use at Mass. The correct kind is a simple hand bell, in silver or bronze, with one tongue. It ought to have a good tone, and, for large churches, a robust one. Chiming bells (carillon) are not forbidden, but are less correct. Indian gongs are prohibited.⁴⁶

(3°) The Communion Plate

In addition to the linen Communion cloth, a plate — of metal, gilt, and entirely smooth on its inner surface, so that it may be purified easily of fragments of the Sacred Hosts — is to be held under the chin of each communicant.⁴⁷ This plate, which may be held by the communicant or by a server, is not used if, as in high Mass, a deacon or other sacred minister, holds a paten for the purpose of preventing the fall of sacred Particles. No direction has been given for the blessing of the Communion plate, nor has any form of blessing been issued. When not in use the plate should be kept on the credence table,⁴⁸ face downwards to avoid dust; and, outside the time of Mass or Holy Communion, it should be kept in a case, or in a (chamois) bag, to ensure that it will be scrupulously clean.

(4°) Incense

Incense or frankincense is an aromatic gum resin, in the form of grains or powder, which, while burning, gives off a fragrant smoke.⁴⁹ The

⁴³ There are no regulations about it. It is usually of linen, and should be frequently changed.

⁴⁴ S.R.C. 3064⁴.

⁴⁵ R.G. XX.

⁴⁶ S.R.C. 4000⁵.

⁴⁷ Instruction of the Congregation of the Sacraments (March 26, 1929).

⁴⁸ The final direction of R.G. XX is that "*nothing whatever* that does not belong to the sacrifice of the Mass, or the ornamentation of the altar itself, is to be placed on the altar."

⁴⁹ The term "incense" is used for the substance and also for the smoke from it.

Ceremonial of Bishops⁵⁰ orders that for the Mass and other liturgical uses, the incense should be pure. It permits the addition of other aromatic substances, but only in much less quantity than the incense itself.¹ When using incense at Mass, it should be laid on *well-lit* charcoal, and such a quantity put on that the smoke will last until the incensation has finished.² Hence, for the Gospel, when the Celebrant has to be incensed at its conclusion, or for the incensation of the choir, more is needed than for the incensation of the altar alone.

III. THE SACRED VESSELS FOR MASS

In the making of the requisites for the offering of the Sacrifice, Canon Law prescribes³ that the prescriptions of the rubrics be obeyed, that account be taken of ecclesiastical tradition, and, as far as possible, that the laws of sacred art be observed. The sacred vessels which are used for the Mass are the chalice, the paten, and the ciborium. About the matter and form of these, rubrical prescriptions are few, but there is a definite liturgical tradition; and the use to which these sacred vessels are to be put settles much, at least in a negative way, about their form. The first of the "laws of sacred art" is that an object be as perfectly adapted to its purpose as is possible.

(1°) The Chalice

The rubrics⁴ require that the chalice be made of gold or silver, or at least that its cup⁵ — which alone is consecrated — be of silver, gilt within. Tin is allowed,⁶ but copper or glass is not. For its form the rubrics require — and so does the ecclesiastical tradition — that the sacrificial chalice consist of three parts: a cup, a stem with a knob or node in the centre of it, and a base.⁷ These parts must be so fashioned and united that the chalice may, as fully as possible, fulfil its object, *i.e.*, to hold in absolute safety the Precious Blood, and be conveniently usable for the ceremonies of the Mass. In general, the chalice must be well balanced, so that there is no danger of its turning over when on the altar, or when lifted up by the priest. This requires that it be not too light in weight;

⁵⁰ C.E. I, xii, 19; xxiii, 3.

¹ Much of the so-called "incense" on sale nowadays is not a vegetable gum at all, but a chemical product.

² It is meaningless, and even absurd, to see the act of incensation being performed with a censer that is not smoking. The *smoke* of blessed incense is a sacramental.

³ C.J.C. 1296, § 3.

⁴ R. I, 1; Def. X, 1; S.R.C. 3136⁴.

⁵ Hence the stem and base may be made of other metals.

⁶ Def. X, 1; authors interpret this as meaning that a tin chalice (with its cup gilt on the inside) might be used in case of great poverty, or grave necessity, *e.g.*, during persecution.

⁷ *Ritus* often speaks of these parts (*e.g.*, VII, 5; VIII, 7).

nor must it be too heavy, since it would then be unwieldy to handle or raise. It must not be too high, or it will not be convenient for the Celebrant to make the signs of the cross over it, or to incense it at high Mass; nor yet too low, when it will lose in dignity, and the average-sized chalice veil will not suit it. The shape of the cup is of much importance — if it is too wide or too shallow, there is danger of spilling the contents when elevating it, or when drinking from it or emptying it,⁸ or even if it should be jerked by accident; if it is too narrow, it is difficult to make the signs of the cross within it at *per Ipsum*, etc.; if it is too deep it is impossible to dry it⁹ after its purification. There should be no ornamentation on the outside of the cup near the edge, over which the Precious Blood will pass. That the Celebrant at Mass may conveniently hold the chalice "*juxta*" (or "*circa*") *nodum infra cuppam*," as the rubrics require,¹⁰ — and this between the first and second fingers, after the consecration of the Host — the node should be separated from the cup by a part of the stem, and the node should be round and smooth.¹¹ The base should be heavy enough and wide enough so that the chalice will not easily overturn, yet not so wide as to take up undue space on an altar stone that may be of limited dimensions. All ornaments that project should be avoided on the foot of the chalice.¹² On the base should be clearly marked a cross, so that the Celebrant may know at what part of the lip of the chalice he drank the Precious Blood, and receive the ablutions at the same point.

The chalice before use must be consecrated¹³ by a bishop.¹⁴ The consecration is lost, and the chalice may no longer be used for Mass, if it be so injured or changed that it does not retain its original form and is no longer suitable for its purpose, or if it was used for an unbecoming purpose, or publicly exposed for sale.¹⁵ Thus, if the cup of a chalice be separated from the base to which it had been united in a permanent way, the consecration is lost; it is otherwise if the cup and base were joined by a screw. If the cup of a silver chalice loses its gilding in the course of time, there is a grave obligation to have this renewed. The consecration is not lost by regilding.¹⁶

⁸ E.g., if turning a purification into the purification bowl.

⁹ Or to anoint the bottom with chrism at its consecration.

¹⁰ E.g., R. VIII, 7; IX, 3.

¹¹ It should not be so ornamented as to make it painful to hold.

¹² Lest, for example, lace on the sleeve of the alb might catch in it.

¹³ R. I, 1 (cf. C.J.C. 1147, § 1).

¹⁴ Or by a cardinal (C.J.C. 239, § 1, 20); or by a Vicar or Prefect Apostolic, for the territory of his jurisdiction (C.J.C. 294, § 2); or by a blessed abbot *nullius* for his territory (C.J.C. 323, § 2).

¹⁵ C.J.C. 1305, § 1.

¹⁶ C.J.C. 1305, § 2.

(2°) The Paten

The material of the paten is not prescribed by the rubrics, but tradition requires it to be made — like the chalice — of gold or silver. If it is made of silver, all the inner (concave) surface must be gilded.¹⁷ It is round in form, and should be so fashioned (e.g., with a circle in relief) as to sit firmly into the mouth of the chalice. While it may be ornamented (e.g., chased) on its outer surface,¹⁸ it should be entirely plain on its inner surface. It is useful to mark a small cross at one point near the edge, as, when the Celebrant kisses the paten at the Embolism, he should avoid touching it at the part over which the Sacred Host had passed. The edge of the paten should be thin, to facilitate the collecting of the particles of the Sacred Host at the purification of the corporal, but not sharp.¹⁹ The size of the paten is proportionate to the diameter of the cup of the chalice, beyond which it should extend somewhat. The paten must not be too small since sometimes the hosts for Holy Communion are put on it; neither should it be too large in diameter, since the Celebrant holds it around its edge when offering the bread at the Offertory. If a paten is too heavy it is difficult to handle.

(3°) The Ciborium

By prescription of the rubrics²⁰ the ciborium is to be made of "solid and becoming material." It is usually made of gold or of silver, and it is of these metals that the *Caeremoniale Episcoporum* speaks.²¹ Other metals, e.g., copper, are permissible,²² but the inside must always be gilded.²³ By liturgical tradition the form of the ciborium is similar to the chalice (cup, stem with node, and base), but the cup is larger and somewhat different in shape, and the ciborium has a cover. This should be a loose one (not hinged on), convex, and close fitting to exclude dust and damp,²⁴ but not tight fitting, as the Sacred Hosts may be spilled if force has to be used to detach the cover. There ought to be a little elevation at the bottom of the cup, so that the last Sacred Particles may be easily picked up. The node should be as smooth as possible, since the Celebrant has to hold the ciborium at the node, between the thumb and

¹⁷ R. I, 1.

¹⁸ The ornament must not be of such a kind as to prevent the paten gathering up the tiny fragments of the Sacred Host from the corporal.

¹⁹ The edge is sometimes used to mark beforehand on the host the lines of the Fraction.

²⁰ R.R. IV, i, 5 (C.J.C. 1270).

²¹ C.E. II, xxix, 2; xxx, 3.

²² S.R.C. 3162^o. Glass is not allowed (S.R.C. 3511).

²³ C.E. II, xxx, 3.

²⁴ "*Bene clausa*" (R.R.). The cover is usually surmounted by a small cross.

index finger united and the second finger, when giving Holy Communion within Mass. The size of the ciborium will depend on the needs of the church within which it is used, but it should not be so large that it is difficult to purify, nor so heavy that it is wearisome to carry, especially when there are many communicants.

The ciborium should be blessed before Sacred Hosts are placed in it.²⁵ The form for the blessing is "*Benedictio Tabernaculi*," given in the Roman Ritual (VIII, xxiii). The blessing is not lost if the ciborium be regilded.²⁶

When the ciborium contains the Blessed Eucharist it is to be covered by a white silk veil, suitably ornamented.²⁷ And even when it does not contain the Blessed Sacrament, but is in public view and not in use (e.g., while on the altar awaiting consecration or after its purification), it should be veiled, as the rubrics prescribe²⁸ for the chalice, the paten, and the monstrance.²⁹

IV. THE SACRED LINENS

The sacred linens are those used by the Celebrant at Mass, and which come into contact with the Sacred Species (the corporal), or may do so (the pall and purificator). Accordingly, once they have been used, such linens may be touched only by a (tonsured) cleric or by "the person who has charge of them"³⁰ (e.g., the sacristan). They may be laundered only after they have been ceremonially washed, once,³¹ by a cleric in major Orders.³²

The sacred linens must be made of linen³³ or hemp, and the rubrics insist on their absolute cleanliness.³⁴ When they are being laundered the pall should be very well starched, so as to be as rigid as possible; the corporal fairly well starched, to keep it clean and smooth, and to facilitate the picking up of sacred fragments; the purificator should be starched just enough to enable it to remain longer fresh and clean in appearance, without interfering with its complete flexibility.

²⁵ Cf. R. II, 3.

²⁶ C.J.C. 1305, § 2.

²⁷ R.R. IV, 1, 5.

²⁸ R. I, 1; VII, 3; S.R.C. 4268¹.

²⁹ Cf. Vol. II, p. 327, n. 35.

³⁰ C.J.C. 1306, § 1.

³¹ Cf. Def. X, 15. A triple washing is prescribed only if a linen has been stained

by the accidental spilling of the Precious Blood (Def. X, 12).

³² C.J.C. 1306, § 2.

³³ R. I, 1; Def. X, 1; S.R.C. 1287, 2600, 3387, 3455, 3868.

³⁴ R. I, 1; Def. X, 1; S.R.C. 4174²; Instr. of Congreg. of the Sacraments, Mar. 26, 1929.

The corporal and pall are to be blessed³⁵ before use, by the Bishop, or by a priest who has the faculty by law or by delegation³⁶ to bless such objects. The purificator is not blessed.³⁷

(1°) The Corporal

A corporal for Mass should be large enough to accommodate the chalice and paten, a ciborium, and, perhaps, also the lunette. It should not, however, be too large, for the Celebrant is to put his hands *outside* it (before the Consecration) on the altar when kissing this, or when genuflecting. Besides, if it is too large it prevents the Missal being drawn sufficiently close to the priest, and sometimes it necessitates the altar-card being placed on the corporal, which is not proper. A good average size is seventeen or eighteen inches square. The corporal should be entirely unadorned,³⁸ so that sacred fragments may be easily found on it at its purification. By usage it may be hemstitched, or have a very narrow border of lace, but it is much preferable to have it *entirely plain*. Marking one fold with a small cross is not prescribed and is meaningless.

(2°) The Pall

The pall is a square of linen which is used to cover the paten and the chalice, to keep out dust or insects. It is a *linen* object (*parva palla linea*),³⁹ but as it has to support the chalice veil it needs to be rigid. Hence it should be made of double or four-fold linen, and well starched.⁴⁰ The pall should be somewhat larger than the paten; usually it is five or six inches square. The lower surface of the pall should be entirely plain. The upper surface may be embroidered with suitable symbols. At first it was not allowed to cover the upper surface in silk,⁴¹ but later it was permitted to use a pall of this kind, or one the upper surface of which was in silver or gold cloth, embroidered, provided the silk was not black or that no symbol of death was used.⁴² S.R.C. added that the lower part — *i.e.*, the real pall — must be of linen and easily detachable.⁴³

³⁵ The one formula of blessing for both is given in R.R. VIII, xxii; it is to be used in the singular even though more than one corporal or pall is to be blessed (S.R.C. 3524³).

³⁶ See *supra*, p. 245.

³⁷ S.R.C. 2572¹².

³⁸ Cf. R. I, 1; Def. X, 1.

³⁹ R. I, 1; Def. X, 1.

⁴⁰ The use of cardboard, etc., in a pall is objectionable. In case of an accident with the Precious Blood, the *entire* pall should

be washable. A very heavy and absolutely rigid pall may even be dangerous, as if the Celebrant struck the chalice, by accident, with it he may upset it.

⁴¹ S.R.C. 2067⁶.

⁴² S.R.C. 3832⁴, 4174². Obviously, a pall which is not a plain linen one is quite undesirable. In origin it is part of the corporal and is blessed with the same formula.

⁴³ To secure that it be frequently washed.

(3°) The Purificator

The purificator should be made of substantial linen and be of a good size,⁴⁴ since it is used to dry the chalice, the Celebrant's fingers and, at times, a ciborium also. A suitable average size is eighteen by twelve inches. A small cross in coloured thread may be worked in the centre of the middle fold of the purificator. It serves to distinguish it from a finger towel, and it facilitates the Celebrant in folding the purificator into two, when he lays it over the paten at the Offertory.

V. THE SACRED VESTMENTS

(1°) The Sacred Vestments in General

1. The vestments used for the celebration of Mass are of two kinds (a) the inner garments of linen⁴⁵ (*i.e.*, the amice and the alb with its cincture), and (b) the outer garments of silk (*i.e.*, the tunicle, dalmatic, and chasuble). In addition, there are the insignia — marks of the rank of the wearer in the hierarchy of the Church's ministry — *i.e.*, the maniple and stole.⁴⁶

2. The rubrics themselves say little or nothing about the shape, ornamentation, material, etc., of vestments. They were drawn up at a time when the tradition in such matters was firmly established and universally observed.

3. The *Ritus* of the Missal (I, 2) says that the vestments are to be intact, becomingly clean, and *beautiful*, and that they are to be blessed. From the Ceremonial of Bishops we learn that more splendid vestments are used on greater days;⁴⁷ that the chasuble was an ample garment;⁴⁸ in what the tunicle differs from the dalmatic, and that this has fairly long sleeves.⁴⁹ The Code of Canon Law requires⁵⁰ that in the making of vestments "the prescriptions of the Liturgy, ecclesiastical tradition, and, in the best way possible, the laws of sacred art be observed."

4. The decrees of S.R.C. have given a number of decisions¹ about the material of sacred vestments, and one important modern decision about

⁴⁴ Rubricians generally suggest that, at the Offertory, when the Celebrant pours wine and water into the chalice, the purificator (held by the Celebrant at the node) should hang down over the base, to catch any drops that might accidentally fall.

⁴⁵ Linen being used for "traditional and mystical reasons" (S.R.C. 2600).

⁴⁶ The insignia of a bishop celebrant (*i.e.*,

the ring, pectoral cross, and, sometimes, the pallium) are not dealt with in the Missal.

⁴⁷ C.E. I, xii, 24; II, xiii, 11; cf. S.R.C. 2506¹.

⁴⁸ *E.g.*, C.E. II, viii, 19.

⁴⁹ C.E. I, x, 1; ix, 5; II, viii, 67.

⁵⁰ C.J.C. 1296, § 3.

¹ See *infra*.

their form, *i.e.*, that in making and using vestments for the sacrifice of the Mass and sacred functions it is not lawful, without consulting the Apostolic See, to depart from the accepted usage of the Church in Rome, and introduce another style and form, even an old one.²

5. In general, the outer vestments should be real garments, not mere "ornaments," and should be dignified and graceful, as their noble purpose demands. They should be made of material of the best quality possible (a precious material), ample, well cut, flexible (that they may drape gracefully), and light in weight. The ornamentation should be of a kind suitable to *sacred* vestments, and in accordance with good taste — with "the laws of sacred art."

(2°) The Material of Vestments

1. The rubrics do not fix precisely the material for sacred vestments,³ but tradition, and the exclusion of certain fabrics by decisions of S.R.C., have determined that it is to be silk.⁴ Fabrics that are at least in greater part, and externally, of silk are admissible,⁵ *e.g.*, satin, silk poplin, silk velvet. Cloth,⁶ or linen, or cotton is not permitted for the outer vestments. "Cloth of (real) silver," or silk interwoven with gold or silver threads (lamé) is allowed,⁷ but not silk interwoven with glass filaments.⁸ By reason of its precious character "cloth of gold" is admissible⁹ — but it must be cloth which has been woven of *real* gold threads, or from material which is in greater part of real gold or, at least, silver gilt; fabrics woven of copper threads, or of gold-coloured silk, are not permitted.

2. The rules about materials apply to the chief fabric out of which the vestment is made; the fabrics used for the ornamentation of the garment need not be of silk. The orphreys (ornamental bands) may be of any suitable design; they may be embroidered or appliqué work, such as bands of brocade or velvet, and may embody becoming religious symbols,¹⁰ particularly those concerning the Blessed Eucharist. It is

² S.R.C. 4398 (Dec. 9, 1925). See *infra*, p. 265.

³ Except for veils (the humeral veil, and those for the chalice and ciborium), which are to be of silk. C.E. I, ix, 5; R. I, 1; R.R. IV, i, 5.

⁴ Many decrees of S.R.C. suppose the vestments to be of silk (*e.g.*, 2769³, 2949, 3191⁴, 3543, 3676¹⁵, 3628, 3796).

⁵ Cf. S.R.C. 3543, 3796. No official decision has been given about artificial silk.

Some authors say that it is at least tolerated.

⁶ S.R.C. 3779¹.

⁷ S.R.C. 3646².

⁸ S.R.C. 2949.

⁹ S.R.C. 3145, 3191⁴, 3646².

¹⁰ Images of the dead, or white (merely ornamental) crosses, or a skull and crossbones, are not permitted on black vestments (S.R.C. 4174¹; cf. C.E. II, xi, 1).

permitted to embroider heraldic arms on a vestment.¹¹ If vestments be lined, the lining may be of any material¹² and colour.

(3°) The Colour of Vestments

The Roman Rite admits now, ordinarily, only five colours:¹³ white, red, green, violet,¹⁴ and black. There are many different shades of these colours and any one is correct. Neither yellow, nor gold colour, nor blue (except by indult) is allowed for vestments.¹⁵ A mixture of colours — so that no one colour predominates — is not admissible.¹⁶ Vestments of real "cloth of silver" are allowed to replace white; and those of real "cloth of gold" to replace white, red, or green.¹⁷ These rules about colour apply only to the fabric out of which the vestment is made; the ornamentation may be of any suitable colour.

(4°) The Use of the Liturgical Colours¹⁸

1. The colour of the outer vestments, and of the insignia,¹⁹ alters according to the season or feast, and the rubrics which regulate it are of strict obligation.²⁰ In general, each Mass retains its proper colour,²¹ but (a) Mass on All Souls' Day in presence of the Blessed Sacrament exposed is celebrated in violet vestments, and (b) the colour for the Mass of the Sunday within the octave of the Feasts of Corpus Christi and of the Sacred Heart is white,²² unless the commemoration of the octave be omitted.

2. (i) *White*, symbolising purity and the joy and glory of eternal life, is used: (a) for the Mass of the season (*de tempore*) in Paschaltide;²³ (b) for the feasts of our Lord (except those of His Cross and Passion), of our Lady, of the angels, of the saints who were not martyrs,²⁴ of All

¹¹ S.R.C. 2875.

¹² But the material should be light, and quite flexible, to permit the vestment to fall in graceful folds.

¹³ R.G. XVIII. Rose-coloured vestments are used, when available, on the third Sunday of Advent, and the fourth of Lent (C.E. II, xiii, 11; S.R.C. 4084³).

¹⁴ "Violet" means a red-violet, but since it is the colour for penitential days the darker shades are best.

¹⁵ S.R.C. 2704⁴, 2769⁵, 2986⁶, 3191⁴.

¹⁶ S.R.C. 2675, 2682²⁰, 2769⁵.

¹⁷ S.R.C. 3145, 3191⁴, 3646^{2,3}.

¹⁸ R.G. XVIII; *Addit.* X, 1.

¹⁹ Here the rubrics regarding the colour for Mass alone are dealt with.

²⁰ S.R.C. 2675, 2682²⁰.

²¹ *Addit.* X, 1.

²² *Ibid.* The same applies to the Sunday within the other privileged octaves of Christmas, Epiphany, and Ascension, when its Mass is celebrated, but white is the colour of the *season*, at those periods of the liturgical year (cf. R.G. XVIII, 2).

²³ Except for the Mass of the Greater and Lesser Litanies, which is said in violet.

²⁴ White is used, even for a martyr, if the feast does not celebrate his passion or his relics. Hence, white is the colour for the Feast of S. John, Apostle, Dec. 27; for the birthday of S. John Baptist; for the feasts of the chair or chains of S. Peter, etc.

Saints; (c) for the blessing or consecration of a church or of an altar; (d) for the anniversary of the election and consecration of the Bishop; (e) for the votive Mass of the newly wed.

(ii) *Red*, symbolising charity (the fire of the Holy Spirit) and sacrifice unto death, is used: (a) at Pentecost (from the vigil²⁵ to the end of the octave); (b) for the Feasts of the Cross and Passion (*e.g.*, the Precious Blood, the instruments of the Passion);²⁶ (c) for those feasts of martyrs²⁷ which commemorate their sufferings,²⁸ (d) for the votive Mass for the election of a Pope.

(iii) *Violet*, symbolising penance and sadness, is used: (a) for the Mass *de tempore* in Advent, Septuagesima, and Lent (except Maundy Thursday and Good Friday), on Quarter Tense Days (except those of Pentecost), and on vigils;²⁹ (b) for the procession and Mass of the Greater and Lesser Litanies; (c) for the blessing (and procession) on Candlemas day, Ash Wednesday, and Palm Sunday; (d) for the votive Mass of the Passion, for ten³⁰ votive Masses for a special intention, and for the votive Mass for the propagation of the faith.³¹

(iv) *Black*, symbolising mourning, is used on Good Friday and for Requiem Masses.

(v) *Green*, symbolising hope and latent life, is used on Sundays and weekdays for which another colour is not prescribed. Hence, it is used, generally speaking, for a Mass *de tempore* from the octave-day of the Epiphany to Septuagesima, and from Trinity Sunday to Advent.

3. For feasts that have an octave, the colour for the Mass of the octave is that of the feast.³² For a votive Mass of a person or mystery, the colour of the feast is used.³³

²⁵ While violet is used for the Prophecies and blessing of the font, red is the colour of the Mass.

²⁶ S.R.C. 3352².

²⁷ When the Feast of the Holy Innocents (Dec. 28) is celebrated as a double of the first class (if, *e.g.*, it was a Titular feast) or falls on a Sunday, its colour is red; otherwise its colour is violet. The colour of its octave-day is red. If a feast be celebrated of several saints, some of whom only are martyrs, red or white is used, according to custom (cf. S.R.C. 4327³; the usage in Rome is to use red for the feast of all the Popes who were saints. S.R.C.

4297⁴).

²⁸ The colour for the Mass of the Commemoration of all the saints whose relics are preserved in a church is red (S.R.C. 2492).

²⁹ Except the vigils of the Epiphany and Ascension (white), and that of Pentecost (red).

³⁰ See the list in R.G. XVIII, 5.

³¹ S.R.C. 4146.

³² Except for Holy Innocents.

³³ Except the votive Mass of the Passion, the colour of which is violet (S.R.C. 3922²).

(5°) The Blessing of Vestments

All the vestments and insignia which are used at Mass are to be blessed³⁴ by one who has the faculty to bless such objects.³⁵ The form of blessing for a set of vestments, or any single vestment, is *Benedictio Sacerdotalium Indumentorum in Genere*.³⁶ The blessing of a vestment — inner or outer — is lost, if (a) it was so damaged or altered that it has ceased to have its original form, and is now no longer suitable for its purpose; (b) it was used for unbecoming purposes, or exposed for public sale.³⁷

(6°) The Amice

The Amice is to be of white linen (or hemp).³⁸ It may be square or oblong in shape, but as it must cover the shoulders and be brought around to the breast — being tucked inside the collar all around the neck³⁹ — the oblong shape is the better. It should be sufficiently large. A good average size is 36 by 24 inches. The strings — which should be at least 36 inches long⁴⁰ — may be of any material and colour. In the centre of the amice — in the middle of the top⁴¹ of the amice, an inch or so from the edge, is the most convenient spot⁴² — a small cross should be embroidered. As it should be distinctly visible, it is well to have it in coloured thread. The amice may be ornamented for feast days, but it is better when it is quite plain.⁴³ Before use it is to be blessed, with the form of blessing *Benedictio Sacerdotalium Indumentorum*.⁴⁴

(7°) The Alb

Two forms of the alb are in use at present, one that is cut to fit the upper part of the body, while the lower part — through gussets inserted under the arms or at the waist — widens out;⁴⁵ the other — the "sack" alb — in which the width is the same above and below.

³⁴ R. I, 2; Def. X, 1.

³⁵ See p. 245.

³⁶ R.R. VIII, xx. There seems to be no obligation to bless the chalice veil and burse (the words of the form of blessing — e.g., *indumentum, vestis* — are not applicable to them), but they are generally blessed with the chasuble, etc., to which they are attached.

³⁷ C.J.C. 1305, § 1.

³⁸ S.R.C. 2600, 3387, 3455, 3868.

³⁹ Cf. R. I, 3; C.E. II, viii, 12.

⁴⁰ They have to be crossed on the breast, carried round to the back, crossed there,

and brought around again to the front to be tied.

⁴¹ The side which has a string at each end.

⁴² For this cross is to be kissed before the amice is put on (R. I, 3; C.E. I, ix, 1; II, viii, 12).

⁴³ In any case it is almost entirely covered by the alb.

⁴⁴ R.R. VIII, xx.

⁴⁵ The alb has to be very ample in the lower part to enable its wearer to walk and to genuflect with ease.

The material of the alb must be linen⁴⁶ (or hempen), which should not be too coarse, that the garment may fit well and not be too heavy. Obviously, the dimensions of an alb depend on the height of the wearer. The rubrics⁴⁷ are very insistent on its being long enough — they suppose it to be raised up when it is being girded — and when this has been done, the alb should hang not more than "about a finger"⁴⁸ from the ground, completely covering the cassock. The alb is, usually, open somewhat down the centre from the top and is fastened by strings or by a button; but this opening — which seems to be comparatively modern — is not necessary, and the better form is an alb completely closed, save for an opening at the top — oblong or oval in shape — sufficiently large to admit the head of the wearer.

Nothing is laid down in the rubrics about the ornamentation of an alb — they seem to suppose it to be always a plain linen garment — but tradition authorizes some adornment for greater days: embroidery (even in colours), "apparels,"⁴⁹ insertion, or even lace.⁵⁰ If lace be used it may be of any material, but it ought to be of good quality, strong in texture and bold in design.¹ Religious symbols are permitted in the ornamentation.² If lace or insertion be used, a coloured foundation is tolerated;³ ordinarily it should be the colour of the choir cassock of the wearer (e.g., black for a simple priest, violet for a prelate, red for a cardinal). Lace on an alb is an accessory, and must not become the chief thing; it should not be too deep for this reason, and also because the use of lace on ecclesiastical garments is a sign of rank.⁴ Lace is, too, a sign of festivity, and so an entirely plain alb should be worn on ordinary days and for penitential or mourning functions.

(8°) The Girdle

The girdle or cincture — which must have the form of a cord, not of a sash⁵ — may be made of any material, but it is more correct to use linen for those who are not prelates, reserving silk for these.⁶

The girdle may be white always, or the colour of the vestments.⁷ It

⁴⁶ S.R.C. 2600, 3387, 3455, 3779², 3868.

⁴⁷ R. I, 3; C.E. II, viii, 13.

⁴⁸ R. I, 3. A "finger" in old measure meant an inch or three quarters of an inch.

⁴⁹ Patches, or a continuous band of brocade, embroidery, etc. Such ornamentation should never be so stiff as to prevent the alb hanging in graceful folds.

⁵⁰ S.R.C. 3191⁵, 3780⁵, 3804¹².

¹ To be effective at a distance, and not effeminate.

² S.R.C. 3191⁵. It is doubtful if they are becoming at the wearer's feet.

³ S.R.C. 3780³, 4048⁷, 4186³.

⁴ Hence its use by prelates on their rochet (cf. S.R.C. 4154).

⁵ S.R.C. 4048⁶.

⁶ S.R.C. 2067⁷, 3118.

⁷ S.R.C. 2194⁸.

ought not to be too thick nor too heavy. As the girdle is worn double by custom, and as the loose ends after girding are to be used to fasten the ends of the stole,⁸ it ought — for a person of average girth — to be at least four yards, but not more than four and a half yards long. By usage the ends of the girdle are finished off by tassels — which should not be too big, nor too heavy — or by fringe.

(9°) The Maniple

The maniple should be flexible and long,⁹ so that, when the priest raises or joins his hands, the ends will not touch the corporal. By Roman usage the ends are somewhat wider than the part worn on the arm. There should be one cross¹⁰ — a "Greek cross" by custom — on the maniple in the centre. The best finish to the ends of the maniple is a long silk fringe or tasselling. To prevent the maniple opening out in use, its two parts are fastened together,¹¹ at a point from the top which will leave an opening just sufficiently large to introduce the arm of the wearer.

The maniple is not used with the cope, and so, where a cope is not available for blessings that are carried out at the altar (*e.g.*, that of ashes) the Celebrant wears only alb and stole.¹²

(10°) The Stole

The stole which is used for Mass should extend below the chasuble, and, as the stole has to be placed between the shoulders¹³ (and not around the neck), under the chasuble, and then crossed in front, it will need to be at least nine to ten feet long. The width is usually from three to four inches, and should be the same throughout the entire length of the stole, except towards the ends, where — by Roman usage — the width increases somewhat. The stole may be quite straight, in one piece, or it may be made in two pieces joined in the centre, at an angle, so that it lies smoothly under the chasuble. Only one cross, a "Greek" one by custom, is prescribed¹⁴ for the stole — in the centre. The splayed ends of the

⁸ R. I, 3.

⁹ Say from 38 to 48 inches long in all, so that the half length is 19 to 24 inches. The maniple, on the arm, is usually from three to four inches wide.

¹⁰ R. I, 3.

¹¹ If this be done at both sides, it enables the maniple to be turned either way in use, and so adds to its life. In addition, a maniple so fastened will, ordinarily, remain on the wearer's arm with-

out the use of strings or elastic or pins. If an additional fastening be desired the best one seems to be two (silk) cords — sewn on the inside of the maniple just where the cross is on the outside — joined together by a movable ring (known as a "frog" or "jumper"), like the cord of a bishop's pectoral cross.

¹² R.G. XIX, 4.

¹³ Cf. Vol. II, p. 320.

¹⁴ R. I, 3.

stole may be ornamented in any suitable way, and are best terminated by long, flexible silk fringe or tasselling.¹⁵

(11°) The Dalmatic and Tunicle

The dalmatic and tunicle — the chief vestment of the Deacon and Subdeacon at Mass¹⁶ — should be long, flexible garments, with closed sleeves and sides,¹⁷ of the same material and ornamentation as the chasuble.¹⁸ Each vestment has the same length back and front, and is wider at the bottom than at the top. The opening for each at the top is round or oval, and should be just large enough to admit the wearer's head.¹⁹ The tunicle should be somewhat shorter, with sleeves somewhat narrower but longer, than the dalmatic,²⁰ and it should be less ornamented.

The traditional ornament of the dalmatic and tunicle is an orphrey on the edge of the sleeves, and two vertical bands, back and front of each garment. These may be joined — especially on the dalmatic, being the more ornate of the two — towards the bottom, by a horizontal deep band or orphrey.

(12°) The Chasuble

The chasuble is the most important of all the vestments. Its form is regulated by the general law²¹ that concerns all church equipment, *i.e.*, it is to be made in accordance with "the prescriptions of the Liturgy, ecclesiastical tradition, and, as far as possible, the laws of sacred art." There is nothing in the rubrics about the form which a chasuble must have; that, up to quite recently, was determined solely by tradition. In 1925, however, came important legislation concerning the form of sacred vestments. In a rescript²² of December 9, 1925, the S.R.C. decided that "in the making and use of vestments for the sacrifice of the Mass and sacred functions," it is not lawful, without consulting the Apostolic See, "to depart from the accepted usage of the Church in Rome and

¹⁵ The so-called "broad stole" worn by the Deacon at solemn Mass when folded chasubles are used, is not a stole at all, but a substitute for the folded chasuble, when this has to be worn over the shoulder. Hence, this "stole" should be the length of a folded chasuble, and should not be ornamented with a cross (S.R.C. 3006⁷).

¹⁶ R.G. XIX, 5.

¹⁷ The Roman practice is to open the sides for a few inches at the bottom to facilitate the movements of the wearer. A sleeveless dalmatic or tunicle is now

ruled out by S.R.C. 4398 (see n. 12°, *infra*).

¹⁸ S.R.C. 2578⁴.

¹⁹ This avoids the ugly practice of opening them along the shoulders and having to fasten them with strings or snaps.

²⁰ C.E. I, x, 1.

²¹ C.J.C. 1296, § 3.

²² S.R.C. 4398. The legislation has the form of a rescript, but the source of the inquiry is not given; possibly the query was framed in Rome. The reply has, evidently, the scope of a general law, and is usually called by writers a "decree."

introduce another style and shape, even an old one," in accordance with the Decree²³ or circular letter of the S.R.C., given to Ordinaries on August 21, 1863.

To the rescript the S.R.C. added the text of the letter of 1863. It is as follows: "Since, on information given by some bishops and other ecclesiastics and laymen, it is not unknown to the Holy See that certain dioceses in England, France, Germany and Belgium, have changed the form of the sacred vestments which are used in the celebration of the holy sacrifice of the Mass, and have adapted them—in a not inelegant way, indeed—to the so-called Gothic style, the Sacred Congregation of Rites has not at all neglected to make a careful examination of this change.

"As a result of this inquiry, although the Sacred Congregation knows quite well that those sacred vestments of Gothic style were in vogue especially in the XIII, XIV, and XV centuries,²⁴ it has equally noticed that the Church in Rome,²⁵ and other Churches²⁶ of the Latin Rite throughout the world, had abandoned this usage—without any objection on the part of the Apostolic See—from the sixteenth century (*i.e.*, from almost the period of the Council of Trent) to our own day. And, at the same time [the Sacred Congregation] has decided that, as long as the present discipline lasts, nothing may be changed, without consulting the Holy See, as the Supreme Pontiffs have frequently laid down in their Constitutions, wisely warning [us] that such changes, contrary as they are to the approved practice of the Church, may often give rise to dis-

²³ By calling the letter of 1863 a "decree," some authorities (*e.g.*, in *Osservatore Romano*, *Rivista Liturgica*, *Bulletin Liturgique et Paroissiale*) think that S.R.C. has given it the status of a decree. The letter (unlike the rescript of 1925) was originally addressed to the bishops of four countries only, and was not, up to 1925, inserted in the official collection of the decrees of S.R.C. The scope of decree 4398 is greater than that of the letter; it deals with all sacred vestments (both their production and their use) and not merely those used for Mass.

²⁴ The type of chasuble referred to here is that which would be called now the medium-sized medieval chasuble. The full chasuble (bell shaped) had been cut back so that it extended only to the wrists, and not to the feet. Instead of being cone shaped in appearance, it had become more

or less lozenge shaped.

²⁵ Cf. S.R.C. 1821⁷, where *Ecclesia Romana* has the same meaning. In the first text of the 1925 decree—that which appeared in A.A.S.—the word *Romana* did not occur, and so some writers interpreted *Ecclesia* as meaning the universal Church (of the Latin Rite). But in the text that was published in the official volume of the decrees of S.R.C. (1927), the word *Romana* was inserted, showing that the meaning is the local Church of the city of Rome.

²⁶ It is interesting to note that decree XVIII, 2, of the First Provincial Council of Westminster (1852), says: "*Ut vero uniformitas hisce in rebus obtineat, adlaborandum est ut forma paramentorum sacrorum usui Ecclesiae Romanae accommodetur.*"

turbances and cause surprise to the faithful. As, however, the Congregation of Sacred Rites thinks that the reasons which led to the change in question may be of some weight, having referred the matter to our most holy Lord, Pope Pius IX, it has been decided cordially to invite your lordship, in so far as these changes may have taken place in your diocese, to explain the reasons which led to them."

According to the legislation at present in force, then, for Churches of the Latin Rite, in the making and use of vestments, it is not lawful, without consulting the Holy See,²⁷ to depart from the present²⁸ received usage of the Church in Rome, and introduce another style and shape, even an old one.²⁹ By the words "*modus et forma*," decree 4398 sums up the salient points of any vestment, *i.e.*, its shape or cut, its dimensions, and its ornamentation. According to the present "received usage of the Church in Rome" the chasuble is rectangular in shape at the ends, before and behind—with a rather large head opening, which is triangular at the back and trapezoidal in front—and is made up of two pieces of material of unequal size, joined together across the breast.³⁰ In front it is cut away, somewhat, immediately under the armpits, to allow it to fit the figure of the wearer rather closely. In dimensions the modern Roman chasuble extends in width but a short distance beyond the shoulders; and in length it falls, when properly made, well below the knees.³¹ The traditional arrangement of the orphreys is a single, rather wide, orphrey (called a "pillar" or "column") running down the whole length behind, and a similar one in front, running down from the breast. A narrower orphrey runs across the breast, meeting there the pillar of the front, and making with it a "T" cross. The head opening forms a kind of collar, outlined by strips of braid or galloon, which meet behind

²⁷ These words in the decree of 1925 show that the Holy See does not entirely rule out other forms of vestments—*e.g.*, the beautiful, more ample chasuble of medieval form—but the introduction of these must be approved by Rome. While S.R.C. has refused some applications for permission to use "Gothic" vestments (*e.g.*, a request from Barcelona in 1929), it has occasionally granted to individual priests permission to use such vestments *until they were worn out*.

²⁸ This is the obvious meaning of decree 4398.

²⁹ These words evidently envisage the full conical type of chasuble, which was in general use before the "Gothic" style of the XIII, XIV, and XV centuries.

³⁰ As a result of its shape, structure, and dimensions, the Roman chasuble falls more or less straight, before and behind, and has not the lovely folds, in front, of the medieval chasuble, nor the fulness behind of the Gothic-revival style.

³¹ The average measurements of a well-made Roman chasuble are 30 to 32 inches in width (21 or 22 inches across the breast), and from 42 to 50 inches in length. It is a medium-sized chasuble, not so ample as the medieval form; ampler than the modern French or Spanish type. The tendency of the best vestment makers nowadays is to return to the more generous measurements of the chasuble described by Gavanti (about 1630) as the Roman chasuble of his day.

at an obtuse angle at the base of the neck, between the shoulders, and, in front, are terminated, some distance apart, by the transverse orphrey.

While the general arrangement of the orphreys on the Roman chasuble is fixed,³² the details of the ornamentation are not determined, and are left to the good taste and skill of the designer of the vestment. Ordinarily, only the orphreys — and often not even these — are adorned by embroidery or by appliqué or painted designs, introducing, for example, symbols of a suitable character, such as the different symbols of the Blessed Eucharist.³³

While the more ample form of the chasuble (be it the primitive or the medieval type, or the modern Gothic-revival type) is not permitted,³⁴ without indult, by the existing liturgical law, since it departs "in style and shape" from the "received usage of the Church in Rome," it would seem that the legislation of 1925 also rules out other forms of the chasuble, if by any marked difference in shape, or in scantiness of dimensions, or in the arrangement of the orphreys, they do not conform to the Roman type.

The laws of sacred art require that the chasuble be as beautiful as circumstances permit, that it may be worthy of its high purpose. If it be made of suitable material in ample dimensions and with well-designed ornamentation, it is possible to produce a vestment which will be pleasing, graceful, and dignified, and in accordance with "the received usage of the Church in Rome."

(13°) The Humeral Veil

The humeral veil is of silk³⁵ — nowadays of the same material as the vestments. It is used at solemn Mass to cover the objects prepared on the credence table³⁶ for the sacrifice, and — from the Offertory to the *Pater noster* in Masses of the living — the Subdeacon wears it to hold the paten.³⁷ The Celebrant wears it in the Corpus Christi procession,³⁸

³² So that the arrangement in the form of, e.g., the "Y" cross, or the Latin cross, is not found on the back of a Roman chasuble.

³³ Obviously, images or symbols of saints are less becoming on the chief sacrificial vestment, but they are not forbidden. Even armorial bearings (of the wearer or donor, for example, are permitted — cf. S.R.C. 2875), but, evidently, they should form only a subordinate feature in the design.

³⁴ Some writers, however, think that it is permitted, despite the clear terms of

decree 4398. It seems to be the unanimous wish, not only of the lovers of sacred art, but also of the rubricians, that the Holy See may in the future permit, or at least tolerate, the restoration of the more ample medieval form of the chasuble.

³⁵ C.E. I, x, 5; II, xxiii, 3; xxxiii, 14. In origin this veil was of linen (cf. R. II, 5) and always white. It is neither a vestment nor one of the liturgical insignia. It is not blessed.

³⁶ R. II, 5; C.E. I, xii, 19.

³⁷ R. VII, 9; C.E. I, x, 5; II, viii, 60.

³⁸ C.E. II, xxxiii, 14, 20.

and at other times, to carry the monstrance, and to give Benediction with the Blessed Sacrament. The veil should be of ample dimensions, at least eight feet long, and 30 to 36 inches deep. As the veil is to be laid over the chalice and other objects on the credence table, and as it is used to hold sacred vessels with, it should be entirely flexible and not heavy. Its ornamentation ought to be of the simplest character, and there should be no ornamentation in the centre of it.³⁹ For the Subdeacon it needs nothing to secure it, but for processions or Benediction it is usual to fasten it with ribbons or a clasp.

³⁹ Both because of its use at the credence table and because the Subdeacon is to wear it longer on the right than on the left (C.E. I, x, 5; II, viii, 60).

The Celebration of Mass

BOOK II :: THE RITE OF THE
CELEBRATION OF LOW MASS

Nihil obstat: WM. S. GENSLER, Censor deputatus
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Table of Contents of Book II will be found at the front of this Volume immediately following the Foreword of Book I. Glossary of Liturgical Terms, Bibliography, and Index of Book II will be found at the close of the Volume following Book III.

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PART I

GENERAL CEREMONIES OF MASS

THE VOICE IN THE CELEBRATION OF MASS

De his quae clara voce, aut secreto dicenda sunt in Missa

1. In Missa privata, clara voce dicuntur Antiphona et Psalmus ad Introitum, Confessio et quae sequuntur, excepta Oratione *Aufer a nobis*, et *Oramus te, Domine, per merita Sanctorum tuorum*, etc. Item Introitus, *Kyrie, eleison*, *Gloria in excelsis*, *Dominus vobiscum*, *Oremus*, *Flectamus genua*, *Levate*, Oratio vel Orationes, Prophetiae, Epistola, Graduale, Versus, Tractus, Sequentia, Evangelium, *Credo*, Offertorium, *Orate, fratres*, solum haec duo verba, Praefatio, *Nobis quoque peccatoribus*, solum haec tria verba. Item, *Per omnia saecula saeculorum*, etc., cum *Pater noster*, *Per omnia saecula saeculorum*, cum *Pax Domini*, *Agnus Dei*, *Domine, non sum dignus*, haec quatuor verba tantum, Communio, Oratio vel Orationes post Communionem, *Humiliate capita vestra Deo*, *Ite, Missa est*, vel *Benedicamus Domino*, vel *Requiescant in pace*, Benedictio et Evangelium *In principio*, vel aliud Evangelium. Alia omnia dicuntur secreto.

2. Sacerdos autem maxime curare debet, ut ea quae clara voce dicenda sunt, distincte et apposite proferat, non admodum festinanter, ut advertere possit quae legit, nec nimis morose, ne audientes taedio afficiat; neque etiam voce nimis elata, ne perturbet alios, qui fortasse in eadem ecclesia tunc temporis celebrant; neque tam submissa, ut a circumstantibus audiri non possit, sed mediocri et gravi: quae et devotionem moveat, et audientibus ita sit accommodata, ut quae leguntur intelligant. Quae vero secreto dicenda sunt, ita pronuntiet, ut et ipse se audiat, et a circumstantibus non audiatur.¹

1. In speech we employ the voice either vocalized in the proper sense of the term (*i.e.*, at the vocal chords) or vocalized in a broad sense only (*i.e.*, at the teeth and lips as a sibilant). In the first case we speak aloud, with varying degrees of intensity, producing a loud tone, a moderate one, or a low one. In the second case we whisper either loudly or inaudibly. Three tones are used in the Mass. Some words are pronounced aloud, some in a medium (or moderate or subdued) voice, some silently. In general, in Low Mass those parts which are intended for the instruction and edification of the congregation — and which in a Solemn Mass are chanted by them or to them — are recited aloud; while the prayers that are essentially sacerdotal and destined for sacramental acts, for the offering and blessing of the matter of the sacrifice and the like, are said

¹ R.G. XVI.

secretly, for greater solemnity and reverence. These latter are the prayers of the priest acting alone, though in the name of all.

2. Those parts of the Mass which are to be recited aloud are said in a voice which the rubrics describe as *clara, intelligibilis, conveniens et intelligibilis*,² a tone that will enable the Celebrant to be clearly heard by those attending Mass, apart from any extrinsic impediment such as noise or the great size of the church. Naturally, this clear voice will vary in intensity according to circumstances; it will be louder if the priest is celebrating Mass in a large church and for a large congregation, softer in a small chapel, with but few present, who are close to the Celebrant. It will be lower also, for example, if another priest be saying Mass near by, in order not to disturb him. But the voice of the Celebrant should always be sufficiently loud and clear to enable, under ordinary conditions, those who are present to hear without difficulty what is being said. Many people nowadays, in accordance with the mind of the Church, follow the Mass in a Missal and they should, ordinarily, be able to hear the priest distinctly. Of course, the Celebrant should not shout, especially in a small edifice, but should recite those parts which are to be said aloud in a voice which the rubric³ describes as *mediocris et gravis*. The priest should speak — not declaim — in his *natural* voice, not in an affected one, nor one entirely peculiar to the celebration of Mass.

3. Much of the Mass, especially in its more solemn parts, is said in a voice which the rubrics describe as "secret," *i.e.*, the priest so pronounces the words that he can, apart from extrinsic impediments (*e.g.*, noise made by the server or the congregation, music, the ringing of a church bell), "hear himself, but not be heard by others near by."⁴ This means that, though praying silently, he must actually pronounce the words with his lips and tongue, and not merely read them with his eyes or say them mentally. This he should do in a natural way, without exaggerated articulation or contortions of the lips or tongue.

4. A third tone used in the Mass is described by the rubrics as *vox aliquantulum (parum, paululum) elevata*, or *mediocris*. It is such that the Celebrant may, apart from any extrinsic impediment, be heard by those near him, but not by others. In this medium or subdued voice are said

- a) The two words *Orate, fratres*,
- b) The entire *Sanctus*,
- c) The three words *Nobis quoque peccatoribus*,
- d) The four words (thrice repeated) *Domine, non sum dignus*.⁵

² R. VII, 8.

³ R.G. XVI, 2.

⁴ R.G. XVI, 2.

⁵ Cf. for (a) R. VII, 7; for (b) R. VII, 8; for (c) R. IX, 3; for (d) R. X, 4.

In this tone also are pronounced at High Mass all those parts, except the Blessing,⁶ which are not sung, but which in a Low Mass are said in the clear voice.⁷ Some rubricians do not admit the use of a third tone in the Mass. Basing their position upon *Rubricae Generales*, which in XVI, 1, speak of two kinds only, *clara* and *secreta*, these authors maintain that *vox mediocris* or *aliquantulum elevata* means the clear voice, and include *Orate, fratres, Nobis quoque, Domine, non sum dignus* among the parts to be said in this tone. Most authors, however, hold that the voice which the rubrics prescribe for the four parts previously mentioned is different from the clear voice. This is apparent from the words which the rubrics (both in the *Ritus* and in the *Ordo Missae*) use to describe the tone for these four parts; and though *Rubricae Generales*, XVI, 1, speak of only two kinds of voice, they mention elsewhere a third kind, *submissa voce*,⁸ which is obviously the same as *mediocris* or *aliquantulum elevata*. It is the tone in which the Celebrant in Solemn Mass recites, with the Sacred Ministers or alone, those parts which he does not sing, but which, in a Low Mass, are recited aloud (*e.g.*, *Gloria in excelsis* after the intonation; the Epistle). In any case the *Rubricae Generales* are to be interpreted by the more detailed directions of the *Ritus* and of the *Ordo*.⁹

5. Why opening phrases of three liturgical prayers and the entire *Sanctus* are said in a special tone is not easy to explain. It may be due to historical reasons. Formerly, the words *Orate, fratres* and *Nobis quoque peccatoribus* were addressed, it would seem, only to the ministers of the altar, who were near at hand. These phrases were signals, one for silence for the Secret, the other to the subdeacons at a Papal Mass to prepare for their next ceremony.¹⁰ Again, the unusual tone may be due to the influence of the rite of Solemn Mass on that of Low Mass, for *Orate, fratres* and *Nobis quoque peccatoribus* are said while the chanting of the Offertory, or of the *Benedictus*, is still going on. In the case of the *Sanctus* the choir begins the chant the moment the Celebrant finishes the singing of the Preface. In these cases, therefore, it is but natural that the Celebrant recite the words *submissa voce*. Or the change of tone may be a matter of propriety: the words *Orate, Nobis quoque, and Domine, non sum dignus* are spoken during periods of solemn silence in the Mass. To break this silence a medium voice is sufficient and is more appropriate, being more gentle and dignified, less brusque and startling, than the clear voice would be.

⁶ R. XII, 1.

⁷ R.G. XVI, 3.

⁸ Cf. R. IV, 7; VI, 4, 5; VII, 7; X, 1; and R.G. XVI, 3.

⁹ Another instance of this interpretation is the saying of the Blessing in a Solemn

Mass. *Rubricae Generales* would lead one to think (XVI, 3) that the Blessing should be said *submissa voce*, but the *Ritus* (XII, 7) directs it to be said in the clear voice.

¹⁰ Cf. *Ordo Romanus*, I.

6. In Solemn Mass the subdued voice is used by the Celebrant and Sacred Ministers for the recitation between themselves of those parts which are sung officially to the congregation by others than the Celebrant. So the Celebrant and Sacred Ministers recite together¹¹ *Kyrie*, *Gloria*, and *Credo* (after their intonation), *Sanctus*, and *Agnus Dei*; the Celebrant recites in this voice (in a Solemn Mass) the Introit, Epistle, and what immediately follows, the Offertory and Communion verses, and the last Gospel, as *Rubricae Generales*¹² prescribe.

7. The parts of the Mass which in a Low Mass are to be recited in a clear voice are¹³

- a) The preparatory prayers (antiphon, psalm, *Confiteor*, etc.) at the foot of the altar,
- b) Introit, *Kyrie*, *Gloria in excelsis*,
- c) *Dominus vobiscum*, *Oremus* (*Flectamus genua*, *Levate*),
- d) The Collect(s),
- e) Epistle (Prophecy), Gradual, Verse, Tract, Sequence,
- f) Gospel, Creed,
- g) Offertory verse,
- h) The Preface, and the verses that precede it,
- i) *Pater noster*, and *Per omnia saecula saeculorum* which immediately precedes it,
- j) *Per omnia saecula saeculorum*, *Pax Domini*, etc.,
- k) *Agnus Dei*,
- l) The Communion verse,
- m) The Postcommunion prayer(s),
- n) *Humiliate capita vestra Deo* and *Oratio super populum*,
- o) *Ite, Missa est* or *Benedicamus Domino* or *Requiescant in pace*,
- p) The Blessing and the last Gospel.

All other parts (except the four phrases which are said in the medium voice) are to be recited secretly.¹⁴

8. Habitual neglect of the rubrics which prescribe the tone of voice for the different parts of the Mass, would, of course, be sinful — in an important matter, perhaps gravely sinful. Thus some moral theologians hold that it would be a grave sin to recite aloud the whole or the greater part of the Canon, or even the words of consecration alone; it would certainly be so if done out of contempt for the rubrics or if it caused scandal. "*Si quis dixerit*," says the Council of Trent,¹⁵ "*Ecclesiae Romanae ritum, quo submissa voce pars Canonis et verba consecrationis proferuntur, damnan-*

¹¹ Cf. S.R.C. 4057.

¹² XVI, 3.

¹³ R.G. XVI, 1.

¹⁴ R.G. XVI, 1.

¹⁵ Session xii, *De Sacrificio Missae*, Canon ix.

dum esse, anathema sit." On the other hand, so to pronounce the words of consecration that the Celebrant could not, under ordinary conditions, hear himself would be a grave sin, as it would expose the Sacrament to nullity. The form of a sacrament must be pronounced in such a sensible and audible way that it is a form.

9. To recite the prayers and formulae of the Mass reverently, correctly, distinctly, and in the prescribed tone, is of the greatest importance. It is very disedifying when the Celebrant mumbles his words, telescoping the phrases or omitting some of them altogether; or when he pronounces them so hurriedly that even an intelligent and attentive person cannot follow in his Missal; or when he will not allow the server time to answer properly, so that he is obliged either to omit part of the responses or say them while the priest is saying his part. The Celebrant, while eschewing affectation or any suggestion of formal declamation, should so read the prayers and other parts of each Mass formulary, with such attention to punctuation, accentuation, pauses, and voice inflexions, as to make clear that he understands what he is saying and desires to render it as intelligible as possible to others, and that he recites the text with the reverence due to words so sacred.

LITURGICAL GESTURE

That the actions of the Mass may be performed with the greatest reverence, propriety, and dignity, the rubrics regulate in detail the posture, movements, and gestures of the Celebrant. The general principle underlying these minute directions seems to be, not merely that the priest should act efficiently, decorously, and reverently, but also that when he stands at the altar as the representative of Christ he should lay aside, as far as possible, all individual peculiarities, and even the smallest idiosyncrasy, exaggeration, or affectation which might attract attention to himself, and withdraw it from the great Act in which he is engaged. Hence the rubrics concerning the position of the Celebrant's hands, the movements of his eyes, and the various liturgical gestures, aim at eliminating not only what savours of irreverence, indifference, or carelessness, but also all mannerisms or extravagances even of an apparently "pious" character. The rubrics keep the priest's movements, his looks, and his voice, within due bounds—they are laws of restraint. They are rules which aid the priest's personal sanctification, as they constitute a very real spiritual discipline. It is no small act of self-training and self-control, day after day, for example, to genuflect quite erect, or to hold one's outstretched hands parallel to one another and not extended beyond the width of the shoulders, as the rubrics require.¹

I. GENERAL DEPARTMENT

A. WALKING

The rubric² says that the priest is to go to the altar "with eyes cast down, with dignified carriage, erect." This indicates the general rule for walking in ceremonies. Reverence and modesty require that the Celebrant when going to the altar, or returning from it or moving at it, should observe custody of the eyes. This is particularly inculcated by the rubrics when he turns to the people for *Dominus vobiscum*, for *Orate, fratres*, and for the Blessing.³ When walking, the Celebrant should hold himself

¹ Cf. p. 295, and p. 285.

² R. II, 1.

³ R. V, 1; VII, 7; XII, 1.

straight, his shoulders thrown well back, his head kept quite erect.⁴ When moving at the altar he should not walk backwards nor sideways, but face directly the point to which he is going; thus, when moving from the centre to the side of the altar, he should turn *completely* towards the Epistle or Gospel corner before beginning to move forward.

B. STANDING

When standing at the altar the rubrics⁵ describe the Celebrant as *stans erectus*. He stands erect, not merely because it is becoming in appearance, but also because of his official dignity as another Christ standing before the altar of sacrifice. The priest should stand well balanced, feet placed close together, with his weight on the ball of the foot. He should not bend forward, nor lean against the altar,⁶ much less rest his elbows on it, except when this is prescribed.⁷ He should stand still, not swaying about. Above all he should hold his head erect, not bowing it,⁸ nor cocking it on one side, nor craning his neck towards the Missal.⁹

C. TURNING

When the Celebrant stands at the altar, he is to turn towards the people (*e.g.*, for the liturgical greetings and invitations to prayer), by his right, and turn back, ordinarily, by the same way, that is, by his left, thus leaving the circle uncompleted.¹⁰

In two cases, however, at *Orate, fratres* and after the Blessing,¹¹ the rubric directs him to complete the circle, turning, therefore, all the way by his right.

When about to remain at the altar the Celebrant, if he turns to the people, turns fully, facing them directly (except when the Blessed Sacrament is exposed or is on the table of the altar, as before the distribution of Holy Communion), but if about to descend to the foot of the altar, he withdraws a little to the Gospel side, facing somewhat towards the Epistle corner,¹² *e.g.*, when coming down to begin Mass.

In general, the movements of the Celebrant at the altar, and in particular his turnings to the congregation, should be neither too hurried nor yet

⁴ This does not mean, however, that he should strut about like a soldier on sentry duty.

⁵ *E.g.*, R. VIII, 4.

⁶ This, in time, injures the vestments.

⁷ That is, at each Consecration, and at the Communion of the priest under the form of bread.

⁸ If he usually keeps his head bent down, how can he make the lesser bows that are prescribed by the rubrics?

⁹ It is very much to be desired that Missal-stands should be made tall—much higher than they generally are—especially for tall priests, so that the Celebrant need not bend his body, nor crane his neck, but can, as he should, stand quite erect.

¹⁰ R. V, 1; VII, 1.

¹¹ R. VII, 7 and R. XII, 1; cf. also C.E. I, xix, 5.

¹² R. II, 4.

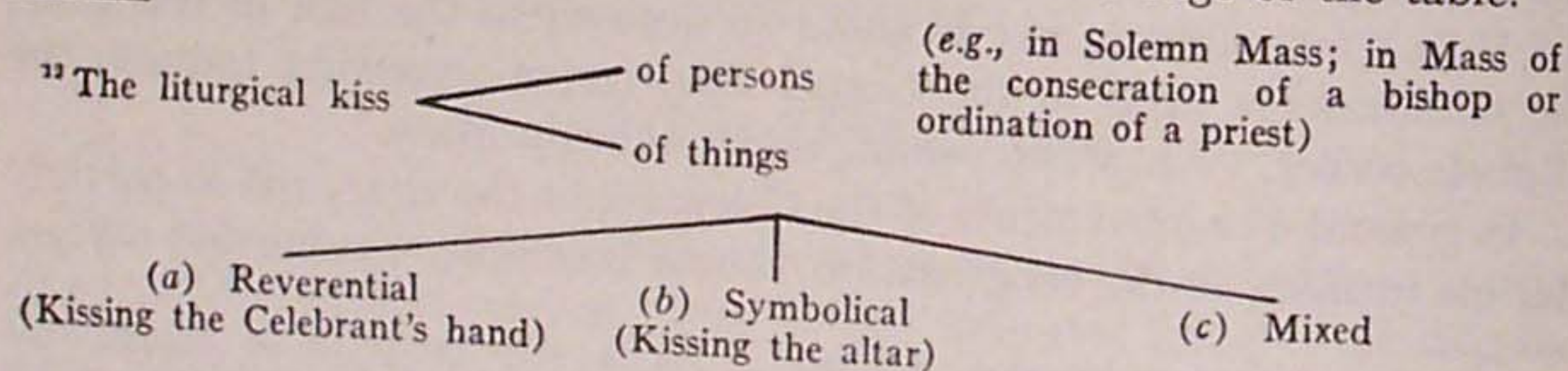
tediously slow and hesitating. His movements should be composed, dignified, reverent, and graceful.

II. CEREMONIAL KISSES¹³

Ordinarily as an act of respect and affection, occasionally for symbolical reasons, the rubrics prescribe that, in the celebration of Mass, some of the vestments (*i.e.*, the cross on the amice, maniple, and stole), the altar, the Missal, and the paten in the course of the Embolism,¹⁴ are to be kissed by the Celebrant. He is to touch these with his lips actually but inaudibly.

The altar is saluted by a kiss many times in the course of Mass. In general it is so saluted whenever, in the actual celebration of Mass, the priest approaches it or is about to depart from it (*e.g.*, to go to the Epistle corner) or even to turn away momentarily from it, as at the beginning of the Offertory or at *Orate, fratres*. The altar is thus honoured because it represents Christ, because it is sacred by its solemn consecration and by the frequent offering of the great Sacrifice on it, and because it enshrines the relics of the saints.

To kiss the altar with dignity and grace requires care. The Celebrant must first withdraw a little from it, place his hands (not merely the tips of his fingers) palms downward on the table,¹⁵ outside the corporal,¹⁶ and then bend *straight* down to touch the table with his lips. He must not twist the body or the head to one side. Since the altar is to be kissed in the centre¹⁷ and since from the beginning of Mass the corporal is to be *fully* spread,¹⁸ the altar may be, and generally is, kissed on the corporal.¹⁹ Naturally the Celebrant will avoid touching the chalice veil if it be spread out towards the front of the altar, and *a fortiori* the Sacred Host, should it, after the Consecration, be too close to the edge of the table.



¹⁴ See Glossary, p. 723.

¹⁵ To sustain him and, symbolically, in sign of intimate union with Christ.

¹⁶ Should the corporal be too wide, so that to place the hands outside it would be ungainly, the Celebrant may place them upon it. From the Consecration to the Communion the thumb and index finger of each hand must be joined, and the

hands placed within the corporal (*cf.* R. VIII, 5; IX, 1).

¹⁷ R. IV, 1 and *cf.* C.E. I, xix, 6.

¹⁸ R. II, 2.

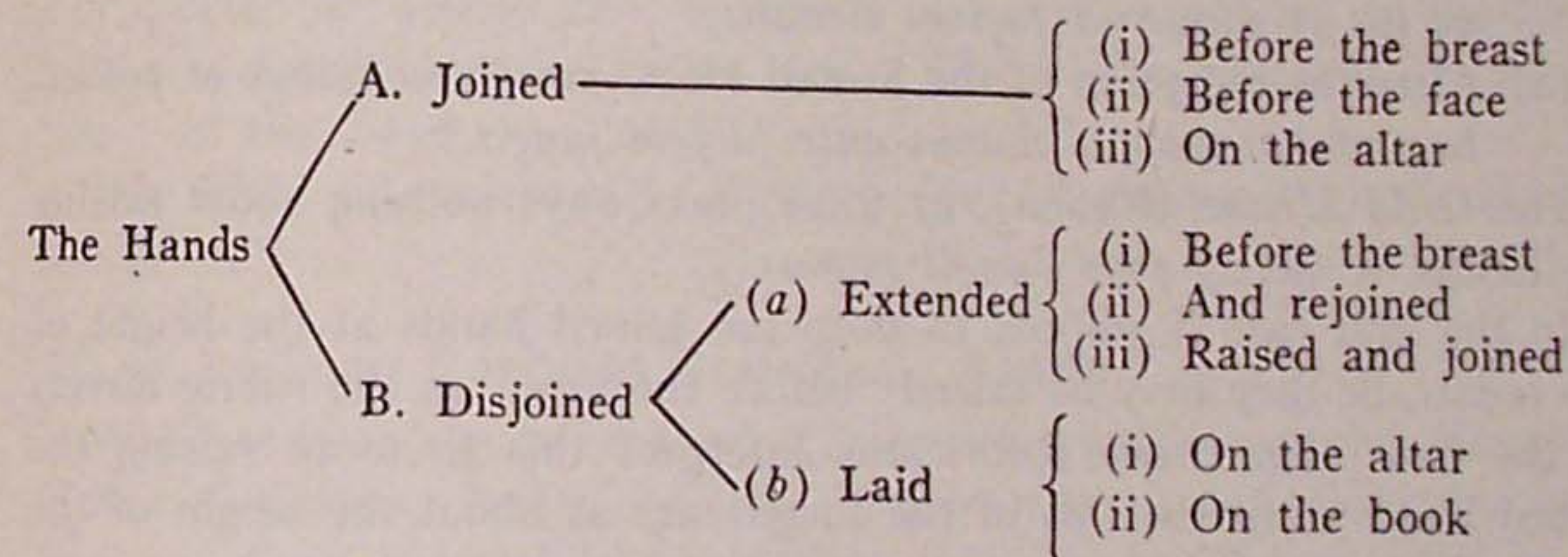
¹⁹ It is almost impossible to do otherwise since the corporal comes, ordinarily, to within about an inch or even less of the edge of the table of the altar. Scrupulous priests like to avoid kissing the corporal

Before kissing the altar, or Missal, or any other object, the sign of the cross is not first to be traced on the object with the hand or the thumb.²⁰

III. THE HANDS IN THE CELEBRATION OF MASS

The hands, being the chief instruments of external action, can by their position indicate many thoughts and emotions. For this reason their position in the course of the celebration of Mass is carefully regulated by the rubrics.

In general, when the hands are not in use during a ceremony they are to be held joined before the breast, a position of reverence and dignity. When one hand only is in use — ordinarily it will be the right one — the other, if the priest be at the altar, is placed palm downward on the table (unless it is to be placed on the book, or on the foot of the chalice); if the priest be not at the altar, or when he signs himself, it is placed on the chest just below the breast. It must not be held suspended in mid-air nor hanging at the side.²¹



A. (i) HANDS JOINED BEFORE THE BREAST (*unctis manibus ante pectus*: R. III, 1; C.E. I, xix, 1)

The hands thus held are to be joined palm to palm, not merely fingers to fingers. The fingers are to be fully extended and *held together*, the right thumb over the left in the form of a cross. After the Consecration, however, until the purification of the fingers, the thumb and index finger of each hand are to be held together²² to prevent any tiny particles of the Sacred Host, which may have adhered to them, from falling to the floor.

lest there should be any tiny fragments of the Sacred Host on it from previous Masses, and so they either do not spread the corporal fully from the beginning of Mass or they kiss the altar to one side of it. Neither practice is correct. The rubric is to be observed. It is an instance of the *reasonable* reverence prescribed by rubrics and illustrates their avoidance of scrupu-

losity. (*Cf.* the rubric regarding the quantity of water — *parum aquae*, R. VII, 4, 9 — to be poured into the chalice at the Offertory, and the directions given for the purification of the corporal, R. X, 4.)

²⁰ R. IV, 1; *cf.* C.E. I, xix, 6.

²¹ R. III, 5, 7; X, 2; XII, 1; C.E. I, xix, 3.

²² R. III, 1; VIII, 5; X, 1.

VARIOUS POSITIONS OF THE HANDS:

When the hands are held thus joined the fingers should point slightly upwards, not towards the ground: the elbows are held close to the body. The hands are to be kept at the height of the breast, neither lower nor higher, and must not actually touch the vestment.

Before blessing anything the hands are first to be joined before the breast²³ — especially to invoke the divine intervention — unless the left hand be otherwise engaged, as for example, at the blessing of the water at the Offertory.

A. (ii) HANDS JOINED BEFORE THE FACE

To indicate the greatest recollection, the rubrics in three places direct the joined hands to be held before the face:

- (1) At the remembrance of the living in the beginning of the Canon, *elevans et jungens manus usque ad faciem vel pectus*,
- (2) At the remembrance of the dead, *extensis et junctis manibus ante pectus et usque ad faciem elevatis*,
- (3) After the reception of the Sacred Host, *junctis indicibus et pollicibus, ambas quoque manus ante faciem jungit*.²⁴

The *Ordo Missae* (Canon), at these parts, says nothing about raising the hands, it merely says *Jungit manus*.

In the first case it suffices to keep the joined hands at the height of the breast, or they may be raised "before the face," as the rubric directs in the two other cases. Rubricians interpret this to mean raising the joined hands until the tips of the fingers are at about the height of the mouth. They must not, of course, touch the mouth or nose.

A. (iii) HANDS JOINED ON THE ALTAR (*manibus junctis super altare positis*)

When standing at the altar and bowed, either deeply or moderately, the joined hands are, ordinarily, to be placed on the table of the altar. The little fingers are placed below the table but pressed against its front edge. They are held close to the other fingers, which are extended and held together,²⁵ resting on the table, near the corporal, but not on it, even after the Consecration.²⁶

²³ Cf. R. VII, 5.

²⁴ (1) R. VIII, 3; (2) R. IX, 2; (3) R. X, 4.

²⁵ Before the Consecration the hands are held palm to palm and finger to finger, the right thumb crossed over the left;

from the Consecration to the ablutions, since the index finger and thumb of each hand must be kept together, the fingers of one hand will meet those of the other only at the tips.

²⁶ S.R.C. 2572²¹.

The reason for placing the joined hands on the altar is twofold: first, that the priest may support himself,²⁷ and secondly, mystically to denote greater union with Christ, represented by the altar. The prayers, during which this is done, are:

- (1) *Oramus te, Domine*, to *quorum reliquiae* exclusively,
- (2) *In spiritu humilitatis*, for the entire prayer,
- (3) *Suscipe, sancta Trinitas*, for the entire prayer,
- (4) *Te igitur* to *uti accepta* exclusively,
- (5) *Supplices te rogamus* to *ex hac altaris participatione* exclusively,
- (6) *Domine Jesu Christe, qui dixisti* and the two subsequent prayers in their entirety,
- (7) *Placeat*, for the entire prayer.²⁸

In four cases, however, the joined hands are not laid on the altar, but held before the breast (*junctis manibus ante pectus*), at:

- (1) *Munda cor meum*,
- (2) *Sanctus*,
- (3) The first *Agnus Dei*, to *mundi* inclusive in Masses of the living, or throughout the entire *Agnus Dei* (thrice repeated) in Masses of the Dead,
- (4) When *Benedicamus Domino* or *Requiescant* replaces *Ite, Missa est*.²⁹

B. (a, i) HANDS EXTENDED BEFORE THE BREAST

While reciting the more solemn, sacerdotal prayers of the Mass (the Collects, Secrets, Preface, Canon, *Pater noster*, and Postcommunion prayers) the Celebrant is directed to hold his hands somewhat in the ancient manner of the *orantes*, recalling the prayer of Christ on the cross. The rubrics³⁰ describe in some detail how they are to be held:

- (1) Before the breast (*ante pectus*),
- (2) Parallel to one another (*ita ut palma unius manus respiciat alteram*),³¹
- (3) The fingers fully extended but kept close together, not spread out (*et digitis simul junctis*),
- (4) The hands not raised higher, nor extended wider, than the shoulders (*quorum summitas humerorum altitudinem distantiamque non excedat*)³²

²⁷ Cf. R. V, 4.

²⁸ (1) R. IV, 1; (2) R. VII, 5; (3) R. VII, 7; (4) R. VIII, 1; (5) R. IX, 1; (6) R. X, 3; (7) R. XII, 1.

²⁹ (1) R. VI, 2; (2) R. VII, 8; (3) R. X, 2; (4) R. XI, 1.

³⁰ R. V, 1 and VII, 8; C.E. I, xix, 3.

³¹ Cf. C.E. II, viii, 38.

³² These restrictions are calculated to eliminate exaggerated gestures and to insure that the use of the hands in prayer will be decorous and dignified.

Hence the hands must not be raised too high nor extended too widely,³³ nor must the palms be turned upwards or outwards, but held *strictly parallel* to one another, with the fingers pointing slightly upwards in a natural and comfortable position. In extending the hands *the elbows should be kept close to the sides*; this will make it impossible to hold the hands too far apart and to raise them too high. After the Consecration, until the purification, only three fingers of each hand are fully extended, the thumb and index finger of each hand being kept joined together at the tips,³⁴ except, of course, when handling the Sacred Host.

The hands are thus held extended:

(1) For the prayers (*orationes*) within the Mass, *i.e.*, the Collects, Secrets, Postcommunion prayers, and *Oratio super populum* in Lent, not for those outside the Mass, *e.g.*, at the blessing of candles, ashes, palms, when the hands are joined.³⁵ The hands are rejoined at the conclusion of each prayer, *i.e.*, during the words *Per (eumdem) Dominum nostrum*,³⁶ or when the priest says *in unitate*, if the conclusion be *Qui tecum* or *Qui vivis*.

(2) Before the Preface, during the words *Sursum corda* and its response,³⁷ and during the entire Preface, from *Vere dignum* to *Sanctus*, exclusively.

(3) Throughout the entire Canon, except where otherwise directed in the *Ritus* or *Ordo*, *e.g.*, at *Te igitur* (hands joined on altar), at the memento of the living (hands joined before the face or breast), during the prayer *Hanc igitur oblationem* (hands over the oblata and joined at the conclusion).

(4) During the *Pater noster* (to *Amen* inclusively).

B. (a, ii) HANDS EXTENDED AND REJOINED

The hands are opened out momentarily — as an invitation to prayer and to closer union with the celebrating priest — and immediately rejoined (*extendens ac jungens manus ante pectus*), within the Mass itself, but not, for example, at the prayers of the blessing of candles, ashes, palms:

(1) While saying *Oremus*³⁸ (except immediately before *Pater noster*, when the rubric R. X, 1 directs the priest to join his hands).

(2) While the Celebrant, turned to the people, addresses them with the greeting *Dominus vobiscum*³⁹ (at these words before going up

³³ When the hands are correctly held, they are not visible (or scarcely so) to persons directly behind the Celebrant.

³⁴ R. VIII, 5.

³⁵ Cf. the special rubrics in the Liturgy of Candlemas, etc.

³⁶ R. V, 1.

³⁷ R. VII, 8.

³⁸ R. V, 1; R. VII, 1, etc.

³⁹ At an altar where the priest celebrates facing the people, he does not, naturally, turn around to say *Dominus vobiscum*, but he does extend and rejoin his hands (R. V, 3).

to the altar, before each Gospel and immediately before the Preface, the priest does not extend his hands⁴⁰).

(3) While saying the two words *Orate, fratres*.⁴¹

When the hands are thus opened out, they must not be extended wider nor raised higher than the shoulders (hence the elbows should be kept close to the sides), *nor must they be lowered* during the action, but held before the breast. They are opened in a straight line, not in a curve.

B. (a, iii) HANDS EXTENDED, RAISED, AND JOINED

This liturgical gesture, a gesture of praise and of more urgent supplication, is described as *extendens, elevans et jungens manus*⁴² and is used at the opening words of:

(1) *Gloria in excelsis*,

(2) *Credo*,

(3) *Veni, sanctificator*,

(4) *Te igitur*,

(5) The Blessing.⁴³

This gesture is also used in the prayer *Quam oblationem* of the Canon, after the words *ut nobis Corpus et Sanguis fiat*.⁴⁴

The hands are extended before the breast and to the width of the shoulders, raised to the height of the shoulders,⁴⁵ and then lowered in a direct line and joined before the breast. All this is done in one continuous movement so that the hands trace a flat ellipse and its shorter axis. The raising of the hands in this gesture is slight. They are not to be raised before the face (as C.E. I, xx, 3 might, at first sight, suggest) *but only to the height of the shoulders*; such is the direction of *Ritus* IV, 3 (and it adds "*quod in omni manuum elevatione observatur*") and of C.E. II, viii, 38, which adds "so that the palm of one hand faces (*respiciat*) the other." The rubric regarding this gesture at *Veni, sanctificator*⁴⁶ adds "*quod semper facit [Celebrans] quando aliquid est benedicturus*."

On all the six occasions on which this gesture occurs it is made while

⁴⁰ Cf. R. VI, 2; R. VII, 8.

⁴¹ R. VII, 7.

⁴² R. IV, 3, etc.; *Ordo Missae*; C.E. I, xix, 3; II, viii, 38; R. R. IV, ii, 9.

Although the rubric in these different parts of *Ritus* and the corresponding rubric in the *Ordo* or Canon use different phrases in describing this liturgical gesture, rubricians are in agreement that the gesture is the one described above, and is the same gesture in the five instances that are mentioned.

⁴³ (1) R. IV, 3; (2) R. VI, 3; (3) R.

VII, 5; (4) R. VIII, 1; (5) R. XII, 1; cf. R. VII, 5.

⁴⁴ R. VIII, 4. In this particular case the priest does not begin the gesture by raising both hands from the altar. The right hand is already raised to make the sign of the cross over the chalice, and when this has been done the left is lifted from the table of the altar. Both are then raised from the height of the breast to the height of the shoulders, and joined.

⁴⁵ R. IV, 3.

⁴⁶ R. VII, 5.

saying the words which it accompanies, except at *Te igitur*, when the action is completed before the prayer is begun.⁴⁷

B. (b, i) HANDS LAID ON THE ALTAR

Sometimes the rubrics⁴⁸ direct the Celebrant, when genuflecting or kissing the altar, or blessing,⁴⁹ to place one or both hands on the altar. In such cases he places the *entire* hand *flat*,⁵⁰ palm downward with the fingers held close together, on the table of the altar, outside the corporal but close to it.⁵¹ Between the Consecration and the ablutions, while the index finger and thumb of each hand are kept joined, the hands are placed on the corporal⁵² but near its edge, so as to avoid touching any sacred particles that may be on it.

The hands are so laid:

- (1) Each time that the Celebrant kisses the altar,
- (2) Each time that he genuflects at the altar (except at the genuflection which immediately precedes the Elevation of the Sacred Host, for then he is holding the Host in his hands),
- (3) During *Per omnia saecula saeculorum* at the end of the secret (s) and before beginning the Preface,
- (4) During the same words at the end of the Canon immediately before *Pater noster*.

The hands may be so laid on the altar, if at any time the Celebrant is obliged to wait before continuing the Mass (e.g., if at High Mass he did not sit for the singing of the *Gloria* or *Creed*).

B. (b, ii) HANDS LAID ON THE MISSAL

For the reading of Prophecies, of the Epistle(s), of the Gradual, Tract, or Sequence, the Celebrant is to place his hands palm downward either on the Missal or on the altar,⁵³ or, if he prefers, he may hold the book.⁵⁴ He places his left hand flat on the Missal while he signs it at the beginning of the Gospel.⁵⁵

IV. THE SIGN OF THE CROSS

The Cross is the source of supernatural power and of grace and so the sign of the Cross is "the sign of Christ" (St. Augustine), the special

⁴⁷ R. VIII, 1 and the rubric of the Canon.
⁴⁸ E.g., R. IV, 1; V, 4; VI, 1; VII, 7; IX, 1.

⁴⁹ R. III, 5.

⁵⁰ He must not, however, touch the corporal with the edge of his sleeves. The hands should be kept *flat* on the altar—not partly raised—when genuflecting.

Priests of low stature should pay special attention to this.

⁵¹ See p. 282, n. 16.

⁵² R. VIII, 5; IX, 1.

⁵³ R. V, 4; VI, 1.

⁵⁴ R. VI, 1.

⁵⁵ S.R.C. 2572¹¹.

mark of the Christian, the "terror of demons" (St. Cyril), "the cause of all graces and the source of all blessings" (St. Leo). Hence it is frequently used in the Mass—the renewal of the Sacrifice of the Cross—not only as a symbol full of meaning, but as the true sign of an invocative blessing, whereby, through the merits of the Cross, our prayers and offerings are rendered more acceptable, the Sacrifice more effective in us. "*Consecratio hujus Sacramenti*," writes St. Thomas Aquinas,⁵⁶ "*et acceptatio hujus Sacrificii, et fructus ipsius procedit ex virtute Crucis Christi; et ideo ubicumque fit mentio de aliquo horum, Sacerdos cruce-signatione utitur.*"

In the celebration of Mass the priest signs himself with either the large or small cross, and he makes the Sign of the Cross over persons (e.g., over the congregation, the Deacon) and over objects (over the water, incense, the *oblata*). In all cases the Sign of the Cross which is traced is the "Greek cross," i.e., the cross with the four arms of equal length (✙).

A. THE LARGE SIGN OF THE CROSS (R. III, 5)

When signing himself the priest, standing erect, always⁵⁷ places his left hand, extended, the fingers and thumb held close together, on his chest, just below the breast. With the tips of the three longest fingers (index, middle, and ring fingers), fully extended and held close together, he physically touches his forehead, then his breast, then the left shoulder, and finally—bending his hand somewhat—the right shoulder. He should not bend his head when touching the forehead. He touches the breast just *above* where the left hand is placed. Having touched the right shoulder he joins his hands before his breast, unless what follows demands a different position for them (e.g., at the end of the *Gloria* or *Creed*).⁵⁸ From after the Consecration until the ablutions, when the thumb and index finger of each hand are held joined, he touches his forehead, etc., with the tips of the middle and ring fingers only.

In making the large Sign of the Cross in the Mass different words are used, and are thus distributed:

⁵⁶ *Summa* III, Q. 83, art. 5, ad 3.

⁵⁷ He does this to sign *himself* even when standing at the altar (e.g., at the Introit of Masses of the Living, during *Libera* when he signs himself with the paten), but were

he to bless someone or something when standing at the altar facing it, he would place his left hand on the table (see p. 283).

⁵⁸ Cf. S.R.C. 2682²⁰.

TOUCHING FOREHEAD	BREAST	LEFT SHOULDER	RIGHT SHOULDER
<i>In nomine Patris</i>	<i>et Filii</i>	<i>et Spiritus</i>	<i>Sancti</i> ⁵⁹
<i>Adjutorium</i>	<i>nostrum</i>	<i>in nomine</i>	<i>Domini</i> ⁶⁰
<i>Indulgentiam</i>	<i>absolutionem</i>	<i>et remissionem</i>	<i>peccatorum</i>
<i>Cum Sancto</i>	<i>Spiritu</i>	<i>in gloria</i>	<i>Dei Patris</i>
<i>Et</i>	<i>vitam</i>	<i>venturi</i>	<i>saeculi</i>
<i>Benedictus</i>	<i>qui venit</i>	<i>in nomine</i>	<i>Domini</i>
<i>Omni benedictione</i>	<i>caelesti</i>	<i>et gratia</i>	<i>repleamur</i>
(In the prayer <i>Supplices</i>)			
<i>Da propitius</i>	<i>pacem</i>	<i>in diebus</i>	<i>nostris</i>
(In the Embolism <i>Libera nos</i>)			

B. THE SMALL SIGN OF THE CROSS (R. VI, 2)

The Celebrant is directed by the rubrics⁶¹ to sign the Missal (or altar), and his forehead, mouth, and breast at the beginning of each Gospel.

When signing the book he lays his left hand, flat, palm downward, the fingers and thumb held close together, on the open page of the Missal,⁶² and with the front (soft part) of the thumb of the right hand—the fingers fully extended and held together—he traces a small “Greek cross”⁶³ at the beginning of the text of the Gospel that he is about to read.

When signing the altar, before the Gospel *In principio*, he lays his left hand palm downward on the table of the altar, and makes on this the small cross with his right thumb. Having signed the book (or altar) he places his left hand, flat, fingers and thumb extended and held close together, below his breast, and with the front part of the thumb of the right hand—the fingers extended, held together, and pointing leftwards—he traces on his forehead (without bending his head), on his closed lips, and on his breast, touching them physically, a small⁶⁴ “Greek cross.” Each time, he traces first the downstroke of the cross. The three small crosses are to be made not by drawing a continuous wavy line from the forehead to the breast, but by six distinct actions: the thumb is to be lifted between the two strokes of each cross, and between the three crosses.

C. THE SIGN OF THE CROSS OVER THE PEOPLE

When blessing the congregation in the Mass the Celebrant lays his left hand, palm inward, below his breast, and with his right hand—fingers and thumb extended and held close together—raised erect, the fingers pointing upwards so that the little finger is towards the people, he traces over them the Sign of the Cross. In doing so he observes the limits

⁵⁹ *Amen* is said while joining the hands, or while placing them in any other position demanded by a subsequent action.

⁶⁰ C.E. I, xxv, 5.
⁶¹ R. VI, 2; XII, 1.

⁶² S.R.C. 2572¹¹.

⁶³ See Glossary, p. 723.

⁶⁴ Small, but not so small as not to be quite a distinct cross.

that he would observe if signing himself, *i.e.*, he draws the downstroke of the cross from the height of the forehead to before the breast (while saying *Pater et Filius*), and the transverse stroke (to begin the tracing of which he retraces the downstroke half way, *i.e.*, from the lowest point to about the height of the shoulders or a little higher) from the left shoulder to the right (while saying *et Spiritus Sanctus*).

D. THE SIGN OF THE CROSS OVER THE OBLATA

In signing the *oblata* (the bread and wine or, after the Consecration, the Sacred Host and the Precious Blood in the chalice) the hands are first joined,⁶⁵ unless the left hand be engaged, as at the blessing of the water at the Offertory or of the host and chalice before each Consecration. Then the left hand is laid palm downward on the table of the altar,⁶⁶ the fingers and thumb extended (except between the Consecration and the ablutions), and held close together, and with the right hand, the extended⁶⁷ and joined thumb and fingers pointing directly outwards (and not downward) he traces a “Greek cross” over the host, the chalice, or both.⁶⁸ Each line of the cross is to be traced on the same plane; therefore when the cross is begun over the chalice, in signing both chalice and host, the hand must not be lowered when drawing the transverse stroke between the chalice and host. The dimensions of the cross are to be traced by the little finger (which is to be turned towards, and is nearest the object over which the cross is made⁶⁹) and will vary, naturally, with the dimensions of the object. The cross is not to be so small as to be scarcely perceptible, nor, ordinarily, so large as to exceed much the dimensions of the object(s) over which it is traced. Hence, when signing the chalice alone the dimensions of the cross (traced by the little finger) will not exceed those of the cup,⁷⁰ or of the pall, if the chalice is covered. In signing the chalice and host together, the direct line of the cross is traced from about the middle of the pall to the centre or the near edge of the host (without lowering the hand); the transverse line—of the same length and on the same plane—is drawn between the chalice and the host, passing close to the front edge of the pall. In making each cross: (a) the entire hand *and arm* should be moved—and the cross not traced merely by the fingers operated from the wrist—so that *straight* lines at right angles to each other are traced, not circles or curves; (b) that a perfect cross be formed, the better way is to retrace the direct line of the cross back to its centre before moving the hand left

⁶⁵ Cf. R. VII, 5.

⁶⁶ R. III, 5; C.E. I, xix, 3.

⁶⁷ Except between the Consecration and ablutions.

⁶⁸ Cf. S.R.C. 1275⁴, 1711⁶.

⁶⁹ R. III, 5.

⁷⁰ Cf. R. IX, 3.

and right to trace the transverse line.⁷¹ The cross is terminated on the right at the end of the transverse line, the hand not being brought back to the centre. Each cross should be traced slowly, deliberately, reverently, and not in a fussy, jerky, violent, or hurried manner.

The words which immediately precede the ✠ in the text of the Missal are said while making the direct line of the cross; those that immediately follow the ✠ are said while tracing the transverse line.

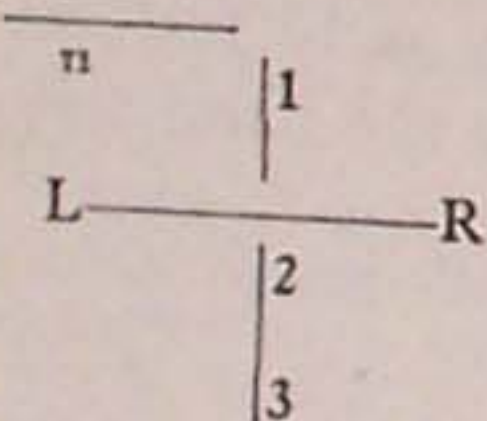
V. STRIKING THE BREAST

To express compunction of heart and humility, the Celebrant strikes his breast ten times in the course of the Mass:

- (1) In the *Confiteor* once at each *mea culpa*,
- (2) At the words *Nobis quoque peccatoribus*,
- (3) At each *Agnus Dei*, in Masses of the Living, at the words *Miserere nobis* and *dona nobis pacem*,
- (4) At each *Domine, non sum dignus*.⁷²

The breast is struck with the right hand, lightly and noiselessly, in a grave and gentle movement. Before the Consecration it is struck with the entire open hand, the fingers and thumb fully extended and held close together; after the Consecration with the tips of the middle, ring, and little fingers bent towards the breast, the thumb and index finger being kept joined and not touching the chasuble. In striking the breast, the entire right forearm, and not merely the hand, is to be moved, but the elbow should be kept close to the side.

While striking the breast with the right hand the left (a) is laid flat on the chest, just below the breast, at the *Confiteor*; (b) is placed palm downward on the corporal (near the left edge⁷³) at *Nobis quoque* and *Agnus Dei*; (c) holds the Sacred Host over the paten at *Domine, non sum dignus*. Between each stroke at *Agnus Dei* and *Domine* the right hand is either placed, momentarily, palm downward on the corporal, or is moved slowly backwards in preparation for the next stroke, or may be rested momentarily on the breast. The rubrics do not determine this question, and rubricians have different views.



The cross is traced from 1 to 3, then from 3 to 2, then 2 to L, and lastly L to R, where it ends.

⁷² (1) R. III, 7; (2) R. IX, 3; (3) R. X, 2; (4) R. X, 4.
⁷³ In order to avoid the danger of picking up any tiny particles of the Sacred Host that may be on the centre of the corporal.

VI. THE EYES DURING THE CELEBRATION OF MASS

1. In general, during the celebration of Mass the Celebrant is to keep his eyes cast down, when not reading from the Missal or altar-card, both for his own recollection and for the edification of the congregation. The rubrics especially draw attention to custody of the eyes when the priest is going to the altar,⁷⁴ and when he turns to address the people at *Dominus vobiscum*⁷⁵ and at *Orate, fratres*,⁷⁶ and to bless them.⁷⁷

2. Ordinarily, the Celebrant will keep his eyes on the Missal or altar-card while saying a prayer in the course of which no action is performed, even though he knows the prayer by heart.

3. At certain parts of the Mass the rubrics direct the priest to raise his eyes *ad Deum* or *ad caelum*, i.e., (a) before bowing to say *Munda cor meum*, (b) before *Suscipe, sancte Pater* at the offering of the bread, (c) during the entire prayer *Offerimus* at the offering of the wine, (d) at *Veni, sanctificator*, (e) before *Suscipe, sancta Trinitas*, (f) at *Deo nostro* of *Gratias agamus* before the Preface, (g) before *Te igitur*, at the beginning of the Canon, (h) at *elevatis oculis in caelum* just before the Consecration, (i) immediately before the Blessing.⁷⁸

4. By the raising of the eyes the Celebrant, following the example of our Divine Lord, more expressly directs his prayer of offering, thanks, or petition to God; and so his eyes are to be raised to the Blessed Sacrament when It is exposed above the altar,⁷⁹ otherwise to the image of the Crucified.⁸⁰ This image, if the altar cross be in accordance with the rubrics,⁸¹ will ordinarily be higher than the six large candlesticks, so that the priest in looking at it will look heavenward (as *Ritus* VIII, 4 and XII, 1 expressly enjoins). Should the cross, however, contrary to the prescriptions of the rubrics, be a very small one, or set low down, the Celebrant should raise his eyes above it, so as more obviously to direct them *ad Deum, ad caelum*. If, on the other hand, the cross be very high, it suffices to look towards it; the Celebrant should not throw his head back to look at the image of the Crucified.

Having looked upwards at the parts prescribed by the rubrics, the Celebrant at once lowers his eyes, except during the prayer *Offerimus* of the Offertory, when he keeps them fixed on the image for the entire prayer.

⁷⁴ R. II, 1.

⁷⁵ R. V, 1.

⁷⁶ R. VII, 7.

⁷⁷ R. XII, 1.

⁷⁸ (a) R. VI, 2; (b) R. VII, 2; (c) R. VII, 5; (d) R. VII, 5; (e) R. VII, 7;

(f) R. VII, 8; (g) R. VIII, 1; (h) R. VIII, 4; (i) R. XII, 1.

⁷⁹ *Commentaria ad Instructionem Clementis XI*, xxx, 27.

⁸⁰ S.R.C. 2960^a.

⁸¹ Cf. Vol. I, Ch. XII.

5. The Celebrant will, naturally, look at the Sacred Host whenever he is about to touch It, and there are also times when the rubrics direct the priest to look fixedly at the Sacred Host *intentis in eam oculis*, i.e.,

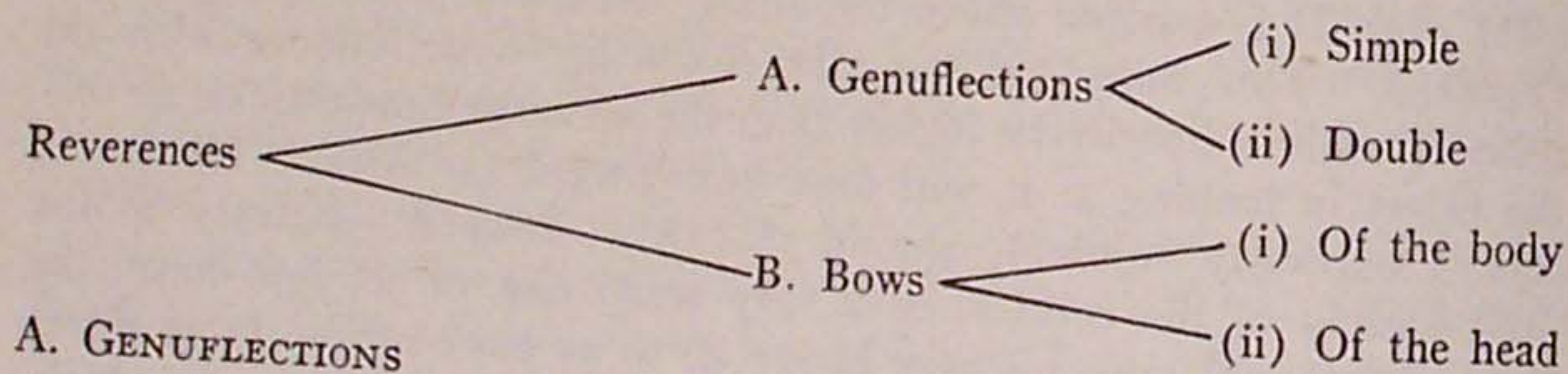
- (1) At the Elevation of the Sacred Host,
- (2) While making the memento of the dead,
- (3) During the entire *Pater noster*,
- (4) During the three prayers (*Domine, Jesu Christe*, etc.) in preparation for Holy Communion.⁸²

Though it is not expressly prescribed he will, naturally, look at the Sacred Host also at the prayer *Supplices te rogamus* and at each *Agnus Dei*, when he bows over It, as It lies on the corporal;⁸³ and at each *Domine, non sum dignus*, when he bows over the Host held in his left hand.⁸⁴

VII. REVERENCES IN THE MASS

In general, a reverence in the Sacred Liturgy is made to display respect, submission, and affection, or to manifest all three. The kind of reverence to be made will ordinarily depend on (a) the excellence of the person to whom, or thing to which, it is made (e.g., a genuflection is made to the Blessed Sacrament, a bow to an image), (b) the dignity of the person who makes it (e.g., the Celebrant salutes the cross of the altar *in functione* with a bow; those of lesser rank, with a genuflection).

The rubrics of the Missal speak of the following:



A. GENUFLECTIONS

A genuflection, because of the very humble posture that it entails, expresses the highest form of reverence. This attitude of abasement may be observed for some time, as in kneeling or in the double genuflection, or momentarily only, as in the simple genuflection, and so expresses different degrees of reverence.

A. (i) THE SIMPLE GENUFLECTION:⁸⁵

1. In making a simple genuflection the right knee should touch the

⁸² (1) R. VIII, 5; (2) R. IX, 2; (3) R. X, 1. When this prayer is sung the Celebrant may look at the music, if necessary.

⁸³ R. X, 3.

⁸⁴ R. IX, 1; X, 2.

⁸⁵ R. X, 4.

⁸⁶ The word *genuflectere* in the rubrics sometimes means to make a genuflection, sometimes to kneel down.

ground momentarily only, *close to the heel of the left foot*⁸⁶ (unless the genuflection be made on a step). The body must be held steady and *perfectly erect*. The head is to be held quite *straight*, since the act of reverence is fully expressed by the bending of the knee, and not by an added bow of the head or body. Ordinarily, the hands are joined before the breast and must not be lowered nor placed on anything while genuflecting; but when the Celebrant genuflects at the altar he is to sustain himself⁸⁷ by laying his hands palm downward on the table of the altar (except immediately before the Elevation of the Sacred Host, when he is holding It in his hands). When so genuflecting at the altar the Celebrant should (a) first withdraw a little from the table to give himself sufficient room for the forward movement of the left knee, and (b) take special care to hold the body and head *absolutely erect*,⁸⁸ and to keep the right knee well drawn forward, so that it touches the ground beside the middle of the left foot and not a distance behind it.

2. Ordinarily, a genuflection is to be made on the ground (*in plano*); only the Celebrant (and the Deacon and Subdeacon in Solemn Mass) in sacred vestments, may genuflect on the step, and even he must genuflect *in plano* on first approaching the altar (if the Blessed Sacrament be in the tabernacle) and when about to depart from it at the end of Mass.

3. A genuflection should be made straight towards the object to which it is directed. The Celebrant, therefore, when genuflecting at the foot of the altar (especially, when genuflecting on the step) must not turn sideways, but directly face the tabernacle. The movements of a genuflection should be made quietly and gravely, in a dignified and reverent manner, neither hurriedly nor yet with unnecessary delay.

A. (ii) THE DOUBLE GENUFLECTION

A double genuflection is made by kneeling on both knees, the right one first, bowing moderately,⁸⁹ and then rising, beginning with the left foot. It is a good thing to make a *very slight* pause before and after bowing and before rising.

⁸⁶ To place the knee with ease and grace in this position it will be found necessary to raise the heel of the left foot slightly, and lean on the toes alone. When a genuflection is properly made the two feet are kept within quite a small space (measured from front to back) and are not spread out over a considerable area.

⁸⁷ R. V, 4.

⁸⁸ As said above, to bow the head is no part of a simple genuflection, not even when the Holy Name occurs (e.g., at the words *ut in nomine Jesu omne genu*

flectatur), nor even when the rubric, after the Consecration, adds other words, e.g., *genuflexus adorat, genuflexus reverenter adorat* (R. VIII, 5, 7). These words imply neither an added bow of the head nor, as some think, a slight pause while the knee touches the ground, but indicate that in certain cases, because of the presence of the Blessed Sacrament on the altar, the genuflection is to be made with additional reverence (e.g., a little more slowly).

⁸⁹ I.e., bowing the head and the shoulders somewhat (cf. S.R.C. 4179').

Every reverence, genuflection, or bow, is to be made with the head uncovered. Therefore the biretta, skull cap,⁹⁰ or both must be removed. There is one exception to this rule. When the Celebrant vested and carrying the chalice makes a bow or a simple genuflection, he remains covered; when, however, he makes a double genuflection he uncovers when he has knelt.⁹¹

THE MEANING OF A GENUFLECTION

The genuflection in the Mass signifies adoration, or very special reverence or supplication. Hence it is used (a) to express adoration of the Sacred Species (e.g., before or after touching the Sacred Host), or of our Lord in relating acts of adoration that were or are given Him (e.g., the adoration of the Magi in the Mass of the Epiphany); (b) to express special reverence for the mystery of the Incarnation (e.g., the genuflection in the Creed or in the Prologue of St. John's Gospel) or for the Holy Ghost (e.g., the genuflection at the words *Veni, Sancte Spiritus* at Pentecost); (c) to express humility and penance (e.g., at *Flectamus genua* of penitential Masses) or special fervour of supplication (e.g., at *Adjuva nos* in the Tract of some Lenten ferial Masses).

THE SIMPLE GENUFLECTION IN LOW MASS

A simple genuflection is made by the Celebrant (covered if he is carrying the chalice, otherwise uncovered):

- (1) On his way to or from the altar if he passes before the Blessed Sacrament enclosed in the tabernacle, or a relic of the Sacred Passion exposed for veneration in the chief place over the altar,⁹² or (sometimes⁹³) if he passes an altar where Mass — after the Consecration and before the Communion — is in progress.⁹⁴
- (2) (*In plano*)⁹⁵ on arrival at and before departing from an altar at which the Blessed Sacrament is reserved in the tabernacle,⁹⁶ or a relic of the Sacred Passion is exposed for veneration in the chief place above the altar,
- (3) (On the step) before beginning Mass at an altar where the Blessed Sacrament is reserved,
- (4) (Towards the Missal always⁹⁷) at *Flectamus genua*, when it occurs in certain penitential Masses,

⁹⁰ Apart from Apostolic indult only a cardinal, bishop, or blessed abbot may wear a skull cap during the celebration of Mass (C.J.C. 811, § 2).

⁹¹ See p. 323.

⁹² S.R.C. 2324³, 2390⁷, 2722², 3201⁷.

⁹³ See p. 323.

⁹⁴ S.R.C. 2002¹⁴, 4135².

⁹⁵ S.R.C. 2682⁴⁷.

⁹⁶ Regarding Mass in presence of the Blessed Sacrament exposed, see p. 440.

⁹⁷ S.R.C. 2859.

- (5) (Towards the Missal; unless the Blessed Sacrament be exposed, then towards It⁹⁸) whenever, by a special rubric, a genuflection is ordered in the Epistle, Tract, or Gospel (e.g., the Epistle of Palm Sunday, the Gospel of the Epiphany),
- (6) In the Creed (at *Et incarnatus est*, etc.),
- (7) Before and after each Elevation of the Sacred Species,
- (8) Before and after each touching of the Sacred Host, or after each uncovering and after each covering of the chalice, between the Consecration and the Communion,⁹⁹
- (9) (If Holy Communion be given) having opened and before closing the tabernacle and the ciborium.

THE DOUBLE GENUFLECTION IN LOW MASS

The Celebrant makes a double genuflection:

- (1) On his way to or from the altar¹ if:
 - (a) He passes before or near the Blessed Sacrament exposed, or meets a priest carrying It,²
 - (b) The Elevation of Mass, or actual Benediction with the Blessed Sacrament, is taking place³ (and he remains kneeling until the chalice or monstrance has been replaced on the altar),
 - (c) Holy Communion is being distributed (having adored, the Celebrant proceeds on his way⁴).
- (2) (*In plano*)⁵ on arriving at, and before departing from, an altar where the Blessed Sacrament is exposed for adoration,
- (3) (Towards the Missal) in the reading of the Passion in Holy Week, at the words *expiravit* or *emisit spiritum*.

B. Bows

1. In the course of the celebration of Mass bows of different kinds are used, primarily to express varying degrees of reverence for God, our Lord, our Blessed Lady, the saints, and for what represents them — the altar, relics, images — or for the Pope or the Bishop at the mention of their names. A bow is also used with certain forms of prayer (e.g., *Oremus*) to direct the prayer even by external attitude, and to express special earnestness in supplication combined often with particular self-

⁹⁸ S.R.C. 3875⁴.

⁹⁹ Cf. C.E. I, ix, 5.

¹ If carrying the chalice, he kneels, uncovers, bows, covers, and rises; if not carrying the chalice, he uncovers when he comes within sight of the Blessed Sacra-

ment and remains uncovered until out of sight of It.

² *Commentaria in Instructionem Clem. VII*, 13, 14.

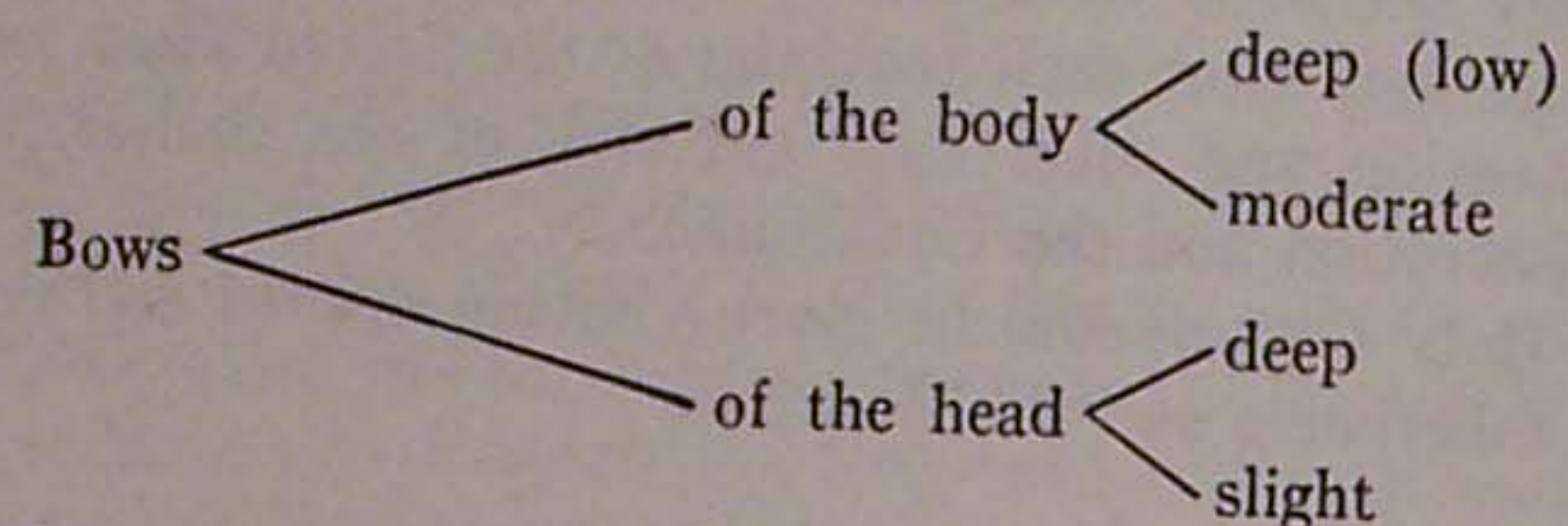
³ R. II, 1.

⁴ R. II, 1; S.R.C. 2002¹⁴.

⁵ See Glossary, p. 723.

abasement and humility (e.g., the low bow at *Munda cor meum* or *Supplices te rogamus*). Sometimes the words which accompany the bow give it an added significance, as at *gratias agimus* of the Gloria, or *gratias agamus* before the Preface.

2. The rubrics speak of the following:



The rubrics of the Missal and of *Caeremoniale Episcoporum* use many different phrases to describe these bows, often, however, employing simply the general term *reverentia*. Thus for the deep bow of the body the Missal uses the terms *se profunde inclinare*, *profunda reverentia*; the *Caeremoniale* employs the same phrases also, and adds another, *caput et humeros profunde inclinare*.⁶ Rubricians describe a *deep bow of the body* as bowing the body, head, and shoulders, so low that it is possible to touch the knees with the tips of the fingers (some say with the tips of the fingers of the arms crossed, which entails even a deeper bow). If this deep bow of the body is made while standing at the altar, the forehead will almost touch the table. This deep bow is not often made by the Celebrant, and is never made by anyone who is kneeling, for then a moderate bow of the head and shoulders is equivalent to a deep bow of the body.⁷

3. The *moderate bow of the body* is described in the rubrics by such words as *inclinatus*, *aliquantulum (parum) inclinatus*. It consists in bowing *the body*, from the waist, to some extent, but not so low as in the deep bow.

4. The *bow of the head* consists in bowing the head only, and not the body from the hips; but if it be deep, *i.e.*, if the head be bowed in a marked way, it naturally entails — to be graceful and to avoid discomfort from unnatural rigidity — a *slight* bending of the shoulders also. The slight bow of the head, on the other hand, is a bow of the head *alone* and does not involve this bow of the shoulders.⁸ It is used for names

⁶ E.g., C.E. I, xviii, 3; II, iii, 3.

⁷ S.R.C. 4179. In making a bow of the body — deep or moderate — when at the altar, one should first step back a little from it.

⁸ Some rubricians identify the moderate bow of the body with the deep bow of the head. This is incorrect for (a) the first

is a bow of the *body*, from the waist; the second, a bow of the *head alone*, though involving a slight bow of the shoulders: (b) the first is a much more pronounced bow than the second; it comes between the deep bow of the body and the deep bow of the head and, in practice, is obviously distinguishable from either.



Three Kinds of Bow

other than those of a Divine Person (see *infra*) and at the first *Memento* in the Canon (R. VIII, 3).

The rubrics clearly suppose at least two degrees in the bowing of the head, for while the *Ritus* ordinarily confines itself to the words *caput inclinatur*,⁹ the *Caeremoniale* frequently uses the phrase *caput profunde inclinare*; and the *Rubricae Generales* of the Missal¹⁰ use the words *caput tantum profunde inclinatur* of the Celebrant (sitting) at *Et incarnatus* of a solemn Mass. Besides, the *Caeremoniale*,¹¹ speaking of the Deacon when singing the Gospel, says: "*cum profert nomen Jesu vel Mariae inclinatur se, sed profundius cum dicit Jesus, quod et omnes faciunt.*" While the rubrics, then, distinguish two kinds of head bow, some rubricians suggest a threefold division, *i.e.*, deep (which, they say, expresses an act of latria or adoration), moderate (which is used at the mention of the name of Mary and expresses hyperdulia), and slight (which expresses dulia and is to be used for the name of a saint). This threefold classification lacks foundation in the rubrics. Not only do they not suggest it, they rather rule it out, for *Ritus*, V, 2, when giving directions about the bowing of the head at the name of our Lady or of a saint or of the Pope, makes no distinction between each case. Likewise the rubric of the *Caeremoniale* cited above indicates a twofold, not a threefold, division of head bows. The creation of three kinds of bows is impractical: it is almost impossible to distinguish in practice three degrees of the bowing of the head, but two are quite feasible.

5. While bows of the body are made always directly forward, the direction of the body sometimes has to be changed in making a bow of the head. This is accomplished by a slight turn of the body from the waist, but without moving the feet. The general rule is that the bow of the head is to be made towards that object which *most nearly represents* the person who is to be honoured by the reverence. Hence, at the mention of the Holy Name of Jesus normally the head is to be bowed towards the cross of the altar,¹² but (a) when the Blessed Sacrament is on the table of the altar or exposed above it, the bow is made towards It;¹³ (b) during the Gospel the head is bowed towards the book,¹⁴ as more closely representing Christ at that moment, unless the Blessed Sacrament is exposed, when the bow will be to It.¹⁵

Similarly, when bowing the head at the name of our Lady or of

⁹ Twice the *Ritus* uses a qualified phrase: *demisso aliquantulum capite* at the memento of the living (VIII, 3), and *caput aliquantulum inclinans* at *tibi gratias agens* before the consecration of the host (VIII, 4).

¹⁰ R.G. XVII, 3.

¹¹ II, viii, 46.

¹² R. V, 2.

¹³ R. X, 1, 2, 3.

¹⁴ R. VI, 2.

¹⁵ S.R.C. 3875⁴.

a saint the bow will ordinarily be made towards the Missal, but if a relic or image of our Lady or the saint is exposed for veneration, in the chief place above the altar, the bow will be made towards that,¹⁶ except during the Gospel, when it will be directed towards the book.

If two or more names at which a reverence should be made occur together, or very near one another, one prolonged bow is better than several bows (e.g., in the *Communio* of the Solemnity of St. Joseph).

THE BOW OF THE HEAD AT A NAME:

6. The Celebrant at Mass is always to bow his head deeply¹⁷ whenever and wherever the name *Jesus* (but not the name *Christ* alone) occurs; and to bow his head slightly at the name *Mary*. For the name of a saint¹⁸ the Celebrant will bow the head slightly (unless he is already bowed) at whatever part of the Mass the name occurs,¹⁹ whether in the Proper or in the Ordinary, whether before or after the Consecration, and even in the presence of the Blessed Sacrament exposed;²⁰ not, however, if it occurs only in the *title* of the Epistle (e.g., on the Feast of St. Peter's Chair at Rome, January 18) or in the *title* of the Gospel (e.g., on the Feast of St. Luke):²¹

(1) On the vigil of the saint's feast,²²

(2) On the feast itself,

(3) Throughout the entire octave,²³ and this even when the saint is commemorated only.²⁴ Even if the commemoration be accidentally impeded (e.g., by the occurrence of a first- or second-class feast; in a solemn votive Mass) the bow is to be made, if the name of the saint occurs, e.g., in the Canon.²⁵

7. Since this bow of the head at the mention of his name is intended to give the saint special honour on the occasion of his annual feast(s), the bow is *not* made:

¹⁶ R. V, 2; S.R.C. 3767²⁵, 4172¹. A picture of our Lady or of a saint in stained glass above the altar, is not an image for veneration and the head is not bowed to it (cf. S.R.C. 4191⁴).

¹⁷ Unless he be already bowed as e.g., at the prayers before his Holy Communion.

¹⁸ The head is bowed (a) only when the name is used in its proper sense and not if it be employed in an accommodated sense (thus there is no bow at the word *Maria* in the *Communio* of the Assumption—S.R.C. 2872⁶—nor at *Joseph* in the Epistle of the Solemnity of St. Joseph); (b) for the proper name only of the saint under which he is venerated by the Church, and not at the mention of other names

(thus there is no bow when Simon is used for St. Peter, or Saul for St. Paul).

¹⁹ R. V, 2.

²⁰ *Ephemerides Liturgicae*, 1922, p. 238.

²¹ S.R.C. 3767²⁵.

²² S.R.C. 4281².

²³ Except simple octaves, when the saint is commemorated on the octave day only. If, however, the saint's name is mentioned *per accidens* during a simple octave (e.g., the name of St. Lawrence in the Canon), it would seem that the head should be bowed.

²⁴ R. V, 2; S.R.C. 2572²⁰, 3767²⁵, 4116¹, 4281².

²⁵ S.R.C. 4116¹.

- (a) In a Votive or Requiem Mass,
- (b) If the octave of the saint's feast should cease, because a season which excludes octaves (e.g., Lent) begins,
- (c) When the name of the saint is mentioned not because of the occurrence of his feast, but because the Lenten *Statio* is taking place in a church dedicated to him (e.g., there is no bow at the name of St. Paul occurring in the Mass of Sexagesima Sunday),
- (d) When the name is mentioned in the prayer *A cunctis* or in a prayer *ad libitum*.

A good example of the rules for the bow of the head occurs on the Feast of St. Paul (June 30). The Celebrant bows his head slightly at the name *Paul* in the collect, in the *Alleluia* verse, in the Secret, in the post-communion prayer, and throughout the Canon, but *not* in the title of the Epistle, nor in the Tract in a *votive* Mass after Septuagesima. He bows at the name *Peter* (because within the octave of SS. Peter and Paul) in the three prayers of commemoration, in the Epistle and in the Gradual, and throughout the Canon. He also bows at the name *John* (because within the octave of the Feast of St. John the Baptist) in the collect and postcommunion prayers of commemoration, and in the prayer *Nobis quoque peccatoribus* and in the Last Gospel.

8. To do special honour to the Pope as Head of the Universal Church the Celebrant bows his head slightly towards the Missal when he mentions the name of the Pope in the Canon or in the *oratio imperata* for him.²⁶ The same is done when the name of the Bishop of the diocese in which Mass is being celebrated is mentioned *aloud* (not, therefore, at its mention in the Canon) e.g., in the *oratio imperata* on the anniversary of his consecration. Even when the Bishop himself is present the bow is made towards the book, and not to him.²⁷

BOWS IN THE MASS:

9. From a study of the rubrics of *Ritus Servandus* and of *Ordo Missae*, or of the Canon, it is possible to learn when the different kinds of bows are to be used. In most cases the rubric is definite and clear; in a few cases, however, it is vague (e.g., the word *reverentia* alone is used) and its meaning is disputed.²⁸

(I) The Deep Bow of the Body:

This bow is made by the celebrant:

²⁶ R. V, 2; S.R.C. 2915⁵, 3767²⁵.

²⁷ S.R.C. 2049³ and Index to Decrees, p. 240.

²⁸ An asterisk marks each case in which

the rubrics are not decisive and about which authorities differ. What seems the best view is adopted in the text.

- (1) To the cross on arrival at the altar, when the Blessed Sacrament is not there,
- (2) Before beginning Mass at such an altar,
- (3) At the *Confiteor*, up to the conclusion of the response *Miserereatur tui*,
- (4) To the cross at each incensation of the altar, where the Blessed Sacrament is not present,
- (5) For the entire *Munda cor meum*, *Jube*, and *Dominus sit in corde meo*,
- (6) At the beginning of the Canon (*Te igitur* up to *petimus*),
- (7) At *Supplices te rogamus* (up to *ut quotquot*),
- (8) To the cross before departing at the end of Mass at an altar where the Blessed Sacrament is not present.²⁹

10. (II) *The Moderate Bow of the Body:*

This bow is made at:

- (1) *Deus, tu conversus*, etc.,
- (2) *Oramus te, Domine*,
- (3) *In spiritu humilitatis*,
- (4) *Suscipe, sancta Trinitas*,
- (5) *Sanctus*,
- (6) *Agnus Dei*,*
- (7) the three prayers before Holy Communion,
- (8) *Domine, non sum dignus*,*
- (9) *Placeat*.³⁰

At *Agnus Dei* the *Ritus*³¹ says *capite inclinatio versus Sacramento*, while the Canon says *inclinatus Sacramento*. Some authorities relying solely on the words of the *Ritus* and interpreting the rubric of the Canon by them, prescribe a deep bow of the *head* only; and the difference between *capite inclinatio* of the rubric for *Agnus Dei*, and *inclinatus* of the rubric immediately following, which pertains to the three prayers before Holy Communion, seems to suggest a difference in the bows and so support these rubricians. The better view, however, appears to be that a moderate bow of the body (especially for a tall priest) is more correct, for (a) the wording of the rubric of the Canon seems to suggest this, (b) the priest is to lay his hand(s) on the altar, and whenever, elsewhere, he does this and bows, the bow is a moderate bow of the body, (c) at each Consecra-

²⁹ (1) R. II, 2; (2) R. III, 1; (3) R. III, 7; (4) cf. R. IV, 4; VII, 10; (5) R. VI, 2; (6) R. VIII, 1; (7) *Ordo*, in loco; (8) R. XII, 6.

³⁰ (1) R. III, 10; (2) R. IV, 1; (3) R. VII, 5; (4) R. VII, 7; (5) R. VII, 8; (6) probably — cf. R. X, 2 and *Ordo* in loco;

(7) R. X, 3; (8) R. X, 4. This rubric and the *Ordo* say: "*Parum inclinatus*"; but this is interpreted by most rubricians as a moderate bow of the body; (9) probably — cf. R. XII, 1 and Canon.

³¹ R. X, 2.

tion³² the bow is described as "*stans capite inclinato*," and there it certainly means at least a moderate bow of the body, for the Celebrant is to place his forearms on the table of the altar.

At *Placeat*, while the *Ritus*³³ says *capite inclinato*, the Canon says *inclinat se ante medium altaris et manibus junctis super illud*. The arguments just adduced favour the view that this bow is to be a moderate one of the body ("*inclinat se*"). As the rubrics are not decisive as to whether a moderate bow of the body or a deep bow of the head only is to be made at *Agnus Dei* and *Placeat*, each Celebrant may please himself or follow local usage.³⁴

11. (III) *The Deep Bow of the Head:*

This bow is made by the Celebrant:

- (1) To the cross or image of the sacristy,*
- (2) To the cross of the High altar* (where the Blessed Sacrament is not reserved), if the priest passes it on his way to celebrate Mass,
- (3) To the cross of the altar before descending to begin Mass,*
- (4) At *Gloria Patri*, etc.,
- (5) At *Deo (Deum)* and certain other words of the *Gloria in excelsis* and Creed,
- (6) At *Oremus*, and at the Holy Name,
- (7) To the cross of the altar when passing it, if the Celebrant himself transfers the Missal,
- (8) At *gratias agamus* before the Preface, and at *tibi gratias agens* before each Consecration,
- (9) During and at the conclusion of the remembrance of the dead,
- (10) At *Humiliate capita vestra Deo* before *Oratio super populum*,
- (11) At the Blessing.³⁵

At each Consecration,³⁶ and while receiving the Sacred Host,³⁷ there is a special form of bow, since the rubrics direct the Celebrant to bow, laying his elbows on the altar (*capite inclinato* — or *se inclinans* — *cubitis super altare positus*). Hence the depth of the bow will depend on the height of the altar and on the stature of the Celebrant.

³² R. VIII, 5 and 7.

³³ R. XII, 1.

³⁴ In 1831 the Congregation of Sacred Rites received this query:

"Since the rubrics are not clear, when in the Mass and Office, either in the sacristy or at the altar, is the simple, moderate or deep bow to be made?" The reply was "It will be clear from a comparison of the rubrics" (S.R.C. 2682³⁸). The Congregation was not without a sense of humour a cen-

tury ago!

³⁵ (1) Probably, R. II, 1; (2) Probably, see p. 305; (3) Probably (R. II, 4), because of the teaching of rubricians, see p. 306; (4) R. III, 6; IV, 2; (5) R. IV, 3; VI, 3; (6) R. V, 2, etc.; (7) R. VI, 1; (8) R. VII, 8 and the *Ordo*; R. VIII, 4 and 7; (9) R. IX, 2; (10) R. XI, 2; (11) R. XII, 1.

³⁶ R. VIII, 5 and 7.

³⁷ R. X, 4.

BOWS TO THE CROSS

1. A difficult question to answer, and one about which there is great difference of opinion among rubricians, is the question of the bow to be made to the cross of the altar when the Blessed Sacrament is not present.

2. When a reverence to the altar is prescribed in the rubrics, it means *to the cross of the altar*, e.g., "*altari seu imagini Crucifixi desuper positae*,"³⁸ "*Cruci vel altari*,"³⁹ "*ad illud (altare) se profunde inclinat*,"⁴⁰ and the rubrics of the *Caeremoniale* speak sometimes of the Celebrant saluting the Cross,⁴¹ at other times of his saluting the altar.⁴²

3. The rubrics are explicit in distinguishing, during a function, between the Bishop (celebrating or not), the Celebrant (*paratus*), and the (cathedral) Canons, on the one hand, and, on the other, all others inferior to them; while the former salute the cross with a bow, the latter salute it by a genuflection. Thus the Bishop, whether vested or not, salutes the cross of the altar with a deep bow⁴³ (i.e., of the body) and Canons on arrival, or before departing, or in the course of a ceremony, when they pass before the cross or when they come to the middle of the choir to perform some special duty, as the reading of a lesson at Matins,⁴⁴ salute it by a deep bow. According to the rubrics of the Missal the Celebrant of Mass is to salute the cross with a deep bow (of the body) on arrival at the altar,⁴⁵ at the foot of the altar before beginning Mass,⁴⁶ at the incensation of the cross and altar,⁴⁷ and before his departure at the end of Mass.⁴⁸

4. On the other hand, the Deacon and Subdeacon (when not Canons) are to salute the cross by a genuflection whenever they pass it;⁴⁹ the Deacon at the Absolution of the Dead is to salute the cross of the altar and that held by the Subdeacon with a genuflection, while the Celebrant salutes both with a deep bow,⁵⁰ and beneficiaries and others of the clergy are to salute the cross of the altar when they pass it by a genuflection.⁵¹

³⁸ R. II, 1.

³⁹ R. III, 1.

⁴⁰ R. XII, 6.

⁴¹ E.g., I, ii, 5; xii, 9; xv, 5.

⁴² E.g., I, xviii, 2.

⁴³ C.E. I, xv, 5; xxiii, 4; II, i, 18; viii, 30, 59. It is true that C.E. I, ii, 5; xii, 9; xviii, 2 and II, v, 9 seem to give a contradictory direction (they speak of a bow of the head), but the leading commentators on the rubrics of the *Caeremoniale* (e.g., Catalani, de Herdt, Martinucci, Favrin, Vavasour-Stercky) follow the texts which prescribe a deep bow (of the body).

⁴⁴ E.g., C.E. I, xviii, 3, 4; II, iii, 3, 10; V, 5, 6.

⁴⁵ R. II, 1.

⁴⁶ R. III, 1.

⁴⁷ R. IV, 4; cf. C.E. I, xxiii, 4. A few rubricians interpret this bow as a deep bow of the head. There is no sound foundation for such a view. The rubrics use the words *profunda reverentia* — the same words they use in describing the salutation to the altar on the arrival of the Celebrant and which the rubric (R. XII, 6) at his departure repeats thus "*se profunde inclinat*."

⁴⁸ "*Se profunde inclinat*," R. XII, 6.

⁴⁹ R. IV, 7.

⁵⁰ R.R. VI, iii, 10.

⁵¹ C.E. I, xviii, 3.

5. These directions of the rubrics are confirmed and interpreted by decree 3792¹¹ of S.R.C. which rules that the genuflection to the cross, to be made by all except Canons (and the Celebrant), applies not only to the cathedral but to all churches or public oratories, only, however, *in actu functionis*.⁵²

6. The rubrics are not, however, explicit about the reverence to be made to the cross of the sacristy before leaving to perform a sacred function.⁵³ Neither are they explicit about the reverence to be made to the altar cross: (1) If the Celebrant and others pass the high altar on their way to perform a function at another altar;⁵⁴ (2) before coming down from the footpace to begin Mass;⁵⁵ before leaving the middle of the altar (from the footpace), or returning to it (at the foot), when the Celebrant, Deacon, and Subdeacon go to the sedile during High Mass.⁵⁶ The *Caeremoniale Episcoporum*, II, i, 14, in speaking of the bow to be made by the Bishop when he approaches the altar for the incensation at Vespers and before he leaves it to return to his throne, uses simply the word *reverentia*; of a Canon celebrant and his assistants in similar circumstances it says:⁵⁷ "*et faciunt Altari profundam reverentiam*" (before the incensation) and "*facta altari reverentia*" (after it); of the Bishop, after the incensation of the altar at Pontifical Mass and before he leaves the footpace to return to his throne, the rubric⁵⁸ says "*facta Cruci reverentia*."⁵⁹

7. The question, then, is to determine the meaning of the general term *reverentia* in the above cases. Relying on the rubrics and decree 3792¹¹, and on the principle which may be deduced from them, that the cross of the altar is to be saluted *in the course of a function* by the Celebrant (prelates and Canons) with a deep bow, by all others with a genuflection, we think the answers to these problems are these:

A. REVERENCE TO THE CROSS OF THE SACRISTY

The cross or image of the sacristy is to be saluted before departing for the altar, by the Celebrant (and Canons) with a bow of the head, and by all others with a moderate bow (see p. 298). Because (a) it is not the cross of the altar and the rubric does not prescribe a deep bow

⁵² Cf. also S.R.C. 2515⁷.

⁵³ "*Facta reverentia cruci vel imagini quae in sacristia erit*," says R. II, 1, of the priest leaving the sacristy to say Mass.

⁵⁴ "*Si vero contigerit eum transire ante Altare majus, capite cooperto faciat ad illud reverentiam*" says R. II, 1, of the priest going to say Mass and carrying the chalice.

⁵⁵ "*Facta primum Cruci reverentia*" says

R. II, 4.

⁵⁶ This case is not dealt with in the Missal.

⁵⁷ II, iii, 10.

⁵⁸ II, viii, 35.

⁵⁹ In all these cases, as the Cross before and after its incensation is to be saluted by a deep bow (C.E. I, xxiii, 4; cf. R. IV, 4), it is not unreasonable to interpret "*reverentia*" as a deep bow also.

for the cross of the sacristy,⁶⁰ nor does it distinguish between this cross and an image (which would not be saluted by a deep bow); (b) it is not "*in actu functionis*";⁶¹ (c) this reply to the query observes the distinction between the Celebrant and others which the rubrics suggest. This view is that of the majority of rubricians, although there are some who prescribe a deep bow.

B. REVERENCE TO THE CROSS ON THE WAY TO THE ALTAR

The same answer is proposed for the query as to the correct bow to the cross of the High Altar, when the Celebrant and others pass it on their way to another altar. In this case the salutation to the cross is not "*in actu functionis*." The opinion of rubricians is divided between a deep bow and a deep bow of the head. A few compromise by suggesting a moderate bow, and a few direct all, except the Celebrant, to genuflect.

C. REVERENCE TO THE CROSS BEFORE DESCENDING TO BEGIN MASS

As the Celebrant in this case is really passing the cross (*in transitu*) and "*in actu functionis*," it would seem that he should salute the cross by a deep bow.⁶² No modern rubrician, however, seems to favour this view; the majority prescribe a bow of the head, some a moderate bow. Yet Merati in his edition of Gavanti's *Thesaurus* writes "*facit Cruci profundam reverentiam, juxta communioem sententiam: nonnulli enim per usum contrarium satis receptum, praesertim Romae, non censent indecens si quis faciat mediocrem tantum inclinationem.*"⁶³

D. REVERENCE TO THE CROSS BEFORE GOING TO THE SEDILE

When the Celebrant, Deacon, and Subdeacon depart to the sedile during High Mass, it is regarded as a departure from the altar itself, and when they leave from the middle, as after the recitation of the *Gloria* and Creed, the Deacon and Subdeacon are directed by all rubricians to genuflect to the cross. To this genuflection of the Deacon and Subdeacon corresponds a deep bow⁶⁴ on the part of the Celebrant—it is "*in actu functionis*"—both before he leaves the middle of the altar (on the footpace) and on his return (at the foot of the altar), and this seems to be the correct salutation.⁶⁵ De Carpo-Moretti⁶⁶ alone gives this solution

⁶⁰ Cf. the word *reverentia* used of the bow to the cross of the "*sacellum*" before the Bishop leaves it to go to the altar to celebrate Pontifical Mass (C.E. II, viii, 23).

⁶¹ Cf. S.R.C. 2515⁷.

⁶² R. VI, 1 directs the Celebrant to salute the cross with a bow of the head if he himself transfers the Missal. This is an exceptional case and, naturally, a low bow is not

indicated since the Celebrant is carrying the Missal.

⁶³ P. 418.

⁶⁴ When the Blessed Sacrament is not present.

⁶⁵ The case might occur also in Low Mass, if the Celebrant should go to sit (e.g., during a sermon).

⁶⁶ P. 486.

of the problem. Nearly all rubricians agree in prescribing the deep bow on the return of the Celebrant to the altar, but before his departure they favour a bow of the head.

When the rubrics, as in the cases dealt with here, are not explicit⁶⁷ and the opinions of rubricians are divided, each Celebrant is free in practice to follow the view which he thinks best or finds most convenient.

APPENDIX

PRAYERS TO BE MEMORIZED¹

For the celebration of Mass it will be necessary, or at least very desirable,² to memorize the following prayers:

- 1.* The prayers for the washing of the hands and for the putting on of the vestments.³ (M)
- 2.* The preparatory prayers, said at the foot of the altar. (M)
- 3.* *Aufer a nobis* and *Oramus te, Domine*.
4. The form for the blessing of incense.
5. *Kyrie* and *Gloria in excelsis*. (M)
- 6.* *Munda cor meum* (D) and *Dominus sit*.⁴
- 7.* *Per evangelica dicta* (at the end of the Gospel).
8. The Creed. (M)
- 9.* *Suscipe, sancte Pater; Deus, qui humanae substantiae; Offerimus* (D); *In spiritu; Veni, sanctificator*.
- 10.* The form of the blessing of incense with the prayer for the incensation of the *oblata*, cross, and altar.
- 11.* *Lavabo* (at least the first verses).

¹ Perhaps they were purposely left vague.

² Found (for the most part) in the *Ordo Missae* and *Canon Missae* of the Roman Missal.

³ It is essential to know the prayers which are marked with an asterisk, either because they cannot be read without much difficulty, or because they embody actions which preclude their being read. The prayers marked "(M)" should be known by the Deacon and Subdeacon also for High Mass; those marked "(D)" should, in addition, be known by the Deacon.

⁴ These will be found towards the begin-

ning of the Missal, between the prayers of preparation for, and thanksgiving after, Mass. While there is no rubric prescribing that these prayers be said by the Deacon and Subdeacon when vesting, it is obviously becoming that they should say them. The prayers for the putting on of the tunicle and dalmatic are found among the prayers given (after the prayers for the vesting of a priest-Celebrant) for the vesting of a Bishop when he pontificates.

⁵ The Celebrant at High Mass has to know a slightly different form of this prayer to bless the Deacon before he sings the Gospel.

12. *Suscipe, sancta Trinitas.*
- 13.* *Orate, fratres* (and the response for M).
- 14.* The *Sanctus*. (M)
- 15.* The beginning of the Canon (*Te igitur . . . haec sancta sacrificia illibata*).
- 16.* From *Quam oblationem* to *Haec quotiescumque* (inclusive).
- 17.* *Unde et memores* (at least from *hostiam puram*).
- 18.* *Supplices.*
- 19.* *Per quem haec omnia*, etc.
- 20.* *Pater noster.*
- 21.* *Libera* (at least from *da propitius pacem*).
- 22.* *Pax Domini* and *Haec commixtio*.
- 23.* *Agnus Dei* (M), including the special form for Masses of the Dead.
- 24.* The three prayers that follow *Agnus Dei*.
- 25.* From *Panem caelestem* to *Sanguis Domini* (inclusive).
- 26.* *Quod ore sumpsimus* and *Corpus tuum*.
- 27.* *Ite, Missa est* or *Benedicamus Domino* or *Requiescant in pace*.
28. *Placeat.*
- 29.* The Blessing.
30. *Trium puerorum*, *Benedicite* with the versicles and the three short prayers that follow.

PART II

THE RITE OF THE CELEBRATION OF LOW MASS

THE PREPARATIONS FOR MASS

I. THE PREPARATION OF THE ALTAR¹

Altare, in quo sacrosanctum Missae sacrificium celebrandum est, debet esse lapideum, et ab Episcopo, sive ab Abbate facultatem a Sede Apostolica habente, consecratum: vel saltem ara lapidea, similiter ab Episcopo, vel Abbate, ut supra, consecrata, in eo inserta, quae tam ampla sit, ut Hostiam et maiorem partem Calicis capiat. Hoc Altare operiatur tribus mappis seu tobaleis mundis, ab Episcopo vel alio habente potestatem benedictis, superiori saltem oblonga, quae usque ad terram pertingat, duabus aliis brevioribus, vel una duplicata. Pallio quoque ornetur coloris, quoad fieri potest, diei Festo, vel Officio convenientis. Super Altare collocetur Crux in medio, et Candelabra saltem duo cum candelis accensis hinc et inde in utroque ejus latere. Ad Crucis pedem ponatur Tabella Secretarum appellata. In cornu Epistolae cussinus supponendus Missali: et ab eadem parte Epistolae paretur cereus, ad elevationem Sacramenti accendendus, parva campanula, ampullae vitreae vini et aquae cum pelvicula, et manutergio mundo in fenestella, seu in parva mensa ad haec praeparata. Super Altare nihil omnino ponatur, quod ad Missae sacrificium vel ipsius Altaris ornatum non pertineat.²

1. In preparation for Mass the dust cover is removed from the table of the altar. For a Low Mass the frontal and conopaeum³ (when the Blessed Sacrament is present) are of the colour of the Office of the day even though the colour of the Mass vestments be different⁴ (*e.g.*, for a votive Mass). The altar-cards are placed in position⁵ and the Missal-stand at the Epistle corner, near to and parallel with the edge of the altar. If the Missal be not brought to the altar by the server when coming out for Mass,⁶ it is left beforehand, properly marked, on the stand. It should be placed closed on the left-hand side or edge of the bookstand, with its

¹ The immediate preparation of the altar is dealt with here. For the remote preparation (with which the rubrics given above also deal, see Vol. I, Ch. XII).

² R.G. XX.

³ See Glossary, p. 723.

⁴ The conopaeum is never black; nor

should the frontal be if the Blessed Sacrament is present (cf. Vol. I, Ch. XII).

⁵ The rubric supposes only one, in the centre, but the modern practice is to have three.

⁶ It is more correct that it should be. R. II, 1.

opening towards the middle of the altar. The key of the tabernacle is placed near it,⁷ but other things that may be needed (e.g., the announcement book) should be prepared on the credence table. Two candles are, ordinarily, lighted for the Low Mass of a priest who is not a bishop;⁸ the third candle for the Elevation⁹ is not lighted until shortly before the Consecration.

Nothing whatever, except what is necessary for the Sacrifice, or belongs to the correct ornamentation of the altar, may be placed on the altar during Mass.¹⁰

On the credence table, are prepared the cruets, finger bowl and towel,¹¹ the bell, the Communion plate,¹² the prayer card, and anything else that may be needed (e.g., the book of the Gospels).

II. THE PREPARATION OF THE VESTMENTS

Paramenta Altaris, Celebrantis, et Ministrorum, debent esse coloris convenientis Officio et Missae diei, secundum usum Romanae Ecclesiae: quae quinque coloribus uti consuevit, Albo, Rubeo, Viridi, Violaceo et Nigro.¹³

The vestments are usually prepared on the table which forms the top of the vestment press; if there be no sacristy, or if it be very distant, they may be laid out on a table near the altar. Only in case of necessity may they be prepared on the table of the altar itself for the Mass of a priest who is not a bishop; and then they are laid, not on the middle of the table, but at the corner (usually the Gospel corner). In preparing the vestments the sacristan lays on the table the chasuble, the stole, and maniple, and over these the cincture and alb. On the alb may be laid the burse (containing a corporal) and the chalice veil, ready for the Celebrant when he comes to prepare the chalice. Near by, ordinarily to the right of the vestments, is the Missal, duly marked by the sacristan. The box of altar breads should also be at hand. Shortly before the hour

⁷ The Instruction of the S. Congregation of the Sacraments of May 26, 1938, strictly forbids that the key should be left on the altar, or in the door of the tabernacle, even in the morning when Mass and the distribution of Holy Communion take place—especially if the altar at which the Blessed Sacrament is reserved be out of sight. The key should be left on the altar only immediately before Mass or, better still, carried to the altar by the server (or even by the Celebrant) on the way to Mass.

⁸ See Vol. I, Ch. XII.

⁹ *Ibid.*, R. VIII, 6.

¹⁰ R.G. XX.

¹¹ If the cruets have stoppers, it is more convenient to remove them before Mass, but it is then advisable to cover the cruets with the finger towel to keep out dust and insects. The use of a spoon for the water is not forbidden (S.R.C. 3064⁴); nor is it prescribed.

¹² When the Communion plate is not in use it is well to lay it face downward on the altar (momentarily) or on the credence table, so that the surface will not collect particles of dust. Naturally this is not done between the time that the plate is used and its purification.

¹³ R.G. XVIII, 1.

of Mass the chalice and paten, covered by the pall,¹⁴ are taken from the safe and placed, usually, to the left of the vestments.¹⁵

III. THE PREPARATION OF THE CELEBRANT

Sacerdos celebraturus Missam, praevia Confessione sacramentali, quando opus est, et saltem Matutino cum Laudibus absoluto, orationi aliquantulum vacet: et Orationes inferius positas pro temporis opportunitate dicat. Deinde accedit ad locum in Sacristia vel alibi praeparatum, ubi paramenta, aliaque ad celebrationem necessaria habentur, accipit Missale, perquirat Missam, perlegit, et signacula ordinat ad ea, quae dicturus est. Postea lavat manus, dicens Orationem inferius positam.¹⁶

The preparation of the Celebrant for Mass is twofold, remote and proximate. The *remote preparation* consists in:

- (1) Sacramental confession (if needed),
- (2) The observance of the natural fast,
- (3) The recitation of at least Matins and Lauds,
- (4) The preparation of his person.

The *proximate preparation* consists in:

- (1) Prayer,
- (2) The formation of his intention,
- (3) The preparation of the Missal,
- (4) The washing of his hands,
- (5) The preparation of the chalice,
- (6) The vesting.

The Remote Preparation

1. *Confession*. "Let not the priest who is conscious of mortal sin, however contrite he may think himself, presume to celebrate Mass without having previously made a sacramental confession; but, if he lacks the necessary choice of confessor (*copia confessarii*) and is obliged to celebrate, or has celebrated after, however, having made an act of perfect contrition, he must go to confession as soon as possible."¹⁷ If necessary, the Celebrant should go to confession before putting on the sacred vestments. When vested he represents Christ, and should not appear as a sinner.

2. *Fasting*. The observance of the natural fast from midnight is of obligation before the celebration of Mass.¹⁸ Midnight may be reckoned

¹⁴ The most convenient place to keep a pall when not in use is on the paten (placed on the chalice), which it keeps free of dust.
¹⁵ It is presumed that the Celebrant will arrive for Mass in cassock and biretta. For visiting priests a cassock and biretta should be available in the sacristy.

¹⁶ R. I, 1.

¹⁷ C.J.C. 807.

¹⁸ *Ibid.*, 808. For the modifications made in favour of delicate priests by the Holy Office in 1923 (A.A.S. 1923, pp. 151 and 585) and in 1931 (July 1), consult the manuals of Moral Theology.

according to any recognized computation of time (natural, regional, legal, etc.).¹⁹ Hence when "daylight-saving time" is in use, the fast need be observed only from 1 a.m. by clock time (midnight by sun time).

3. *Matins and Lauds*. The rubric supposes the priest to have recited at least Matins and Lauds before Mass. The obligation is a light one, binding under pain of venial sin, hence a reasonable cause will excuse from its observance. The rubric says "*at least* Matins and Lauds" and so, when possible, it is desirable that the Celebrant should also recite Prime, the morning prayer of the Church, before Mass.

4. *Preparation of Body*. The priest who is about to celebrate Mass should, it is hardly necessary to say, attend to the cleanliness of his person, and of his clothing (including his footwear). The priest, whose daily duty and privilege it is to handle the body of Christ, should pay particular attention to the care of his hands and try to keep them in irreproachable order.

The Proximate Preparation

1. *Prayer*. Both the rubric²⁰ and the Code of Canon Law²¹ direct the Celebrant to spend some time in prayer before the celebration of Mass. The prayers of preparation which are given in the Missal are not of obligation — "*pro temporis opportunitate*" says the rubric. But as they are the Church's official prayers and are indulgenced,²² they are, obviously, preferable to other vocal prayers. The antiphon *Ne reminiscaris* is said in full before the psalms when the rite of the day is double. If the rite of the occurring Office be double, but that of the Mass is not (e.g., the Mass of the Rogations celebrated on a feast of double rite; the Conventual Mass on a weekday of Lent), the Celebrant may recite the antiphon in full, or the first words only, at his choice.²³ *Alleluia* is added to the antiphon in Paschaltide, even before a Requiem Mass; and the *Gloria Patri* at the end of the psalms is not omitted nor changed into *Requiem aeternam*, if the Mass is to be for the dead (for these prayers are private prayers of preparation). It is an excellent thing, when feasible, to spend the time of preparation for Mass in the church, thus honouring the Most Holy Sacrament and edifying the faithful.

2. *Formation of Intention*. Beforehand the Celebrant ought to form his intention regarding the application of his Mass.²⁴ Sometimes it may be necessary to determine the application before the time of the imme-

¹⁹ C.J.C. 33.

²⁰ R. I, 1.

²¹ Canon 810.

²² The Indulgences were much increased by Pius XI in 1936 (see A.A.S., 1938, p.

293).

²³ S.R.C. 4011².

²⁴ See "The Application of the Mass," Vol. I, Ch. IV.

diately preparation for Mass, as it may affect the choice of vestments and the preparation of the altar.²⁵

The Celebrant should fix in his mind beforehand, also, the persons — especially if they be many — for whom (apart from the application of the ministerial fruits²⁶ of the Mass) he wishes to pray at the memento of the living and of the dead. Then when he reaches each memento in the Canon he will be able, in a moment, to renew his intention and not weary those at Mass by undue delay.²⁷

3. *Marking the Missal*. To avoid errors and wearisome delay at the altar, the Missal should be carefully marked beforehand — the Mass itself, in the Proper or in the Common,²⁸ the Preface, the commemorations, and any *oratio imperata*²⁹ — according to the calendar of the church in which the Mass is to be celebrated.³⁰ This marking beforehand is particularly necessary if the Missal has not previously been prepared by the sacristan, or by a priest who had already said Mass that day, or if the formulary of the Mass be a new one which may not be found in its proper place, but inserted somewhere at the back of the Missal. But even if the Missal has already been marked, the Celebrant should verify the marking and at least glance at the place of the different parts (e.g., Commemorations) that he will recite. This enables him to avoid undue delay later; and even the seconds that are lost in looking about for the different prayers are precious when Mass is to be celebrated within a reasonable time and yet with due reverence. The rubric,³¹ indeed, directs the priest to read over the formulary of the Mass beforehand, so that in the actual celebration of Mass he may read it readily and understand its content.

If the Celebrant be a visiting priest, he should ascertain beforehand the (Christian) name of the Bishop of the diocese, which must be mentioned in the Canon, and inquire if there is an *oratio imperata* in the diocese.³² Should the prayer *A cunctis* occur, the Celebrant will need to

²⁵ E.g., the Celebrant may elect to say a votive Mass or a Requiem Mass, when the rubrics permit, instead of the Mass of the day. While the obligation in justice of the application of a Mass is fulfilled whatever be the quality of the Mass, the Celebrant is bound to pay attention to liturgical congruity. (a) It is not congruous to say a Requiem Mass except for the dead; nor should a Mass of the living be said ordinarily for a dead person when the rubrics permit a Requiem Mass, for the prayers of this, appointed by the Church, have a special efficacy for the dead. (b) The reasonable desires of the donor of a stipend

must be complied with when they are expressed and can be fulfilled by e.g., the celebration of a suitable votive Mass or a Requiem Mass, when the rubrics permit. (Cf. S.R.C. 4031⁴ and the teaching of moral theologians, and see Vol. I.)

²⁶ See Vol. I.

²⁷ Cf. the admonition given in R. VIII, 3.

²⁸ R.G. XIV.

²⁹ See Vol. I, Ch. X.

³⁰ See Vol. I, Ch. V.

³¹ R. I, 1.

³² In a properly appointed sacristy these items of information will be printed and hung in a conspicuous place.

know the name of the Titular³³ of the church (if there be one).

4. *Washing of the Hands.* After the priest has marked the Missal, he is directed by the rubric to wash his "hands," and not merely the tips of the thumbs and index fingers as at the Lavabo,³⁴ while saying the prayer *Da, Domine*. This washing is a ceremonial one, and usually consists in letting a little water flow over the fingers, as it is presumed that the Celebrant's hands are already clean. If, however, they are not — for example, if the priest has come a distance, or driven a car — they should be thoroughly washed with soap in the ordinary way, to ensure perfect cleanliness.

5. *Preparation of the Chalice.*

Deinde praeparat Calicem (qui debet esse vel aureus, vel argenteus, aut saltem habere cuppam argenteam intus inauratam, et simul cum Patena itidem inaurata, ab Episcopo consecratus), super ejus os ponit purificatorium mundum, et super illud Patenam cum Hostia integra, quam leviter extergit, si opus est, a fragmentis, et eam tegit parva palla linea, tum velo serico: super velo ponit bursam coloris paramentorum, intus habentem Corporale plicatum, quod ex lino tantum esse debet, nec serico, vel auro in medio intextum, sed totum album, et ab Episcopo, vel alio habente facultatem, simul cum palla benedictum.³⁵

On arriving in the sacristy to say Mass, the priest gets from the drawer assigned to him his amice and his purificator³⁶ and leaves them near his chalice. After having washed his hands, he lays the purificator across the mouth of the chalice (arranging this so that the cross which is usually marked on its foot is facing him), letting the two ends fall down evenly on either side. Then he takes a large host from the box of altar breads, sees that it is intact (*integra*), and, if necessary, turns it around, held lightly between his thumb and index finger, to remove any loose particles. He may trace lightly on it with the paten two lines (if this has not been done in making the breads) to mark where the "fraction" will be made — one down through the centre of the host, the other marking off a part ("*particula*," say a sixth or less of the half host), at the bottom of the left hand half, to be put later into the Precious Blood.³⁷ He places the host on the paten, and lays this on the purificator on the chalice and covers it with the pall. Over this he puts the chalice veil, taking care that at least all the front part of the chalice is covered and will not be exposed to view as he carries it to the altar.³⁸ On the top he puts the

³³ See Glossary, p. 728.

³⁴ R. VII, 6.

³⁵ R. I, 1.

³⁶ For a visiting priest, a clean amice and

purificator should be prepared and left beside the vestments.

³⁷ R. X, 2.

³⁸ Cf. S.R.C. 1379.

burse containing a linen corporal,³⁹ arranging it with the opening away from himself (that when later — if the veil be not large enough to cover the chalice back and front — he turns the chalice around so that the veiled part, as he carries it, faces the congregation, the opening of the burse will be *towards* him). The corporal is to be carried to the altar *in* the burse⁴⁰ for each Mass, and it may not be left spread out on the altar for several Masses.⁴¹ If the veil is large enough to cover the back as well as the front of the chalice, the Celebrant — if he finds it more convenient in carrying the chalice — may fold up one part of the veil over the chalice until he has placed it on the altar, but the part of the chalice that faces the people must be *entirely veiled*, so that it cannot be seen. In reply to a query as to whether it was lawful to carry a "*manutergium*" (towel? handkerchief?) on top of the chalice when going to and returning from the altar, S.R.C. replied "It is not lawful."⁴² Many rubricians, relying on this reply, teach that it is not permissible to carry anything on top of the chalice. This conclusion is scarcely warranted. While it would be unbecoming and unnecessary so to carry a handkerchief, it is certainly permissible to carry the tabernacle key,⁴³ since it is something belonging to the function rather than to the person of the priest, and a few authorities would permit the Celebrant to carry his spectacles. It is better, however, to send such articles out to the altar beforehand, or to have the server carry them.

The rubric supposes the chalice to be prepared by the Celebrant himself. It is, however, permissible to have it prepared beforehand⁴⁴ — only, however, by a person who is entitled by law⁴⁵ or Apostolic privilege to touch sacred vessels and unpurified sacred linens — but the Celebrant is recommended to do it himself,⁴⁶ as the rubric prescribes.

IV. THE VESTING OF THE CELEBRANT

Quibus ita dispositis, accedit ad paramenta, quae non debent esse lacera, aut scissa, sed integra, decenter munda, ac pulchra, et ab Episcopo itidem, vel alio facultatem habente, benedicta; ubi calceatus pedibus, et indutus vestibis sibi convenientibus, quarum exterior saltem talum pedis attingat, induit se, si sit Praelatus saecularis, supra rochetum, si sit Praelatus regularis, vel alius Sacerdos saecularis supra superpelliceum, si commode haberi possit, alioquin

³⁹ It is most important that the corporal should be scrupulously clean (*De Defectibus* X, 1) and so frequently changed. Corporals ought not to be left in burses after Mass, as they get stored away with the different sets of vestments, are seldom changed, and are in danger of becoming mildewed. A good plan is to remove the corporal when the Masses of the day are over and place it with the pall on top of the paten on the chalice, when this is put into the safe.

⁴⁰ S.R.C. 1866².

⁴¹ S.R.C. 2146.

⁴² S.R.C. 2118.

⁴³ See p. 312, note 7.

⁴⁴ S.R.C. 4194¹, 4198¹⁵; Instruction of S. Cong. Sacr., March 26, 1929.

⁴⁵ *I.e.*, either a cleric (one who has received at least tonsure) or those who have charge of these sacred things (C.J.C. 1306, § 1), *i.e.*, the sacristan, religious or lay.

⁴⁶ S.R.C. 4198¹⁵.

sine eo supra vestes communes, dicens ad singula singulas Orationes inferius positas.⁴⁷

1. Apart from necessity, as previously noted in this chapter (p. 312) only bishops, at all times, and lesser prelates if about to celebrate pontifically, may vest from the middle of the altar.⁴⁸

2. The rubrics suppose the Celebrant to be attired in a cassock — a cassock *reaching to his heels*⁴⁹ — when he arrives to say Mass, and to be "*calceatus pedibus*," that is, to use the footwear that ordinarily is worn in public by the clergy of the diocese.⁵⁰ It is an abuse to put on the sacred vestments over outdoor dress without a cassock (except, naturally, when the cassock itself is the ordinary outdoor dress of the priest), or to wear coloured shoes.

The rubric supposes a surplice also, or in the case of Prelates, a rochet,⁵¹ to be worn under the vestments, "if it can conveniently be had," but this prescription has grown obsolete by custom, even in Rome itself.⁵²

3. The recitation of the prayer which the rubric prescribes while putting on each vestment⁵³ is of obligation *sub levi*. On this account and because of the duty of general recollection, the Celebrant should not, apart from necessity, converse with those about him while he is vesting.

4. Before vesting the Celebrant removes his skull cap, if he wears one. Only cardinals, bishops, blessed abbots, and those who have an Apostolic indult may wear a skull cap (*zucchetto*) for the celebration of Mass,⁵⁴ and then it must be removed from the Preface to the Communion (inclusive).

5. The Celebrant may himself take each vestment from the table, or it may be handed to him by the server, who stands at his left. The chasuble, however, is usually put on by the Celebrant himself.⁵⁵

The Amice

Ac primum accipiens Amictum circa extremitates et chordulas, osculatur illud in medio, ubi est Crux, et ponit super caput, et mox declinat ad collum, et eo vestium collaria circumtegens, ducit chordulas sub brachiis, et circumducens per dorsum, ante pectus reducit, et ligat.⁵⁶

6. The Celebrant takes the amice at the two upper corners, where the strings are fastened, kisses the cross which is worked in the centre of the

⁴⁷ R. I, 2.

⁴⁸ S.R.C. 1131¹¹, 1333¹⁰, 1480, 2781, and cf. 3110⁴.

⁴⁹ R. I, 2; C.J.C. 811.

⁵⁰ S.R.C. 3268².

⁵¹ In 1920 Benedict XV granted to Regular bishops also the privilege of wearing the rochet.

⁵² Because of the inconvenience of the bulk of a surplice under vestments, and because the surplice is derived from the alb.

⁵³ Only the last of the prayers (the one for the chasuble) has *Amen* at the end.

⁵⁴ C.J.C. 811 § 2.

⁵⁵ Cf. R. I, 3.

⁵⁶ R. I, 3.

amice,⁵⁷ or in the centre of the top border (which is more convenient), and brings the amice around to his back, not by throwing it over his head, but by swinging his right arm around over his head. He touches his head momentarily with its upper edge, lowers it on to his shoulders, and tucks it inside his collar, around his neck, till the two corners almost meet in front. Then crossing the right-hand string over the left one, he brings the strings around his body, under the arms, and back again to the front, where he ties them.⁵⁸ While putting on the amice the Celebrant recites the prayer *Impone*.

To make the sign of the cross before taking up the amice is not prescribed, but it is a laudable usage.

The Alb and Cincture

Tum Alba induitur, caput submittens, deinde manicam dexteram brachio dextero, et sinistram sinistro imponens. Albam ipsam corpori adaptat, elevat ante, et a lateribus hinc inde, et cingulo, per ministrum a tergo sibi porrecto, se cingit. Minister elevat Albam super cingulum circumcirca, ut honeste deindeat, et tegat vestes; ac eius fimbrias diligenter aptat, ut ad latitudinem digiti, vel circiter, super terram aequaliter fluat.⁵⁹

7. The Celebrant takes the alb with both hands and, without kissing it, first puts his head through it,⁶⁰ laying it on his shoulders, and then inserts his right and afterwards his left arm. He ties it at the top and tucks away the ends of the strings out of sight, if necessary.⁶¹ He then takes the cincture — which the server⁶² places in the Celebrant's hands held behind his back, the doubled end in his left hand, the tasselled end in his right — brings it around his waist and ties it in front. He so arranges it as to have a short part only, sufficient to tie the knot, in his left hand, and in his right all the rest of the cincture, with the tassels at the end. By custom the cincture is worn doubled, and no special kind of knot is prescribed in tying it. It is of ideal length when, having been tied, the tassels just reach the floor in front, without, however, resting on the floor and thereby being soiled. This gives sufficient length with which to adjust the ends of the stole.

⁵⁷ When the cross is in this position, the Celebrant should lift up the entire amice until he can conveniently kiss the cross, and not push the part with the cross up to his mouth with his right hand. If, by accident, no cross is marked on the amice, the Celebrant should not trace one on it with his thumb and then kiss this imaginary cross (cf. R. IV, 1).

⁵⁸ The priests of certain Religious Orders, who wear a hood in place of a biretta, keep the upper part of the amice on the head while vesting (or wear a specially shaped amice) and afterwards lower it as a hood

over the chasuble (cf. S.R.C. 4056¹, 4169).

⁵⁹ R. I, 3.

⁶⁰ Or the server, if tall enough, may put the alb over the priest's head on to his shoulders.

⁶¹ It is much to be desired that the form of alb which has a round or square opening large enough to admit the head with ease, but with *no opening* down the centre, would come into general use. This form avoids the ugly appearance of an opening in front and the rather silly look of a bow sticking out over the crossed stole.

⁶² R. I, 3.

8. The rubric gives detailed directions about the arrangement of the alb, and clearly attaches importance to this. It assumes that the alb is long — indeed too long, for it says "*albam . . . elevat ante, et a lateribus hinc inde*" and "*minister elevat albam*." Hence the priest should see that the alb is not so long as to trip him or to trail on the ground behind, but, more particularly, he must take care that *it is not too short*, for as the rubric orders,⁶³ it is to *cover* his clothes and to hang down evenly to *within about a finger* (i.e., about an inch)⁶⁴ of the ground. The alb should be arranged to hang evenly all around, and not be gathered at the waist in a clumsy bunch behind. The insistence of the rubric on the careful arrangement of the alb is easily understood when one remembers how unsightly a badly arranged alb looks. An alb which is too short for the wearer, or has been so pulled up that it displays a good deal of the cassock, or, worse still, trousered or stockinged legs, is not becoming.

While putting on the alb the Celebrant recites the prayer *Dealba me*; and *Praecinge me* while tying the cincture.

The Maniple and Stole

Sacerdos accipit Manipulum, osculatur Crucem in medio, et imponit brachio sinistro. Deinde ambabus manibus accipiens Stolum, simili modo deosculatur, et imponit medium ejus collo, ac transversando eam ante pectus in modum Crucis, ducit partem a sinistro humero pendentem, ad dexteram, et partem a dextero humero pendentem, ad sinistram. Sicque utramque partem Stolae extremitatibus cinguli hinc inde ipsi cingulo conjungit.⁶⁵

9. Then the Celebrant takes the maniple in his right hand, kisses the cross in the centre of it, and fastens it over his left arm, between the wrist and the elbow, but somewhat nearer to the elbow, to prevent it impeding his movements at the altar or sweeping over the corporal. If it is fastened by ribbons the server must tie these. While putting on the maniple the Celebrant recites the prayer *Merear*.

10. Next the Celebrant takes the stole with both hands near the cross in the centre. He kisses this cross, and places the stole so that the back part lies, flattened down,⁶⁶ between the shoulders at the base of the neck. Notice that the stole is *placed*, and not thrown over the head, and that it lies at the *base* of the neck and not up about the neck, nor yet down in

⁶³ R. I, 3. So also C.E. (II, viii, 13) "*ita ut [alba] aequaliter defluat et vestes contegat*."

⁶⁴ In old measure a "finger" means an inch or three quarters of an inch; in modern measure it is reckoned four and a half inches.

⁶⁵ R. I, 3.

⁶⁶ The server should place his hand on

the stole to keep it in this position until the Celebrant has put on the chasuble. In general, the server should be trained to aid the Celebrant to vest. There are things like the holding of the cincture, the arrangement of the alb, and the position of the stole for which his help is not only useful but necessary.

the middle of the back — "*medium ejus collo*," says *Ritus*,⁶⁷ and "*super ejus humeros applicat ita ut nec ejus collum tegat*," says *Caeremoniale Episcoporum*⁶⁸ in describing the vesting of a bishop for Pontifical Mass. The Celebrant then crosses the stole over his breast, right end over the left, and fastens it at his sides with the hanging ends of the cincture, passing these over the stole and then drawing them up through the part of the cincture which is tied around his waist, leaving the tasselled ends hanging loosely at his sides. A stole should be *very* long, and its ornamented ends may, indeed ought to, if we can judge by the illustrations of the stole as it was worn centuries ago, hang down below the chasuble and even come quite close to the ground. While adjusting the stole the Celebrant recites the prayer *Redde mihi*.

The Chasuble

Postremo Sacerdos accipit Planetam.⁶⁹

11. Finally the Celebrant takes the chasuble with both hands, and without kissing it places it over his head on to his shoulders, reciting the prayer *Domine, qui dixisti*. When it has been arranged so that it hangs properly, he fastens it by the strings, which he draws around his body and back again to the front, where he ties them. It is better that the chasuble should cover the stole at the back,⁷⁰ and this it will do without difficulty if the stole is in its proper position between the shoulders. If the chasuble be of the more ample form⁷¹ — extending at the sides to the wrists or lower — the Celebrant will gather it up in folds across his arms before taking the chalice.

12. It is well to have his handkerchief where he can easily reach it, and so the Celebrant may put it up his left sleeve, or hang it through the cincture but covered by the chasuble.

13. Once vested for Mass the Celebrant represents Christ Himself and so he should not take part in any unnecessary conversation, but should spend the time in recollection and prayer until the moment arrives for him to go to the altar.

⁶⁷ I, 3.

⁶⁸ II, viii, 14.

⁶⁹ R. I, 4.

⁷⁰ Cf. C.E. II, viii, 14.

⁷¹ See Vol. I, Ch. XII.

THE CELEBRANT GOES TO THE ALTAR

I. THE CELEBRANT LEAVES THE SACRISTY

Sacerdos omnibus paramentis indutus, accipit manu sinistra Calicem, ut supra praeparatum, quem portat elevatum ante pectus, Bursam manu dextera super Calicem tenens, et facta reverentia Cruci, vel imagini illi, quae in Sacristia erit, capite cooperto accedit ad Altare, ministro cum Missali, et aliis ad celebrandum necessariis (nisi ante fuerint praeparata) praecedente, superpelliceum induto. Procedit autem oculis demissis, incessu gravi, erecto corpore.¹

1. When the time arrives to go to the altar the Celebrant puts on his biretta, holding it by the wing on the right-hand corner. The rubric explicitly orders him to go to the altar covered, and the contrary practice is an abuse. Even if the priest is to celebrate at an altar where the Blessed Sacrament is exposed he is to wear his biretta, removing it when he comes within sight of the Sacred Host.²

2. Then the Celebrant takes the chalice in his left hand, holding it at the node, and, keeping his elbow to his side, lays his right hand — palm downward, fingers and thumb held close together — on top of the burse, which should have its opening towards him. If the chalice veil is not long enough to cover the back as well as the front of the chalice, or should it have a cross or other ornament on the front, he must turn the chalice around before taking it up, for it must be veiled from view as he goes to the altar.³ The chalice is to be carried "*elevatum ante pectus*," and close to, but not against, the chasuble.

3. Next the Celebrant, covered, bows his head⁴ to the cross or the principal image of the sacristy. If there is none, the bow is omitted. Preceded by the server, who is vested in cassock and surplice and carries the Missal "and other things necessary for Mass, unless they were prepared beforehand" (which is, obviously, better), the Celebrant leaves for the altar.

¹ R. II, 1.

² See, however, p. 323.

³ Cf. S.R.C. 4181⁵.

⁴ See p. 305. Throughout this book the following expressions are used:

To bow low (deeply) = a deep bow of the body (see p. 298).

To bow = a moderate bow of the body,
To bow (his) head = deep bow of the head alone,

To bow (his) head slightly = the lesser or slight bow of the head alone (see p. 298).

4. The Celebrant is to proceed "with eyes cast down, at a moderate pace, and holding himself erect."⁵ He may, if he can conveniently do so, take holy water, either directly from the font or from the server, at the entrance to the sanctuary,⁶ and, covered, make the sign of the cross.

5. If the door of the sacristy is behind the altar, so that this may be approached from either side, the Celebrant will go out by the *Gospel side*, so that the server will be on his right on arriving at the foot of the altar and will not be obliged to step back to let him pass. They will return at the end of the Mass by the Epistle side.⁷

Reverences on the Way to the Altar

Si vero contigerit eum transire ante Altare majus, capite cooperto faciat ad illud reverentiam. Si ante locum Sacramenti, genuflectat. Si ante Altare ubi celebretur Missa, in qua elevatur, vel tunc ministratur Sacramentum, similiter genuflectat, et detecto capite adoret, nec ante surgat, quam Celebrans deposuerit Calicem super Corporale.⁸

6. There are many occasions on which the Celebrant on his way to the altar has to pay due reverence to sacred persons or things.

The general rule is that when the Celebrant is *carrying the chalice* he remains covered for every reverence, except for a double genuflection; but if he is not carrying the chalice *he uncovers* before making any reverence. When a double genuflection has to be made the procedure is this: (a) If the Celebrant is carrying the chalice, he does not uncover until he reaches the spot where he is to genuflect, then he kneels on both knees, uncovers and either hands his biretta to the server or retains it, the opening towards himself, his hand (and *not* the biretta) resting on the burse. He bows, puts on the biretta, rises and proceeds on his way.⁹ (b) But if the Celebrant is not carrying the chalice, he uncovers when he comes within sight of the Blessed Sacrament, and holds his biretta with the opening against his breast, his thumbs within the biretta, the other fingers outside it, holding it at the bottom. He makes the double genuflection at the proper spot, and proceeds on his way, remaining uncovered until he is out of sight of the Blessed Sacrament.

7. While going to the altar if the Celebrant passes (i) the *High Altar* (at which the Blessed Sacrament is not reserved), even at a distance, he bows his head;¹⁰ he does not bow when passing other altars.

(ii) *The Blessed Sacrament not exposed* — either enclosed in the tabernacle, or on the table of the altar (but not in view) where a Mass is in progress between the Consecration and the Communion — he makes a

⁵ R. II, 1.

⁶ S.R.C. 2514⁴.

⁷ S.R.C. 3029¹².

⁸ R. II, 1.

⁹ See p. 295.

¹⁰ See p. 306.

simple genuflection. In the second case, however, he should genuflect only if, by accident¹¹ (e.g., by hearing the bell or the recitation of the *Pater noster*) he adverts to the part of the Mass which is going on.

(iii) *The Blessed Sacrament Exposed*

- (a) In the monstrance, or even in the ciborium,¹²
 - (b) Holy Communion is being distributed,
 - (c) The Elevation of Mass, or the actual Benediction with the Blessed Sacrament, is in progress,
 - (d) A priest (vested) carrying the Blessed Sacrament passes,
- in all these cases, the Celebrant stops and makes a double genuflection (as described in § 6). In cases (a) and (b) he proceeds on his way immediately afterwards;¹³ but in cases (c) and (d) he remains kneeling until the chalice or monstrance (ciborium) has been replaced on the table of the altar, or until the priest has passed out of sight (in case d).¹⁴

(iv) *Relics*

- (a) If a relic of the True Cross or of any other Instrument of the Sacred Passion¹⁵ be exposed for veneration in the chief place over an altar, the Celebrant genuflects when passing it;¹⁶
- (b) Should he pass a relic of the Passion not exposed, or an important (*insignis*)¹⁷ relic of a saint exposed for veneration, he bows his head.¹⁸ He does not bow before lesser relics of saints, even though exposed for veneration.

Neither the rubrics nor rubricians speak of the Celebrant making any reverence should he pass before an image which on some feast day is the object of special honour (e.g., with lights and flowers around it).

8. *Salutations to Persons.* In general, the Celebrant vested and on his way to say Mass will take no notice of anyone. He does, however, bow his head slightly, should he meet (a) the Bishop of the diocese (or any Prelate superior to him, e.g., a cardinal, a nuncio within the territory of his jurisdiction, an archbishop within his province), (b) a priest in vestments going to or returning from the celebration of Mass, (c) the Sacred Ministers vested, or the clergy in procession, going to or returning from

¹¹ S.R.C. 4135². For the rubric supposes him to proceed with downcast eyes, and so, as a general rule, he is not to pay attention to what is happening at other altars.

¹² S.R.C. 2390⁴.

¹³ S.R.C. 2002¹⁴.

¹⁴ The different reverences to the Blessed Sacrament should be made not only when the Celebrant passes directly in front of It, but also if he passes at the side but within

a reasonable distance of It.

¹⁵ Cf. S.R.C. 3966.

¹⁶ S.R.C. 2722^{1,2}, 2390⁷, 3201⁷.

¹⁷ An "important" relic of a saint is the body, head, arm, forearm, heart, tongue, hand, leg, or that part of the body in which—if the saint is a martyr—he suffered, provided it be entire and not small (C.J.C. 1281, § 2).

¹⁸ S.R.C. 2390⁷.

choir. He bows his head slightly also to the clergy in choir, if he should have to pass through.¹⁹

9. Should the Celebrant meet another priest in vestments he passes him on the right; should the two meet in a narrow space, the one who is returning from the celebration of Mass takes precedence and should pass first.

10. If, in an exceptional case, the Celebrant should not be carrying the chalice when going to the altar (e.g., if the chalice, for want of another suitable place, had been left on the altar for the celebration of a second Mass on a Sunday, or left on the altar beforehand for an infirm priest) he would, of course, uncover before making any bow or genuflection (as explained in § 6).

11. That a priest in vestments on his way to or from the celebration of Mass should stop at another altar, where the Blessed Sacrament is reserved, to give Holy Communion, is tolerated in case of necessity.²⁰

II. THE ARRIVAL OF THE CELEBRANT AT THE ALTAR

Cum pervenerit ad Altare, stans ante illius infimum gradum caput detegit, biretum ministro porrigit, et altari, seu imagini Crucifixi desuper positae, profunde se inclinat. Si autem in eo sit Tabernaculum SS. Sacramenti, genuflectens debitam facit reverentiam. Tunc ascendit ad medium altaris, ubi ad cornu Evangelii sistit Calicem, extrahit Corporale de Bursa quod extendit in medio Altaris, et super illud Calicem velo coopertum collocat, Bursam autem ad cornu Evangelii.²¹

12. On arriving at the foot of the altar the Celebrant uncovers²² and hands his biretta to the server. Replacing his right hand on the burse, to keep the chalice and paten steady, he bows low²³ to "the altar or image of the Crucified." If the Blessed Sacrament be present in the tabernacle, or a relic of the Passion be exposed for veneration,²⁴ he genuflects on the floor (*in plano*).²⁵ He then goes up to the altar²⁶ and does not bow on arrival there. He places the chalice on the table of the altar, a little towards the Gospel side, with the front part of the veil facing outwards, lowers the back (if it had been turned up), takes the burse with his right hand or with both hands, stands it on the altar with its opening facing

¹⁹ Should a priest, going to or returning from the celebration of Mass, pass while *Et incarnatus est* of the Creed in a Solemn Mass is being sung and the clergy in choir are (by custom) kneeling, he is *not* bound to stop and kneel (S.R.C. 1421⁸).

²⁰ S.R.C. 2740¹¹.

²¹ R. II, 2.

²² If wearing a hood he lowers it; later, when he has placed the chalice on the altar, he duly arranges the hood on his shoulders.

²³ See p. 298.

²⁴ S.R.C. 2722¹.

²⁵ This genuflection *in plano* (see Glossary, p. 723) is made on first arriving and before departing at the end of Mass; every other time it is made on the step (S.R.C. 2682⁴⁷).

²⁶ Authors generally recommend him to begin the ascent with the right foot; this is, however, optional.

the Epistle corner, lays his left hand on top of it to keep it in position (or to press it open, if it be without gussets), takes out the corporal with his right hand, not turning nor shaking it out, and leaves it on the altar for a moment.

Arranging the Corporal and Chalice

13. Laying his left hand palm downward on the table of the altar, with the right he places the burse on the Gospel side,²⁷ leaning it against the gradine or a candlestick, the opening turned towards the centre of the altar²⁸ (unless a design on it should demand a different position). He then spreads the corporal *fully*²⁹ with both hands, taking care, if the altar be a portable one,³⁰ that the corporal is on the altar stone. If the corporal has been properly folded it should be opened thus: first towards his left, then towards his right, then the fold at the back opening towards the altar-card, and finally the fold in front opening towards the Celebrant.

14. The corporal should be placed, if space permits, about an inch from the front edge of the table of the altar, so that the Celebrant in turning during Mass will not catch the corner of it with the chasuble or maniple and so pull it out of place; and also so that when he lays his joined hands on the altar, he may not have the fingers resting on the corporal, which is forbidden.³¹ But the corporal should not be put farther back than this, as the Celebrant is to place his hands on it when genuflecting between the Consecration of the host and the purifications.

15. Next the Celebrant takes the chalice by the node in his left hand, placing his right hand on the top, above the pall, and puts it on the centre of the corporal, well back towards the altar-card, so that when kissing the altar he will not touch the chalice veil with his head, nor the burse after the ablutions. He then arranges the chalice veil with both hands, seeing that the chalice is entirely covered in front.³²

Hosts for Communion

*Si est consecraturus plures Hostias pro Communionem faciendam, quae ob quantitatem super Patenam manere non possint, locat eas super Corporale ante Calicem, aut in aliquo Calice consecrato, vel vase mundo benedicto, ponit eas retro post Calicem, et alia Patena seu Palla cooperit.*³³

²⁷ Cf. C.E. I, ix, 3.

²⁸ The rubric seems to suggest that the burse is thus placed *after* the corporal has been spread, but nearly all rubricians interpret the rubric as not dealing with the order of the actions, and they follow the more natural and convenient order of first getting the burse out of the way and then spreading the corporal.

²⁹ S.R.C. 3448¹².

³⁰ See Vol. I, Ch. XII.

³¹ S.R.C. 2572²¹.

³² S.R.C. 1379. If in case of necessity the priest vests at the altar, he is to spread the corporal, etc., before coming down to begin Mass (R. II, 2).

³³ R. II, 3.

16. If there are hosts to be consecrated for Holy Communion the rubric does not determine *in detail* where they are to be placed:

- (a) If there are a few only — five or six, at most — they may be placed on the paten with the large bread. If the sacristan prepares the chalice it is better to place them *over* the large host, so that the Celebrant will see them at once when he unveils the chalice at the Offertory, and also because it is easier, after the offering of the bread, to slip them off the paten on to the corporal before moving the large host.
- (b) If there are several hosts, but not in a ciborium,³⁴ they are placed on the corporal "*ante calicem*." This does not necessarily mean directly in front of the chalice, which would be inconvenient at the Offertory, but a little to one side, preferably the Gospel side, where they will still be "*before (i.e., nearer to the Celebrant than) the chalice*."
- (c) If they are in a ciborium — which should be left on the altar beforehand, covered and veiled in white silk³⁵ — this is to be placed on the corporal "*behind the chalice*." Again this does not necessarily mean directly behind the chalice, because generally there is not space enough for this and, in any case, it is inconvenient at the Offertory. It means rather behind it to one side (and within the altar-stone, if the altar be a portable one), preferably the Epistle side, since the priest must uncover and cover the ciborium at the Offertory and at the Consecration. It is better to have the ciborium veiled until the Offertory.³⁶ It is better, too, to put it on the altar before Mass, so that the Celebrant can place it in the correct position when he has spread the corporal. It may, however, be carried to the altar by the server (when purified, the ciborium may be handled by anyone) with the Missal, but this is not very convenient. The Celebrant may *not* carry it himself with the chalice.

17. In case there is a *large host for Benediction* to be consecrated:

³⁴ This is an unusual case and occurs only when a ciborium is brought for them later during the Mass.

³⁵ Cf. R.R. IV, i, 5; C.E. II, xxix, 2. It is a moot point as to whether the ciborium *before* the consecration of the hosts should be veiled. The rubrics are silent. Some authorities hold, and it seems to be the better view, that sacred (or quasi-sacred) vessels, when exposed to view and not in use, should be veiled from the public gaze (as the rubrics require for the chalice and for the paten, which is placed under the cor-

poral, and a decision of S.R.C. 4268¹ for the monstrance). Hence the ciborium, when on the altar awaiting the consecration of the hosts or after its purification, should be veiled. Some rubricians, however, hold that the ciborium should be covered with its *silk* veil, only when it contains the Blessed Eucharist. One, at least, suggests a linen or cotton veil when the ciborium does not contain the Blessed Sacrament, a silk one (as R.R. prescribes) when it does.

³⁶ See note 35.

- (a) If it is already fixed in the lunette — which is the better way, when possible — this will be placed on the altar beforehand, and when the Celebrant has spread the corporal he will arrange the lunette near the chalice. If it is in a covered box it is more convenient to put it on his right; if not, it may be laid on the left-hand side of the corporal.
- (b) If the host for Benediction is not in the lunette, it is placed on the paten with the Mass host; and, having been offered with this at the Offertory, it is placed on the corporal on either side (the Epistle side is the more convenient) near the chalice.

Opening the Missal

Collocato Calice in Altari, accedit ad cornu Epistolae, Missale super cussino aperit, reperit Missam, et signacula suis locis accommodat. Deinde rediens ad medium Altaris, facta primum Cruci reverentia, vertens se ad cornu Epistolae, descendit post infimum gradum Altaris, ut ibi faciat Confessionem.³⁷

18. Having arranged the chalice (and ciborium or lunette) on the corporal the Celebrant, without bowing to the cross,³⁸ goes to the Epistle corner of the altar. Whenever he goes from either corner to the centre he does so (a) with hands joined before his breast,³⁹ (b) facing straight towards the south or north,⁴⁰ as the case may be (with his side directly to the altar, and not partly turned towards it), (c) walking reverently, at a moderate pace. At the Epistle corner he opens the Missal at the Introit of the Mass he is to read — he and not the server is to do this at a Low Mass⁴¹ — and arranges the markers if he has not done so beforehand. Then he returns to the centre, bows his head⁴² to the cross, turns at once by his right — withdrawing a little towards the Gospel side, facing somewhat towards the Epistle corner⁴⁴ — and descends⁴⁵ the steps obliquely (so as not to turn his back completely on the Blessed Sacrament or the cross), with hands joined and eyes cast down, to begin the Confession.

If there are a number of steps he need not go down to the bottom, it will suffice to descend below the footpace (*predella*); or if there be more than one flight of steps, at different levels, it is sufficient to go to the bottom of the top flight.⁴⁶ If there are no steps, not even a *predella*, the Celebrant withdraws some paces from the altar for the Confession.

³⁷ R. II, 4.

³⁸ Cf. S.R.C. 2682⁷.

³⁹ See p. 283.

⁴⁰ The S. Liturgy, in accordance with ancient usage, supposes the church to be orientated, hence, normally, the priest standing at the altar faces east. The Gospel side is to the north; the Epistle side to the south; the main entrance at the west end.

⁴¹ S.R.C. 2572⁵.

⁴² See p. 306.

⁴³ Because he is not merely arriving at the centre, but crossing it, and also he is about to go away from it.

⁴⁴ R. II, 4.

⁴⁵ It is well first to glance at the candles to make sure that they have been lighted.

⁴⁶ S.R.C. 1265⁴.

19. If between the time of arriving at the altar and the moment he signs himself to begin Mass⁴⁷ — or after Mass, between the end of the last Gospel and the beginning of the Leonine prayers, or after these and before his departure — the Celebrant should advert to the Elevation of a Mass, or the act of Benediction with the Blessed Sacrament, taking place quite near by, he should at once kneel on both knees, wherever he is at the moment (on the footpace or at the foot of the altar), and bow his head and so remain until the chalice or monstrance has been replaced on the altar.⁴⁸

20. If, during Mass celebrated at an altar where the Blessed Sacrament is reserved, another priest should come, in case of real necessity, to take out the Sacred Species (e.g., to give Holy Communion) or to replace Them (e.g., on his return from a sick call), the Celebrant, if he had begun the Canon should not interrupt it, nor should he interrupt any prayer or any reading (e.g., the Epistle or Gospel) that he has commenced, but should finish it and then kneel. But if he has not begun the Canon or is not in the course of a prayer or reading, it is better to pause and kneel until the tabernacle door has been closed again. Naturally, even within the Canon, he will move away a little from the centre of the altar to permit of free access to the tabernacle.

APPENDIX

THE RENEWAL OF HOSTS

Not only to avoid the danger of invalid consecration at Mass (because of unsuitable matter), but also because of the supreme respect which is due to the Most Holy Sacrament, the Code of Canon Law,¹ the Roman Ritual,² and an Instruction of the Congregation of the Sacraments,³ all prescribe that the hosts which are to be consecrated for the Communion of the faithful, and the large host to be consecrated for Exposition, shall be "fresh" (*recentes*) and "frequently renewed." This is a twofold law and binds gravely.

The general law does not determine how fresh the hosts must be at

⁴⁷ Once he has said "*In nomine Patris*" he pays no attention to what is happening near by (R. III, 4).

⁴⁸ Cf. R. II, 1.

¹ Canon 1272.

² IV, i, 7.

³ March 26, 1929.

the time of their consecration, but theologians and rubricians declare, and synodal law in some places prescribes, that they must not be more than twenty or twenty-one days old at most. Neither does the general law decide how frequently the consecrated Particles should be renewed, but the rule of *Caeremoniale Episcoporum*,⁴ which is confirmed⁵ by S.R.C. 3621², is that they be renewed "at least once a week."⁶ This rule has been adopted in some places (e.g., in U.S.A.,⁷ in Ireland) by synodal law — and, of course, is binding in such places — and is adopted as the normal rule by theologians and rubricians.

However, for a sufficient reason and provided there is no danger of even the beginning of corruption,⁸ it is permissible, if there be no local law to the contrary, to leave the hosts unchanged for a longer period — up to a fortnight. All authorities agree that more than a month ought not to elapse between the *making* of the breads and their consumption. Hence a safe working rule is to renew the supply of freshly made breads *every three weeks*, and change the contents of the ciborium and the lunette *at least once a week*.

In preparing the breads great care should be taken to have them free of loose particles and, if necessary, they should be well shaken in a sieve. In addition, when filling a ciborium, the sacristan should see that the hosts are free of small particles, putting them in singly, and should not merely turn them into the ciborium all together⁹ (so the Instruction of the Congregation of the Sacraments of March 26, 1929).

When the time comes for the renewal of the hosts the old ones must be consumed.¹⁰ Fresh hosts should never be put into the same ciborium with older ones, not even if they be placed underneath these.

⁴I, vi, 2.

⁵Cf. 2650¹.

⁶And so the Code of Canon Law (1265, § 1) prescribes that wherever the Blessed Sacrament is reserved Mass is to be celebrated at least once a week for the renewal of the Sacred Species. This law binds gravely (Instr. of the Cong. of the Sacraments, Ascension Day, 1938, § 3), but sometimes, because of the shortage of priests, the Holy See permits a fortnightly Mass, provided, however, that there is no danger of the corruption of the Sacred Host (*Ibid.*).

⁷Second Council of Baltimore, II, v, cap. iv, n. 268.

⁸This will depend on many factors, climate — a damp and warm climate makes

most for corruption — the quality of the flour used in the breads, the material of the tabernacle, etc.

⁹Even though the small hosts ought to be freed from loose fragments and placed singly in the ciborium, it is doubtful if they should be arranged in even layers around it, for when thus symmetrically arranged, if pressed a little on one side when taking out a Host to give Holy Communion, they tend to shoot up, all together, at the opposite side of the ciborium and this is very dangerous if the ciborium is full. It is also easier to take hold of the Hosts when they are placed *irregularly* in the ciborium.

¹⁰C.J.C. 1272; R.R. IV, i, 7.

THE BEGINNING OF MASS

Sacerdos cum primum descenderit sub infimum gradum Altaris, convertit se ad ipsum Altare, ubi stans in medio, junctis manibus ante pectus, extensis et junctis pariter digitis, et pollice dextero super sinistrum posito in modum crucis (quod semper servatur, quando junguntur manus, praeterquam post Consecrationem), detecto capite, facta prius Cruci vel Altari profunda reverentia, vel, si in eo sit Tabernaculum SS. Sacramenti, facta genuflexione, erectus incipit Missam.

Stans igitur Celebrans ante infimum gradum Altaris, ut supra, producit manu dextera a fronte ad pectus signum crucis, dicit intelligibili voce: *In nomine Patris, et Filii, et Spiritus sancti. Amen.* Et postquam id dixerit, non debet advertere quemcumque in alio Altari celebrantem, etiamsi Sacramentum elevet, sed continueat prosequi Missam suam usque ad finem.

Postquam dixerit, *In nomine Patris*, etc., ut supra, jungens iterum manus ante pectus, pronuntiat clara voce Antiphonam: *Introibo ad altare Dei.* Minister retro post eum ad sinistram genuflexus, et in Missa solemniori Ministri hinc inde stantes prosequuntur: *Ad Deum qui laetificat juventutem meam.* Deinde Sacerdos eodem modo stans incipit, et prosequitur cum ministro, vel Ministris alternatim Psalmum: *Judica me, Deus*, usque ad finem, cum *Gloria Patri*. Quo finito, repetit Antiphonam *Introibo* cum Ministris, ut supra. Qui Psalmus numquam praetermittitur, nisi in Missis Defunctorum, et in Missis de Tempore a Dominica Passionis inclusive usque ad Sabbatum sanctum exclusive, in quibus semel tantum dicta Antiphona *Introibo* cum Ministris, ut supra, Sacerdos statim subjungit *Adjutorium nostrum*, etc., ut infra. Cum in fine Psalmi dicit *Gloria Patri*, etc., caput Cruci inclinat.¹

1. At the foot of the altar, facing it, with hands joined before his breast,² the Celebrant bows low to the altar cross — or to a relic of the true Cross or other relic of the Passion exposed for veneration³ — but genuflects *on the step*,⁴ when the Blessed Sacrament is present in the tabernacle. Then, standing erect, he makes the sign of the cross,⁵ saying *In nomine Patris*, etc., and from that time on, until the end of the last Gospel, he is to take no notice of what is happening at another altar, not even of the Elevation of another Mass. With hands joined he recites

¹R. III, 1, 4, 6.

²See p. 283. His hands are to be held so joined all the time at the foot of the altar, except when he signs himself or strikes his breast.

³S.R.C. 2722¹.

⁴S.R.C. 2682¹¹.

⁵See p. 289.

aloud⁶ the antiphon *Introibo* and the forty-second psalm (*Judica me*) with the server, taking particular care to allow him sufficient time to make the responses properly. He bows his head at *Gloria Patri . . . Sancto* and then stands erect again. The psalm is omitted in Requiem Masses, and in Masses of the season (*de tempore*) during Passiontide (from Passion Sunday inclusive to Holy Saturday exclusive); it is not omitted, however, in festal or votive Masses (even of the Cross or Passion) during that period. Even when the psalm is omitted the antiphon *Introibo* is said once.

Repetita Antiphona *Introibo*, dextera manu producens signum Crucis a fronte ad pectus, dicit *Adjutorium nostrum in nomine Domini*. R. *Qui fecit caelum et terram*. Deinde Altari se profunde inclinans, junctis manibus dicit: *Confiteor Deo*, ut in Ordine Missae, et prosequitur eodem modo stans inclinat, donec a ministro, vel Ministris dictum sit *Misereatur*. Cum incipitur a Ministris *Confiteor*, se erigit. Cum dicit: *mea culpa*, ter pectus dextera manu percutit, sinistra infra pectus posita.

Cum minister, et qui intersunt (etiamsi ibi fuerit Summus Pontifex), respondent *Confiteor*, dicunt *tibi, Pater et te, Pater*, aliquantulum conversi ad Celebrantem.

Facta a circumstantibus Confessione, Celebrans stans respondet: *Misereatur vestri*, etc. Deinde producens manu dextera a fronte ad pectus signum Crucis, dicit: *Indulgentiam*, etc., . . . Et stans inclinatus junctis manibus prosequitur: *Deus, tu conversus*, et quae sequuntur in Ordine Missae, clara voce usque ad Orationem *Aufer a nobis*, etc., et cum dicit: *Oremus*, extendit et jungit manus.⁷

2. When the server has answered *Sicut erat*, etc., the Celebrant repeats the antiphon *Introibo* (if the psalm was recited) and adds *Adjutorium*, etc. While saying these words he makes the sign of the cross, dividing the words thus: *Adjutorium* as he touches his forehead, *nostrum* as he touches his breast, *in nomine* while touching the left shoulder, and *Domini* while touching the right.⁸

Confiteor

3. When the server has answered *Qui fecit*, etc., the priest bows low, but without lowering his joined hands, and recites the *Confiteor*. In a Low Mass he does not turn to the server(s) at the words *vobis, fratres* or *vos, fratres*. He strikes his breast⁹ thrice at the *mea culpa*. No name is to be added to the names of the saints which are mentioned in the *Confiteor*,¹⁰ except by Apostolic indult. Religious Orders usually receive an indult allowing them to add the name of their Founder, if he be a canonized saint.¹¹

⁶ See p. 276.

⁷ R. III, 7, 10.

⁸ C.E. I, xxv, 5.

⁹ See p. 292.

¹⁰ S.R.C. 1332⁵, 2142.

¹¹ Cf. S.R.C. 2587², 2972, 3749.

4. At the end of the *Confiteor* the Celebrant remains bowed low until the server has said *Misereatur*, etc., and until he himself has added *Amen*. Then he stands erect. At the conclusion of the *Confiteor* recited by the server, representing the congregation, the Celebrant says *Misereatur vestri*, etc., always in the plural, even if the server alone were present. He does not bow towards the server while saying these words.

Indulgentiam

5. At *Indulgentiam*, etc., he makes the sign of the cross, touching his forehead while saying *indulgentiam*, his breast at *absolutionem*, his left shoulder at *et remissionem*, and his right at *peccatorum nostrorum*, and then joins his hands for the remaining words.

6. He bows for the prayers from *Deus, tu conversus* to *Oremus* inclusive. He does not open his hands, by exception, at *Dominus vobiscum*, but he does open them — not beyond the width of the shoulders, and without raising them¹² — and join them again as he says *Oremus*.

7. During the recitation of these short prayers, as at the recitation of the psalm, the Celebrant must pay particular attention to give the server sufficient time to answer properly, and should not permit him to cut into the priest's part by beginning the responses too soon.¹³

¹² See p. 286.

¹³ When a server answers very imperfectly, it is often the fault of the Celebrant

who will not give him sufficient time. In this way servers form bad habits which are difficult to correct.

THE INTROIT, KYRIE, ELEISON, AND
GLORIA IN EXCELSIS

Dum dicit: *Aufer a nobis*, etc., Celebrans junctis manibus ascendit ad medium Altaris, et ibi inclinatus, manibusque item junctis super eo positus, ita ut digiti parvi dumtaxat frontem, seu medium anterioris partis tabulae, seu mensae Altaris tangerent, residuo manuum inter Altare et se retento, pollice dextero super sinistrum in modum Crucis posito (quae omnia semper observantur cum manus junctae super Altare ponuntur), secreto dicit: *Oramus te, Domine*, etc., et cum dicit: *Quorum reliquiae hic sunt*, osculatur Altare in medio, manibus extensis aequaliter hinc inde super eo positus: quod semper servatur, quando osculatur Altare; sed post Consecrationem pollices ab indicibus non disjunguntur. In omni etiam deosculatione sive Altaris, sive libri, sive alterius rei, non producit signum Crucis pollice vel manu super id quod osculandum est.

Osculato Altari, accedit ad cornu ejus sinistrum, id est Epistolae: ubi stans versus Altare, et producit a fronte ad pectus signum crucis, incipit intelligibili voce Introitum Missae, et prosequitur junctis manibus. Cum dicit: *Gloria Patri*, tenens junctas manus, caput inclinat versus Crucem. Cum repetit Introitum, non signat se, ut prius, et eo repetito, junctis manibus ante pectus, accedit ad medium Altaris, ubi stans versus illud similiter manibus junctis, dicit eadem voce ter *Kyrie, eleison*, ter *Christe, eleison*, et iterum ter *Kyrie, eleison*, alternatim cum ministro. Si minister, vel qui intersunt, Celebranti non respondeant, ipse solus novies dicit.¹

The Celebrant Goes up to the Altar

1. Having said *Oremus* and rejoined his hands, the Celebrant, erect, begins at once the silent recitation² of the prayer *Aufer a nobis*, and ascends the altar steps *while saying* it. The recitation ought to be finished when he reaches the altar, and so he will move more slowly if the distance be short. Having reached the centre of the altar he bows,³ places his joined hands on the edge of the table of the altar in the way that the rubric here describes,⁴ and begins the silent recitation of *Oramus*, etc. While saying the words *quorum reliquiae hic sunt* — or rather immediately after having said them — he places his hands palm downward on the table of the altar, outside the corporal, and kisses the altar.⁵

¹ R. IV, 1, 2.² See p. 276.³ See p. 284.⁴ See p. 284.⁵ See p. 282.

Then, without bowing to the cross, he turns directly south⁶ towards the Epistle corner of the altar, and goes there while finishing the prayer (*"osculato Altari, accedit . . ."* says the rubric⁷).

I. THE INTROIT

2. Facing the Missal, he begins aloud the Introit. While reciting the opening words he makes the sign of the cross, his left hand placed flat under his breast.⁸ If the Holy Name of Jesus occurs the Celebrant bows his head towards the cross, but does not move his feet, nor raise his eyes. If the name of our Lady or of the saint of the day is mentioned, he bows his head slightly towards the book, unless the image of our Lady or the image or relic of the saint be exposed for veneration in the chief place over the altar, then he will bow towards that.⁹ Should any of these names occur in the opening words of the Introit (e.g., in the Mass of the Seven Sorrows of our Lady), while the Celebrant is making the sign of the cross, he does not bow — for the Celebrant is always to stand erect when signing himself. During the words *Gloria Patri* up to *Sancto*, he bows his head to the cross. In Passiontide the *Gloria Patri* is omitted; in Paschaltide *Alleluia* (twice) is added to the first part of the Introit,¹⁰ and is repeated when this part of the Introit is said the second time. When the Celebrant repeats the first part of the Introit, after *Sicut erat*, etc., he repeats only the first verse and he does not sign himself again.

The Celebrant should not begin the Introit, if he knows it by heart, on his way to the Missal; nor should he finish it, or begin the *Kyrie, eleison* on his way to the centre of the altar.

II. KYRIE, ELEISON

3. Having finished the Introit, the Celebrant goes to the centre of the altar, and on arrival there, and no sooner, without bowing, begins aloud the *Kyrie, eleison*. The Celebrant says *Kyrie, eleison* twice, *Christe, eleison* once, and then *Kyrie, eleison* twice. Again he must take particular care to allow the server sufficient time to say properly his part of this important prayer. It is an abuse to have the priest's invocations and the server's recited together, instead of alternately, as the rubric prescribes.

III. GLORIA IN EXCELSIS

Dicto ultimo *Kyrie, eleison*, Sacerdos stans in medio Altaris et manus extendens, elevansque usque ad humeros (quod in omni manuum elevatione

⁶ See p. 328, n. 40.⁷ R. IV, 2.⁸ See p. 289.⁹ R. V, 2 and see p. 300.¹⁰ Rubric after the Common of Martyrs.

observatur), voce praedicta incipit, si dicendum sit, *Gloria in excelsis Deo*. Cum dicit *Deo*, jungens manus, caput Cruci inclinatur; quo erecto, stans junctis manibus ante pectus, prosequitur usque ad finem. Cum dicit *Adoramus te, Gratias agimus tibi, et Jesu Christe, suscipe deprecationem nostram*, et iterum *Jesu Christe*, caput Cruci inclinatur. Cum dicit in fine *Cum Sancto Spiritu*, seipsum a fronte ad pectus signat, interim absolvens: *in gloria Dei Patris. Amen*.¹¹

4. Having said the last *Kyrie, eleison* — to which there is no response — if the *Gloria in excelsis* is to be recited, the Celebrant opens his hands, and raises them to the height of the shoulders, without raising his eyes, while he says aloud the words *Gloria in excelsis*. Then he joins his hands and lowers them before his breast,¹² and bows his head to the cross while saying *Deo*.¹³ In the course of the recitation of the hymn, he bows his head during the words *Adoramus te, Gratias agimus tibi* (only), *Jesu Christe* (twice), *suscipe deprecationem nostram*. At the final words the priest signs himself, touching his forehead and breast while saying *cum Sancto Spiritu*, his left shoulder at *in gloria*, and his right at *Dei Patris*. Then while saying *Amen* he lays his hands, without joining them,¹⁴ on the altar in preparation for kissing it.

¹¹ R. IV, 3.

¹² See p. 287.

¹³ The rubric primarily envisages the intonation of the opening words of the prayer in a solemn or sung Mass. In the mere recitation, which is more rapid, it

may be necessary to begin the action a little before the words, or else say these slowly so that the action is terminated at *Deo*.

¹⁴ S.R.C. 2682²⁰.

THE PRAYERS

Dicto Hymno *Gloria in excelsis*, vel, si non sit dicendus, eo omisso, Celebrans osculatur Altare in medio, manibus hinc inde super eo, ut supra, extensis: tum illis ante pectus junctis, et demissis ad terram oculis, vertit se a sinistro latere ad dexterum versus populum, hoc est, per eam partem quae respicit cornu Epistolae, et extendens, ac jungens manus ante pectus, ut prius, dicit voce praedicta: *Dominus vobiscum*, vel si sit Episcopus: *Pax vobis* (*quod dicitur tantum hoc loco, quando dictus est Hymnus Gloria in excelsis*). R. *Et cum spiritu tuo*, et junctis, ut prius, manibus, revertitur per eandem viam ad librum, ubi eas extendens, et jungens ante pectus, caputque Cruci inclinans, dicit: *Oremus*: tum extendit manus ante pectus, ita ut palma unius manus respiciat alteram, et digitis simul junctis, quorum summitas humerorum altitudinem distantiamque non excedat, quod in omni extensione manuum ante pectus servatur. Stans autem, ut supra, extensis manibus, dicit Orationem. Cum dicit: *Per Dominum nostrum*, jungit manus, easque junctas tenet usque ad finem. Si aliter concluditur Oratio, *Qui tecum* vel *Qui vivis*, cum dicit: *in unitate*, jungit manus.

Cum nominatur nomen JESUS, caput versus Crucem inclinatur: quod etiam facit cum nominatur in Epistola. Et similiter ubicumque nominatur nomen B. Mariae, vel Sanctorum de quibus dicitur Missa, vel fit Commemoratio: item in Oratione pro Papa, quando nominatur, semper caput inclinatur, non tamen versus Crucem; nisi in loco principali Altaris habeatur simulacrum vel imago B.M.V. aut Sancti, ad quam caput inclinatur. Si plures Orationes sint dicendae, idem in eis, in voce, extensione manuum, et capitis inclinatione, quod supra dictum est, observatur.¹

1. Having finished the *Gloria in excelsis*, the Celebrant kisses the altar,² turns fully by his right, and standing erect, facing the people, with eyes cast down but not closed and not bowing his head, he addresses to the congregation the salutation *Dominus vobiscum*.³ While doing so (not while turning) he opens his hands — not beyond the width of the shoulders, and at the height of the breast⁴ — and joins them again.⁵ Turning by his left so as to face directly south,⁶ he goes to the Missal. Standing before it he opens his hands, bows his head towards the cross,

¹ R. V, 1, 2.

² See p. 282.

³ The word is *vobiscum*, not *vobiscum*.

⁴ See p. 286.

⁵ If the altar is so situated that the

Celebrant faces the people, he does not turn around for *Dominus vobiscum* but he does extend his hands (R. V, 3).

⁶ See p. 328, n. 40.

without raising his eyes, and says aloud at the same time *Oremus*.⁷ Then with hands extended before his breast,⁸ he recites aloud the prayer.

2. If the conclusion of the prayer is *Per (eumdem) Dominum nostrum*, while beginning it he joins his hands and keeps them joined for the rest of the conclusion, and at the word *Jesum* he bows his head to the cross; but if the prayer concludes *Qui tecum* or *Qui vivis* there is no bow, and he does not join his hands until the words *in unitate*.

3. If there are several prayers, *Oremus* will be said twice only — before the first prayer and before the second, and not before the third or subsequent Collects. An exception to this rule occurs when the second prayer is the commemoration of an impeded votive Mass; in this case it will be said *under one conclusion* with the principal prayer,⁹ and then the second *Oremus* will precede the third prayer. But no matter how many prayers there are there will be only two conclusions — one at the end of the first prayer (unless the second prayer be said *under one conclusion* with the principal prayer, when the conclusion will be that of the second prayer) and the second at the end of the last prayer.¹⁰ In every case the conclusion will accord with¹¹ the prayer to which it is *immediately* attached, no account being taken of the prayers that preceded it. Hence, if the conclusion of the principal prayer should be *Per Dominum*, etc., but the prayer of the Blessed Sacrament was added under one conclusion (e.g., at the Forty Hours' Prayer), that conclusion would be *Qui vivis*, in keeping with the prayer (*Deus qui nobis*) to which it is *immediately* attached.

4. At each *Oremus* and conclusion the same gestures (of head and hands) will be repeated. As the rubric directs the priest to keep his hands *joined* from *Per Dominum* (or *in unitate*) to the end of the prayer, he must not turn over the leaves of the Missal until he has completely finished the conclusion of the Collect. When finding a new place in the Missal the Celebrant may use both hands or the right hand only, in which case he places the left, palm downward either on the altar or on the Missal.

5. The prayers are to be said as they are found in the Missal and must not be altered in number or content, except in so far as the rubrics permit.¹²

6. During the prayers the bows at the Holy Name, or at the name of our Lady or of a saint, are as described for the Introit (p. 335). A slight bow of the head is also made towards the Missal at the name

⁷ The initial "O" must not be prolonged when pronouncing this word. It is *Orémus* and not *Ooremus*.

⁸ See p. 285.

⁹ See Vol. I, p. Ch. X.

¹⁰ R. VII, 7.

¹¹ See Vol. I, Ch. X.

¹² Cf. e.g., S.R.C. 1740, 2514^o.



Position of Hands at *Dominus vobiscum*



Hands at Prayers

of the Pope or of the Bishop of the diocese when the prayer for him is said.¹³ If the letter *N*. occurs in the prayer of a saint on his feast or for his commemoration, his name (one name, ordinarily) is inserted there. Occasionally a double name is used (*e.g.*, St. Alphonsus Maria), but in such cases the Missal (or Breviary) will indicate the form to be inserted.

Quarter Tense (Ember) Days, etc.

In *Quatuor Temporibus*, vel alias, quando dicendae sunt plures Orationes cum Prophetiis, dicto *Kyrie, eleison*, in medio Altaris, revertitur ad cornu Epistolae, ubi stans ante librum, extensis et junctis ante pectus manibus, caput Cruci inclinans, dicit: *Oremus. Flectamus genua*; et illico, manibus super Altare extensis, ut se ipsum ad Altare sustineat, genuflectit, et sine mora surgens, eadem voce ministro respondente: *Levate*, manibus extensis dicit Orationem, ut supra, et in conclusione eas jungit. Dum autem legit Prophetias, tenet manus supra librum, vel Altare positas, ut mox dicetur de Epistola.¹⁴

7. When there is *more than one* Scripture reading, preceded by a prayer and followed by a Gradual, which occurs on the Wednesdays and Saturdays of Ember weeks, on the Wednesday of the fourth week of Lent and on that of Holy Week, having said the *Kyrie, eleison* at the centre as usual, the Celebrant does not say *Gloria in excelsis* (if it occurs), nor *Dominus vobiscum*, but returns with joined hands to the Missal. There he says *Oremus* as usual (opening and closing his hands and bowing to the cross), then laying both hands flat on the altar, one at each side of the Missal-stand, he genuflects (always towards the book, even if the Blessed Sacrament be exposed¹⁵), while saying *Flectamus genua*. He rises at once from the genuflection, while the server replies *Levate*, and says the prayer as usual. Then for the reading and the Gradual which follow he lays his hands on the book or altar as for the Epistle. Thus he says each prayer¹⁶ and Scriptural reading. After the last unusual Gradual he returns to the centre of the altar, says the *Gloria* (if it is to be recited), kisses the altar, says *Dominus vobiscum*, returns to the book, and recites the Collect and other prayers (if they occur) as usual.

In the Ember Week of Pentecost, *Flectamus genua* is not said (because of the joyous character of Paschaltide).

¹³ See p. 301.

¹⁴ R. V, 4.

¹⁵ S.R.C. 2859.

¹⁶ When there is only a commemoration

of such days, it is the *first* of the prayers that is said (and not the one after *Dominus vobiscum*), as it is the prayer of the Office.

THE EPISTLE, GRADUAL, ETC.

Dictis Orationibus, Celebrans positus super librum, vel super Altare manibus, ita ut palmae librum tangant, vel (ut placuerit) librum tenens, legit Epistolam intelligibili voce, et respondetur a ministro: *Deo gratias*, et similiter, stans eodem modo, prosequitur Graduale, *Alleluia*, et Tractum, ac Sequentiam, si dicenda sint.¹

I. THE EPISTLE

1. Having completed the prayers, the Celebrant lays his hands on the Missal and reads the Epistle aloud. To understand the rubric which is given above it is necessary to recall that at first the book was held while parts like the Epistle were read (the Subdeacon still usually holds it in a solemn Mass), then a low cushion to support the book came into use, and though its use is now almost obsolete the rubrics still speak of it;² finally a reading stand became the accepted means of supporting the Missal.³ The rubric, accordingly, supposes the Celebrant either to hold the Missal (and this is sometimes very convenient if the priest is tall, the stand too low, and the Missal not too heavy), or — if he prefers to let it rest on a cushion or stand — to lay his hands on it, as if he were holding it. As the phrase "*ita ut palmae librum tangant*" qualifies the words "*positis . . . super Altare manibus*," the rubric means that he may rest his hands on the altar provided that at the same time he can partly rest them on the book. This is possible only when a very low cushion is used. Hence it is not permissible to lay his hands on the altar when a stand is used, for it would not then be possible so to lay them "*ita ut palmae librum tangant*." In practice, to avoid soiling the pages of the Missal, the best method, if the book be not held (and then it ought to be held in such a way as not to touch the open pages), is to lay the hands flat on the *edges* of the Missal, which, ordinarily, afford a fairly wide surface — *i.e.*, the thumbs rest on the front edge of the stand while

¹ R. VI, 1.

² *E.g.*, R.G. XX; R. II, 4.

³ It is much to be desired that the Missal-stand should be much taller (especially for a tall priest) than it usually is, so that the Celebrant may stand erect and not be ob-

liged to bend down over the book. A stand with a pillar support (ending in a round base) is the best form. It has no inconvenient leg to slip off the altar, or to intrude itself on to the corporal (see Vol. I, Ch. XII).

the first two fingers (at least) and part of the palms rest on the edges of the leaves, the other fingers closing a little around the cover of the Missal, as if holding it.

At the end of the Epistle the Celebrant either by lowering his voice, or by raising his left hand a little, or by glancing slightly⁴ — not markedly — to the left, indicates that he has finished the reading, so that the server may answer *Deo gratias*.

II. THE GRADUAL

2. The Celebrant reads aloud the Gradual,⁵ the *Alleluia* verse or the Tract, and the Sequence,⁶ if it occurs, with his hands as he had them for the Epistle. It should be noted that when there is a Sequence in Paschaltide, the final *Alleluia* is said *after* it.⁷

3. The same bows of the head at the Holy Name and other names are made in the Epistle, etc., as in the Introit⁸ or prayers, but the bow is not made when the name of the saint of the day occurs in the *title* of the Epistle.

4. Should it be necessary to genuflect during the Epistle (*e.g.*, at the words *in nomine Jesu omne genu flectatur* in the Epistle of Palm Sunday), or during the Gradual or Tract (*e.g.*, at *Adjuva nos* in the Tract of certain Lenten Masses), the Celebrant lays his hands palm downward on the altar and genuflects on one knee, without bowing his head.⁹

III. MOVING THE MISSAL

Quibus dictis, Sacerdos, si privatim celebret, ipsemet, seu minister portat librum Missalis ad alteram partem Altaris in cornu Evangelii, et dum transit ante medium Altaris, caput Cruci inclinatur, et Missale sic locat, ut posterior pars libri respiciat ipsum cornu Altaris, et non ad parietem, sive ad partem ejus contra se directam.¹⁰

5. In practice the direction of the rubric that the Celebrant should himself move the Missal¹¹ has grown obsolete — probably it is abrogated

⁴ Some authors object to this on the ground that the Celebrant should not look around. But to glance slightly towards the server is not really looking around, and it is sometimes unavoidable.

⁵ See Vol. I, Ch. X.

⁶ See Vol. I, Ch. X.

⁷ R.G. X, 3.

⁸ See p. 335.

⁹ See p. 294.

¹⁰ R. VI, 1.

¹¹ At a private Mass the rubric supposes the Celebrant himself to move the book for the Gospel — but not to move it back after the ablutions (R. XI, 1). To understand

this it is necessary to recall that the rite of Low Mass is a simplified form of the rite of solemn Mass — the typical Mass — which became necessary, and gradually came into use, when private Masses multiplied, and it was not possible to have a Deacon and Subdeacon, several servers and singers. In Low Mass the Celebrant takes the part of the Subdeacon (at the Epistle or other lessons), of the singers (at the Gradual or Tract), and of the Deacon (at the Gospel). As the Deacon carries the book in a solemn Mass with much ceremonial to the place where the Gospel is to be announced, it is becoming that in a

by contrary custom — and, in any case, the rubric gives an alternative. The usage now is that, apart from necessity (*e.g.*, if there were no server or if the server were physically incapable of moving it), the server moves the Missal. Should the Celebrant himself move it, he takes the stand in both hands, bows his head when passing the centre¹² — even if the Blessed Sacrament be present he does not, *in casu*, genuflect¹³ — and places it at an angle at the Gospel corner of the altar. The rubric says *in cornu Evangelii*, and so the Missal should be placed at the extreme end of the altar on the Gospel side. He then returns to the middle to say *Munda cor meum*.¹⁴

IV. MUNDA COR MEUM

Locato Missali in Altari, Celebrans redit ad medium Altaris, ibique stans junctis manibus ante pectus, levatisque ad Deum oculis, et statim demissis, tum profunde inclinatus, dicit secreto: *Munda cor meum*, et *Jube, Domine, benedicere, Dominus sit in corde meo*, ut in Ordinario.¹⁵

6. When a server moves the Missal, the Celebrant, having said the last *Alleluia* or finished the Tract, goes with joined hands to the middle of the altar. There he looks up at the cross¹⁶ for a moment and then bows low,¹⁷ with his hands joined and not laid on the table of the altar,¹⁸ while he says secretly — beginning only when he is bowed down — *Munda cor meum*, etc. Still bowed he asks secretly a blessing¹⁹ from God, saying "*Jube, Domine, benedicere*," and not "*Jube, domne, benedicere*,"²⁰ and invokes the blessing on himself with the formula "*Dominus sit in corde meo*," etc. Then he stands erect and without any bow to the cross goes to the Missal.

Low Mass the transference of the Missal for the Gospel should be more ceremonial than when it is later moved back to the Epistle corner, and should be done by the Celebrant himself, as it is done by the Deacon in a solemn Mass (cf. J. M. Hanssens, S.J., in *Ephemerides Liturgicae*, 1934, p. 330). It is also to reproduce, as far as possible, the rite of the solemn singing of the Gospel in a High Mass that (a) the book is moved from the Epistle corner to the Gospel corner, (b) there it is placed at an angle (R. VI, 1), so that the Celebrant when reading the Gospel is, as far as may be, in the same position as the Deacon when singing it (facing partly towards the people), (c) that the Celebrant, in imitation of the Deacon, asks for a blessing before reading the Gospel.

¹² R. VI, 1. The same bow is made to the cross in passing it when the Celebrant in Holy Week goes from the Epistle corner to the Gospel corner to read the Passion. (Cf. S.R.C. 3975².)

¹³ S.R.C. 3975².

¹⁴ He does not lay his joined hands on the altar while doing so (R. VI, 2), possibly because at this moment he is acting the part of the Deacon in High Mass.

¹⁵ R. VI, 2.

¹⁶ See p. 293.

¹⁷ See p. 298.

¹⁸ See p. 285.

¹⁹ Except in Masses of the Dead.

²⁰ The formula used by the Deacon in Solemn Mass when he seeks the Celebrant's blessing.

THE GOSPEL AND CREED

Quibus dictis, vadit ad librum Missalis, ubi stans versus illum, junctis manibus ante pectus, dicit intelligibili voce: *Dominus vobiscum*. R. *Et cum spiritu tuo*. Deinde pollice dexteræ manus signo Crucis signat primo librum super principio Evangelii, quod est lecturus, postea seipsum in fronte, ore, et pectore, dicens: *Sequentia*, vel *Initium sancti Evangelii*, etc. R. *Gloria tibi, Domine*. Tum junctis iterum manibus ante pectus, stans, ut supra, prosequitur Evangelium usque ad finem. Quo finito, minister stans in cornu Epistolæ post infimum gradum Altaris, respondet: *Laus tibi, Christe*, et Sacerdos elevans parumper librum, osculatur principium Evangelii, dicens: *Per Evangelica dicta*, etc., præterquam in Missis Defunctorum. . . . Cum autem nominatur JESUS, caput versus librum inclinat; et eodem modo versus librum genuflectit, cum in Evangelio est genuflectendum.¹

8. With hands joined, and standing erect, partly turned to the altar, partly turned to the people (*i.e.*, facing N.E.),² he says aloud *Dominus vobiscum*. Then separating his hands, he lays the left palm downward on the Missal³ — it is more convenient to place it on the left-hand page — and with the front (soft part) of the thumb of the right, separated from the fingers which are extended but held close together, he traces the small sign of the cross⁴ at the beginning of the text of the Gospel which he is about to announce. He traces this cross, not where a cross is printed in the Missal before *Sequentia (Initium)*,⁵ but at the beginning of the actual text, after the words "*in illo tempore*," if they occur.⁶ While signing the text he says aloud *Sequentia (Initium)*. Next he places his left hand flat under his breast, and with the thumb of the right traces the small sign of the cross on his forehead, lips, and breast,⁷ saying the prescribed words. The best division of these is *sancti Evangelii* while signing the forehead, no words while signing the lips (this is obviously the more correct thing since the lips should be closed), and *secundum*, with the name of the Evangelist, while tracing the cross on the breast.

9. The server having answered *Gloria*, etc., the Celebrant reads the

¹ R. VI, 2.

² Cf. S.R.C. 3792³.

³ S.R.C. 2572⁴.

⁴ See p. 290.

⁵ The purpose of this is merely to indicate that it is while saying this word that

the cross is to be made.

⁶ *Super principio Evangelii*, says the rubric; and *Caeremoniale Episcoporum* — II, viii, 46 — says "*Diaconus signat librum ubi est textus Evangelii*."

⁷ See p. 290.

Gospel aloud with hands joined. If the Holy Name occurs, he bows his head to the Missal,⁸ not to the cross, but for the name of our Lady or of the saint of the day he follows the general rule, *i.e.*, he bows his head slightly to the book, unless an image of our Lady, or an image or relic of the saint, is exposed for veneration in the chief place over the altar, then he bows to that. He does not bow, however, at the name of an Evangelist occurring in the *title* of the Gospel⁹ on his feast day. Should a genuflection be called for (as in the Gospel of the Epiphany), he places his hands on the altar and genuflects towards the Missal,¹⁰ unless the Blessed Sacrament be exposed.¹¹

10. At the end of the Gospel¹² he raises the book, not the stand or cushion, somewhat with both hands, and kisses the text *at the beginning* of the Gospel where he had traced the sign of the cross, saying silently¹³ meanwhile the prescribed words. These may be said either before or after the action, but the best way is to divide them saying *Per Evangelica dicta* before kissing the Missal, and *deleantur nostra delicta* while replacing it on the stand. With both hands he moves¹⁴ the book to the middle, as close as possible to the corporal but not on it, and places it at an angle suitable for reading. With joined hands he then goes to the middle of the altar.

THE CREED

Dicto Evangelio, stans in medio Altaris versus Crucem, elevans et extendens manus, incipit (si dicendum sit) *Credo*; cum dicit: *in unum Deum*, jungit manus, et caput Cruci inclinatur; quo erecto stans ibidem junctis ante pectus manibus, ut prius, prosequitur usque ad finem. Cum dicit: *Jesum Christum*, caput Cruci inclinatur. Cum dicit: *Et incarnatus est*, usque ad *Et homo factus est*, inclusive, genuflectit. Cum dicit: *simul adoratur*, caput Cruci inclinatur. Cum dicit: *Et vitam venturi saeculi. Amen*, producit sibi manu dextera signum Crucis a fronte ad pectus.¹⁵

11. If the Creed is to be said,¹⁶ the Celebrant stands erect at the middle, without any bow to the cross, opens his hands, raises and then lowers them¹⁷ (as at the *Gloria in excelsis*¹⁸), but does not raise his eyes.

⁸ See p. 300.

⁹ S.R.C. 3767²³.

¹⁰ See p. 297.

¹¹ S.R.C. 3875⁴.

¹² Except in Requiem Masses, or at a Mass before a Greater Prelate. See p. 449.

¹³ Some authors say these words are to be said *submissa voce*, others *secreto*, and these are correct according to R.G. XVI, 1—*"alia omnia dicuntur secreto."*

¹⁴ It is better to raise the Missal-stand with both hands, and not push it along the altar, which deranges the cloth.

¹⁵ R. VI, 3.

¹⁶ See Vol. I, Ch. X.

¹⁷ See p. 287.

¹⁸ See p. 336. It is interesting to compare the rubrics of *Ritus* and *Ordo Missae* for the gesture at the beginning of *Gloria* and *Credo*:

Gloria

(1) R. IV, 3: "Manus extendens elevansque. . . Cum dicit *Deo* jungens manus caput Cruci inclinatur."

(2) *Ordo*: "Extendens et jungens manus, caputque aliquantulum inclinans dicit. . ."

While performing these acts he says aloud *Credo in unum Deum*. The *Ritus* says¹⁹ that he joins his hands and bows his head while saying *in unum Deum*, while *Ordo Missae* (*in loco*) does not say exactly when his hands are to be rejoined but says "*cum dicit Deum caput Cruci inclinatur*." Either rubric may be followed. In practice it is better to extend and raise the hands while saying *Credo in unum*, and join and lower them, and bow the head, while adding *Deum*.²⁰

12. Then erect, and with hands joined, he continues the recitation of the Creed. He bows his head to the cross at the Holy Name and at *simul adoratur*. At the words *Et incarnatus est* he places his hands palm downward on the altar, outside the corporal, withdraws a little from the table and genuflects on one knee,²¹ without bowing his head.²² He genuflects very slowly so as to finish with the words *Et homo factus est* as his right knee touches the ground. He does not keep this knee on the floor, but rises at once, and, erect, continues the Creed. At the concluding words *Et vitam*, etc., he places his left hand flat under his breast,²³ while with the right he makes the sign of the cross. The rubric does not determine how the words are to be divided while doing so, but rubricians generally suggest this: *Et vitam*, while touching the forehead and breast, *venturi* while touching the left shoulder, and *saeculi* the right. He says *Amen* as he places his hands on the altar.

(3) C.E. II, viii, 38: (Episcopus) "cantat *Gloria* . . . disjunctis elevatisque manibus . . . et cum dicit *Deo* jungit manus."

Having compared all these texts authors are agreed that, though differing in wording and, apparently, in the order of the actions they all mean the same thing; and, ordinarily, rubricians follow exactly the direction of R. IV, 3 (especially as this rubric adds: "*quod in omni manuum elevatione observatur*").

Credo

(1) R. VI, 3: "Elevans et extendens manus, incipit *Credo*; cum dicit *in unum Deum* jungit manus et caput Cruci inclinatur."

(2) *Ordo*: "Extendens, elevans et jungens manus dicit. . . *Credo*. . . Cum dicit

Deum caput Cruci inclinatur."

(3) C.E. II, viii, 52 does not give specific directions for the gesture at the Creed. But in C.E. I, xix, 3 there is a general direction which reads thus: "Cum (Episcopus) surgit, dicturus *Gloria in excelsis Deo* . . . vel *Credo* . . . (palmas) sic junctas tenens, cum ea verba incipit proferre aliquantulum disjungit, et mox dum pronuntiat ultima verba ex praedictis, eas iterum ante oculos elevatas jungit. . ."

¹⁹ VI, 3.

²⁰ See conclusion of previous note and directions given on p. 336 for the opening words of *Gloria in excelsis*.

²¹ S.R.C. 2587⁸.

²² See p. 295.

²³ See p. 289.

FROM THE OFFERTORY TO THE CANON

Dicto Symbolo, vel, si non sit dicendum, post Evangelium Celebrans osculatur Altare in medio, et junctis manibus ante pectus ibidem a manu sinistra ad dexteram (ut dictum est supra), vertit se ad populum, et extendens ac jungens manus dicit: *Dominus vobiscum*, et junctis manibus revertitur per eandem viam ad medium Altaris, ubi extendens et jungens manus, caputque Cruci inclinans, dicit *Oremus*; tum junctis, ut prius, manibus, dicit Offertorium, et omnia quae usque ad finem Missae in medio Altaris dicenda sunt, dicit ibidem stans versus ad Altare, nisi ubi aliter ordinatur.

Dicto Offertorio, discooperit Calicem et ad cornu Epistolae sistit, et manu dextera amovet parvam Pallam desuper Hostiam, accipit Patenam cum Hostia, et ambabus manibus usque ad pectus eam elevatam tenens, oculis ad Deum elevatis, et statim demissis, dicit: *Suscipe, sancte Pater*, etc.

Si fuerint aliae Hostiae non super Patenam, sed super Corporale, vel in alio Calice, seu vase pro Communionem populi consecrandae, Calicem illum, seu vas dextera discooperit, et intentionem suam etiam ad illas offerendas et consecrandas dirigens, dicit ut supra: *Suscipe*, etc., ut in Ordine Missae. Quo dicto, Patenam utraque manu tenens, cum ea facit signum crucis super Corporale, et deponit Hostiam circa medium anterioris partis Corporalis ante se, et Patenam ad manum dexteram aliquantulum subtus Corporale; quam, exterso Calice, ut dicetur, cooperit Purificatorio. Si autem adsit vas seu Calix cum aliis Hostiis, ipsum cooperit alia Patena, vel Palla.¹

I. UNVEILING THE CHALICE

1. Having finished the Creed the Celebrant does not rejoin his hands,² but places them on the altar and kisses it.³ Then he turns to the people by his right, and addresses to them — while opening and rejoining his hands⁴ — the greeting *Dominus vobiscum*. He turns back to the altar by his left, not completing the circle.⁵

2. Again facing the altar, the Celebrant opens his hands, rejoins them, and bows his head to the cross, while saying *Oremus*. Then, erect and with joined hands, he reads aloud the Offertory verse, his head but not his body turned towards the Missal. In Paschaltide one *Alleluia* should

¹ R. VII, 1, 2, 3.

² S.R.C. 2682²⁹.

³ See p. 282.

⁴ See p. 286.

⁵ See p. 281.

be added to this verse,⁶ and so even if it is not given in the Missal the Celebrant adds it.

3. Then with both hands he lifts the veil carefully off the chalice, folds it, and lays it on the altar towards the back of the table, to his right, not on but near the corporal.⁷ The rubric seems to suppose that the Celebrant himself folds the veil, and for practical reasons, *i.e.*, to prevent its being soiled, to see that it is properly folded, and that it is afterwards placed in the correct position, so that the pall may later be laid on it, it is better that he should do so. If it is customary, however, he may hand it to the server to fold.

Offering the Host

4. Laying his left hand palm downward on the altar outside the corporal, with his right he takes the chalice at the node and places it on his right, outside the corporal and not too close to him.

If there be small hosts for consecration in a ciborium, or a large host for Benediction in a lunette which is in a case — whether the case be of glass or of some opaque material⁸ — he draws the ciborium (or case) forward, if necessary, unveils it (laying the veil outside the corporal), and uncovers it, using both hands if necessary. He places the cover either on, or (better) outside, the corporal, to the right.⁹

Keeping the left hand on the altar, with the right he lifts off the pall and places it on the folded veil, thereby making it easier to pick it up later; or he puts it against the corner of the altar-card in front of him. Next he takes the paten between the thumb and the first and second fingers and brings it into a position over the corporal, in front of but not higher than his breast. He holds it at some distance from him, and there takes it with his left hand also, in such a way that the thumb and

⁶ Rubric at the end of the Common of Martyrs.

⁷ It is generally convenient to fold it into three or four folds, according to its size. It is folded so that the material of the veil — showing the colour of the Mass — appears and not the lining.

⁸ S.R.C. 3524⁶.

⁹ *Hosts for consecration* should be on the altar at latest by the Offertory to be offered up with the host of the Mass. For a reasonable cause (having supplied the offering, at least mentally, when the hosts are brought to unite them with the matter of the Sacrifice which had been already offered), it is lawful to consecrate breads which arrive at the altar after the Offertory; but a greater cause is required in the case of those brought as late as the Preface.

Once the Canon has begun, a *grave* cause is required for lawful consecration (*e.g.*, if the particles are needed to communicate a sick person or a number of persons who would otherwise miss Holy Communion altogether, or would have to wait a very long time for it). This is the general teaching of moral theologians. (Cf. Vol. I). Should a small host be offered up on the paten at the Offertory and later — before the Consecration — the Celebrant finds it will not be needed for Holy Communion, he at once puts it outside the corporal (and does not, of course, intend to consecrate it). After his Communion (under both species) he should consume this host, since it had been offered and blessed with the host of the Mass. (Cf. *Def.* III, 5; X, 3, 9.)

index finger of each hand (and the second finger also, if necessary) hold the paten around its edge, while the other fingers are joined together beneath it.

If there are particles on the corporal to be consecrated he leaves them untouched on his left;¹⁰ if they are on the paten he leaves them there until after the offering of the bread.

5. Thus holding the paten raised before his breast, he raises his eyes "to God,"¹¹ for a moment, and then lowering them, he silently says the prayer of the offering of the bread, *Suscipe, sancte Pater*.

Placing the Host on the Altar

6. When the Celebrant has finished this prayer, he lowers the paten, which is still held with both hands, to within four or five inches of the corporal, and with it traces a cross over the front part of the corporal. This will be a "Greek" cross, *i.e.*, one with all four arms of equal length. He first draws the line of the cross towards himself — tracing it with the central point of the paten from about the middle of the corporal to the middle of the front fold — then he retraces this line halfway back, then moves the paten to the left to trace the left-hand half of the transverse stroke, and finally traces the complete transverse line, passing the middle of the paten over the crease of the first fold of the corporal, from left to right.

7. Next he tilts the far edge of the paten inwards and, without touching the corporal, slips the host on to it, across the crease of the front fold (if the altar be a portable one he must see that the host, at least from the Consecration on, is within the altar stone).

Should there be a Benediction host, or a few small hosts for Communion, on the paten, he will then slip them off the paten on to the corporal on his left, somewhat back — between the Mass host and the place where the chalice will stand (within the limits of the altar stone, on a portable altar). If, however, the small hosts be *over*¹² the Mass host, he will slip them off the paten before putting the Mass host on the corporal.

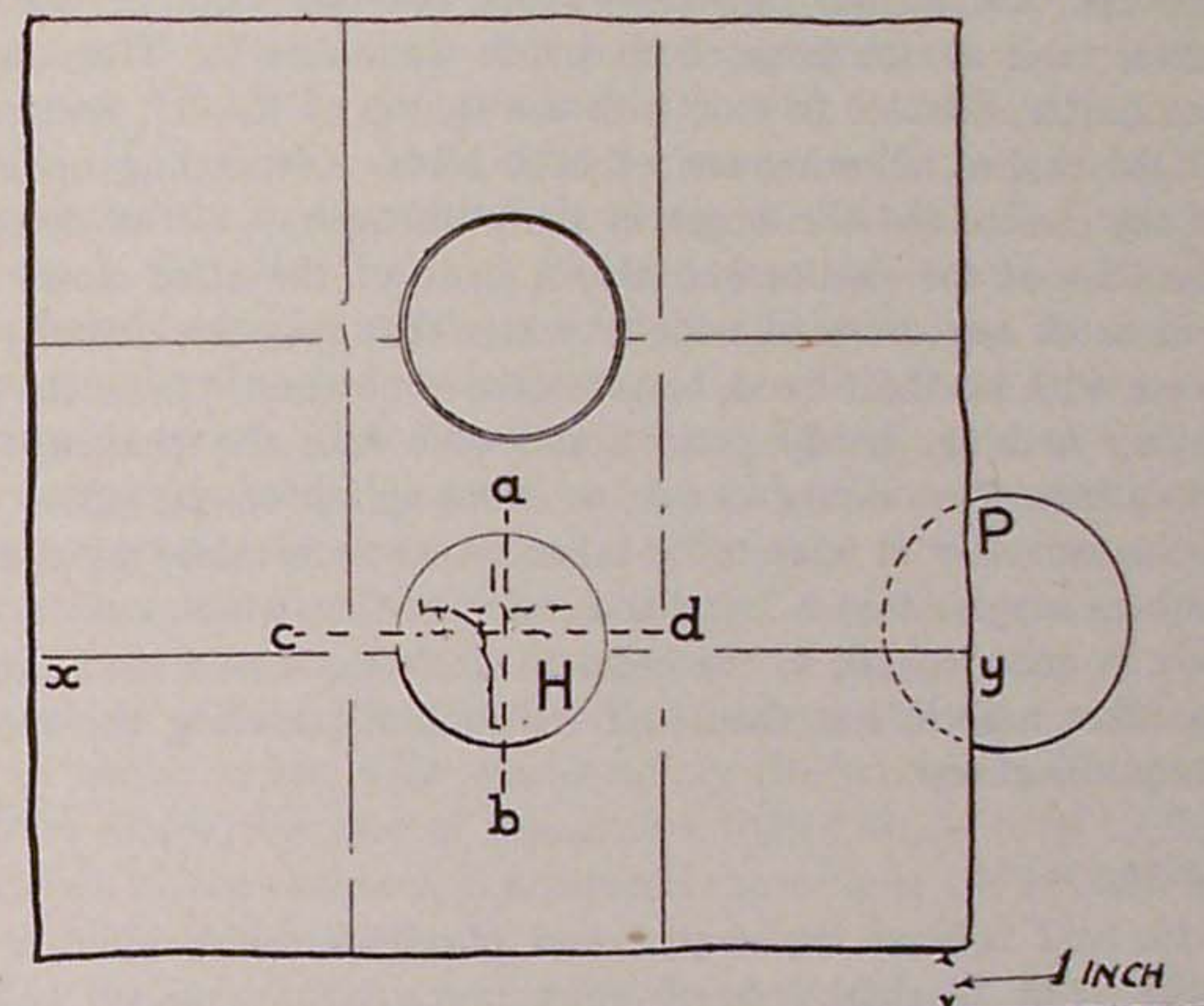
8. Then laying his left hand palm downward on the altar outside the corporal, with his right he slips the paten about halfway (*aliquantulum*) under the corporal on the right-hand side; and some distance back — under, say, the middle fold — so that when he has to lay his right hand on the altar later, he will not touch it.

¹⁰ See p. 327.

¹¹ In practice, to the altar cross, if it is a large crucifix placed above the altar as

the rubrics require.

¹² See p. 327.



xy = crease of first fold of the corporal.¹³

H = the host laid across this first crease (§ 7).

P = the paten about half covered by the corporal (§ 8).

a to *b* shows the down stroke of the cross made with the paten and host (§ 6); *b* *H*, *H* *c*, and *c* *d* shows how the transverse line is drawn (§ 6).

Then if there be a ciborium (or a lunette in a case) the Celebrant covers it but does not replace the veil.

II. TAKING WINE

Deinde in cornu Epistolae accipit Calicem, Purificatorio extergit, et sinistra tenens illius nodum, accipit ampullam vini de manu ministri (qui osculatur ipsam ampullam, non autem manum Celebrantis) et ponit vinum in Calicem. Deinde eodem modo tenens Calicem, producit signum Crucis super ampullam aquae, et dicit: *Deus, qui humanae substantiae, et infundens parum aquae in Calicem prosequitur: da nobis per hujus aquae et vini mysterium*, etc. Si vero celebrat pro Defunctis, non facit signum Crucis super aquam, sed imponit absque benedictione, dicens Orationem ut supra.¹⁴

¹³ A corporal of proper dimensions will be some seventeen or eighteen inches square

(see Vol. I, Ch. XII). Cf. p. 353, n. 34.

¹⁴ R, VII, 4.

9. With joined hands the Celebrant goes to the Epistle corner and, turning towards the altar, takes the chalice¹⁵ in his left hand at the node, draws it to him, and pushing the purificator into it — his fingers within the cup, the thumb outside — wipes the cup lightly¹⁶ all around the inside, and at the edge, both inside and outside. Then he holds the purificator, doubled in two, with the thumb of the left hand at the node of the chalice, allowing one or both folds — depending upon the height of the chalice and the length of the purificator — to fall down and cover the base of the chalice and also a little of the altar cloth,¹⁷ so that it will catch any drops of wine or water that may accidentally be spilled. Next, with his right hand, he takes the wine cruet¹⁸ from the server, and, saying nothing, gently pours some wine into the chalice,¹⁹ tilting the cup a little if necessary so that no drops splash on the sides.

The quantity of wine to be taken is not determined by the rubric and authors suggest that a suitable amount is that which can be drunk with ease in one draught. If the cruet is small the Celebrant should see that he takes a little less than half its contents, leaving the remainder for the purifications.

Taking Water

10. Still holding the chalice and purificator with his left hand,²⁰ he makes with his right — fingers and thumb fully extended and held close together — a small sign of the cross over the water cruet, which is held up by the server. While doing so he begins the prayer *Deus, qui humanae substantiae*, reciting it silently. He then takes the water cruet²¹ and while saying the words *da nobis*, etc., pours in a little water. The precept of

¹⁵ This is the direction that nearly all rubricians give, rigidly interpreting the words of the rubric "*in cornu Epistolae accipit calicem*." They seem to forget that at this time the chalice is near the corporal, and that (if the altar is a large one) the corner may be quite a long way from the middle. We think it possible to interpret "*in cornu Epistolae*" as giving a general direction that the actions which follow are to be done there and not at the middle, and that it is not necessary to interpret it as meaning that in all cases the Celebrant must go to the Epistle corner before he takes hold of the chalice. There seems to be no sufficient reason why he may not take it as he passes to the corner, and indeed begin to wipe it on the way, when the corner is distant.

¹⁶ It is not necessary to rub the chalice vigorously, and therefore, not necessary to

hold it, for greater safety, around the cup (as some authors suggest). This wiping is more ceremonial than necessary. It is presumed that the chalice is already clean apart, perhaps, from some tiny particles of dust.

¹⁷ This is not explicitly ordered by the rubric (R. VII, 4) but is a useful direction of rubricians based on experience (like many such directions).

¹⁸ He must make sure that it is the wine and not the water cruet, if the cruet is not transparent or the wine very light in colour.

¹⁹ In hot weather, and especially if the wine be a sweet kind, it is important to see (if the cruets were open beforehand) that there are no flies or insects in it.

²⁰ This is an exception to the general rule. See p. 291.

²¹ The use of a spoon is not forbidden, nor is it prescribed. Cf. S.R.C. 3064.

adding water to the wine at the Offertory is, for historical and mystical reasons,²² regarded by theologians as a grave one, and the rubrics²³ say that if the Celebrant notices, before the Consecration, that the water had been overlooked, he should add it immediately. The amount is not determined and different terms are used in the rubrics in reference to it, e.g., *parum aquae* (R. VII, 4), *pauculum* (R. VII, 9; C.E. I, x, 5), *pauculum* (C.E. II, viii, 62). The Code of Canon Law (814), with the theological aspect of the matter mainly in view, says "*modicissima aqua*." Theologians teach that this water is changed into the Precious Blood at the Consecration; and the change is wrought (probably) by the water becoming completely absorbed into the wine, in which there is always some proportion of water. Hence so great a quantity of water as would prevent this complete absorption must not be added. Theologians think that if water amounting to one third of the quantity of the wine were added, the resulting mixture would be matter of doubtful validity for consecration, but they admit that up to one fifth of the quantity of the wine may be added with complete safety. In practice, while the addition of one drop of water to the wine would satisfy the precept, more than one ought to be added, because of the danger that a single drop might adhere to the side of the chalice and not reach the wine at all. It is quite permissible to add several drops, as many as seven or eight (or even more, according to the quantity and strength of the wine), and as the rubric is not at all finical about the matter — it says quite simply "*parum aquae*" — the Celebrant should not waste time counting out drops, but pour in a "little water" without scruple. The Celebrant should see that there are not detached drops of wine²⁴ or water²⁵ adhering to the side of the chalice. If he does notice any, he should either rotate the chalice a little so as to absorb the drops into the wine or, with the purificator wrapped around the index finger of the right hand, wipe them away.²⁶ This is quite a simple operation in practice, and it is unnecessary to waste time in elaborately wrapping the purificator around the finger and afterwards elaborately unwrapping it.²⁷

²² Cf. Council of Trent, Sess. XXII, Cap. 7.

²³ *De Defectibus in Celebratione Missae*, IV, 7.

²⁴ Theologians dispute as to whether detached drops of wine on the side of the chalice inside would be consecrated or not. It depends on the Celebrant's intention. To avoid all doubts and scruples it is well for him to have a definite and permanent intention of consecrating all matter within the cup of the chalice which is apt for consecration (see p. 364).

²⁵ Detached drops of water are wiped away, because they would remain unconsecrated, and it would be unbecoming to have them within the chalice after the consecration.

²⁶ S.R.C. 2572¹⁴.

²⁷ When wiping the chalice, pouring in the wine and water, and removing detached drops the Celebrant must be careful not to raise his elbow unduly, making ungainly gestures.

11. Meanwhile the Celebrant slowly continues the silent recitation of the prayer *Deus, qui humanae substantiae*, and when he reaches the words *Jesus Christus* he interrupts what he is doing for a moment and bows his head towards the cross.

12. Having removed the detached drops, if necessary, while finishing the prayer (if it be not already concluded), with his left hand he places the chalice nearer to the corporal — if this be necessary, on a long altar — with both hands folds the purificator into two parts and lays it across²⁸ the exposed part of the paten, parallel to the edge of the corporal, and then with joined hands returns to the centre of the altar;²⁹ or — which is the more natural, and certainly the better order, if the altar be a long one — he folds the purificator *while going* to the middle and on his arrival there lays it across the paten.

III. OFFERING THE WINE

Imposita aqua in Calicem, et finita Oratione praedicta, accipit manu dextera Calicem discoopertum; et stans ante medium Altaris, ipsum ambabus manibus elevatum tenens, videlicet cum sinistra pedem, cum dextera autem nodum infra cuppam, intentis ad Deum oculis offert, dicens: *Offerimus tibi, Domine*, etc. Qua Oratione dicta, facit signum crucis cum Calice super Corporale, et ipsum in medio post Hostiam collocat, et Palla cooperit. Deinde junctis manibus super Altare positus, aliquantulum inclinatus dicit secreto: *In spiritu humilitatis*, etc. Postea erectus, elevans oculos, manusque expandens easque in altum porrectas, statim jungens ante pectus (quod semper facit quando aliquid est benedicturus) dicit: *Veni, sanctificator*, etc. Cum dicit: *et benedic*, signat manu dextera communiter super Hostiam et Calicem, sinistra posita super Altare.³⁰

13. Placing his left hand palm downward on the altar outside the corporal, with his right the Celebrant takes the chalice at the node and raises it before him (having the cross which marks the base³¹ directly in front of him). He then takes hold of it with his left hand also; his right hand is placed at the node, the thumb on the side nearest him, the fingers around the far side; the thumb of the left hand is placed on the foot of the chalice, the other fingers underneath it, supporting it. Thus holding³² the chalice before his face, with the top of the cup not higher than his eyes or lower than his chin, and his elbows close to

²⁸ Whether the two loose ends are towards the Celebrant or towards the back of the altar (as many authors direct) is a matter of no importance.

²⁹ This is the interpretation of R. VII, 5 which is usually given by rubricians.

³⁰ R. VII, 5.

³¹ To mark the front of the chalice, there is generally a cross on the base, though this is not prescribed by the rubrics. It is

useful for marking the part of the lip over which the Precious Blood passes at its consumption, so that the purifications may be taken over the same spot.

³² The Celebrant must see that the maniple does not sweep over, or even touch, the corporal (on which there may be tiny particles of the Sacred Host from a previous Mass, or small hosts to be consecrated).

his side, he raises his eyes "*ad Deum*"³³ and, keeping them raised for the entire prayer, the priest offers the wine, saying silently, *Offerimus*, etc.

Placing the Chalice on the Altar

14. When he has *finished* the prayer he drops his eyes, and, lowering the chalice to within about four or five inches of the corporal, still holding it with both hands, he makes with it a "Greek" cross over the back part of the corporal, without passing it over the host. In practice the best way is to trace the first line of the cross from about the centre of the inmost (third) fold of the corporal to the centre of the middle (second) fold, then back to the crease between the middle and inmost folds, then to the left along this crease, and finally to trace the full transverse line from left to right.

15. He then places the chalice on the corporal, some distance behind the host — in practice, some three inches (the approximate diameter of the host) away, across the crease between the middle and inmost folds³⁴ — to allow later of the easy purification of the spot where the Sacred Host had lain, and also because of the signs of the cross which are to be made between the host and chalice. He places the tips of the first and second fingers of the left hand on the base of the chalice to steady it,³⁵ taking care not to touch the corporal with his hand or sleeve or maniple. Between the thumb and index finger of the right hand he takes the pall and with it covers the chalice.

In Spiritu Humilitatis

16. Next he lays his joined hands on the altar,³⁶ and bowing³⁷ says silently *In spiritu humilitatis*, etc. Then, standing erect, he opens his hands, raises them to the height of the shoulders and raises his eyes to the cross at the same time, *while saying* silently *Veni, sanctificator*. Immediately he lowers his hands and joins them before his breast, lowering his eyes also,³⁸ while he says *omnipotens aeternae Deus*³⁹ (he does not

³³ See p. 293.

³⁴ In the practical suggestions made here and in §§ 6 and 7 it is assumed that the altar, etc., are of normal dimensions, *i.e.*, depth of the table of the altar, 21 to 24 inches, corporal, about 18 inches square; diameter of (small) paten, 4½ or 5 inches; diameter of host, 3¼ or 3½ inches. Cf. Vol. I, Ch. XII. In the case of a portable altar the Celebrant must see that the chalice (and ciborium) is so placed that at least the greater part of it is on the consecrated stone (R.G. XX).

³⁵ Many rubricians lay down as a general rule that whenever the Celebrant covers or uncovers the chalice (especially after the

Consecration) he should place the left hand on the base to keep it steady. This is a practical measure to secure absolute safety. It is not, however, prescribed by the rubrics, and some authors (following Cavalieri) say that this is necessary only for a Celebrant, whose hand, from old age or infirmity, is unsteady.

³⁶ See p. 284.

³⁷ See p. 285.

³⁸ O.M. *in loco*.

³⁹ Only when the rubric so directs (as in the opening words of the *Gloria*, Creed, and Blessing) is the head bowed at the word "*Deus*."

bow his head at *Deus*). He then separates his hands, lays the left palm downward on the altar outside the corporal, and with the right makes the sign of the cross over both the chalice and the host,⁴⁰ while saying secretly *et benedic*.⁴¹ When he has completed the sign of the cross he joins his hands and finishes the prayer.

IV. WASHING OF THE FINGERS

Tum junctis ante pectus manibus, accedit ad cornu Epistolae, ubi stans, ministro aquam fundente, lavat manus, id est, extremitates digitorum pollicis et indicis, dicens Psalmum: *Lavabo inter innocentes, cum Gloria Patri*, etc.; qui versus *Gloria Patri* praetermittitur in Missis Defunctorum, et in Missis de Tempore a Dominica de Passione usque ad Sabbatum sanctum exclusive.

Celebrans, lotis manibus, eas tegit, et, illis ante pectus junctis, revertitur ad medium Altaris, ubi stans, oculosque ad Deum elevans, et statim demittens, manibus junctis super Altare aliquantulum inclinatus, dicit secreto Orationem: *Suscipe, sancta Trinitas*, etc. Qua dicta, manibus hinc inde extensis et super Altare positis, osculatur illud in medio; tum, junctis manibus ante pectus, demissisque oculis ad terram, a sinistra manu ad dexteram vertit se ad populum, et versus eum extendens et jungens manus, dicit voce aliquantulum elata: *Orate, fratres*, et secreto prosequens: *ut meum ac vestrum sacrificium*, etc., perficit circulum, revertens, junctis manibus ante pectus, a manu dextera ad medium Altaris. Et responso a ministro, vel a circumstantibus: *Suscipiat Dominus sacrificium de manibus tuis*, etc. (alioquin per seipsum, dicens: *Sacrificium de manibus meis*), ipse Celebrans submissa voce dicit: *Amen*. Et manibus ante pectus extensis, ut fit ad Orationem, stans in medio Altaris versus librum, dicit absolute sine *Oremus* et sine alia interpositione Orationem, vel Orationes Secretas. Cum dicit *Per Dominum*, jungit manus: cum dicit *Jesum Christum*, caput inclinat; quod facit in prima Oratione, et in ultima, si plures sint dicendae.⁴²

17. With joined hands the Celebrant goes to the Epistle corner of the altar and there, not over the table of the altar, but outside it, he holds the tips of the thumbs and index fingers of both hands, either side by side or those of the right hand above the left, over the finger bowl so that the server may pour water on them.⁴³ When the server begins to pour the water,⁴⁴ the Celebrant commences the silent recitation of the part of (*Lavabo*) the twenty-fifth psalm prescribed by the rubric, and continues it while drying his fingers with the towel taken from the table of the altar (or from the arm or hand of the server). He may turn to the altar to do this, or he may wait to turn until he has replaced the towel

⁴⁰ See p. 291.

⁴¹ See p. 292 for the division of the words.

⁴² R. VII, 6, 7.

⁴³ The ordinary water cruet is to be used, and not a special ewer, which is the privilege of a bishop and of certain prelates (S.R.C. 4100').

⁴⁴ This is the general direction of rubricians, but as the part of the psalm takes longer to recite than the washing and as the opening word, in the Latin version, is in the future tense (though, of course, it is merely a citation), it would seem that the Celebrant might begin the recitation while going to the Epistle corner.

on the arm, or between the fingers, of the server. In any case he turns to the altar after the washing to complete the psalm, bows his head towards the cross while reciting *Gloria Patri*, etc., and then, with hands joined, returns to the middle of the altar while saying *Sicut erat*, etc.⁴⁵

Suscipe, sancta Trinitas

18. Standing at the middle of the altar, he places his joined hands on the table,⁴⁶ raises his eyes "to God"⁴⁷ for a moment, lowers them again, bows,⁴⁸ and says silently the prayer *Suscipe, sancta Trinitas*. He does not bow his head at *Jesu* or *Mariae*, as he is already bowed. Then, laying his hands on the altar, outside the corporal, he kisses it,⁴⁹ joins his hands, turns by his right,⁵⁰ and, when he is facing the congregation, opens his hands (without raising them) to the width of the shoulders and rejoins them⁵¹ while saying, in the medium or subdued voice,⁵² the two words *Orate, fratres*. Without pausing,⁵³ he turns slowly back to the altar by his right, completing the circle, while saying the remaining words of the invitation to prayer. At the end of the response, *Suscipiat*, etc., the Celebrant says, in the medium voice,⁵⁴ *Amen*.

The Secret(s)

19. With hands extended before his breast, he then reads silently the Secret(s).⁵⁵ The number and order of these are the same as for the prayers before the Epistle, and the same rules for bows,⁵⁶ for the joining of the hands,⁵⁷ and for the conclusion⁵⁸ apply. There is, however, no *Oremus* before these prayers; the *Orate, fratres* replaces it. If there should be only one conclusion, either because there is only one Secret or because a second is to be said under one conclusion with the first, the Celebrant joins his hands as usual at *Per (eundem) Dominum* or at *in unitate*,⁵⁹ but when he reaches *Spiritus Sancti, Deus* he will stop (after *Deus*). If, however, there is a second conclusion, the Celebrant will finish the first conclusion — joining his hands at the usual place —

⁴⁵ The *Gloria Patri* is omitted in Masses *de tempore* from Passion Sunday to Holy Saturday, not included. But it is not omitted in festal or votive Masses, even if they are of Cross or Passion.

⁴⁶ See p. 284.

⁴⁷ See p. 293.

⁴⁸ See p. 302.

⁴⁹ See p. 282.

⁵⁰ If the Celebrant is already facing the people he does not turn, but he does open and rejoin his hands (R. V, 3).

⁵¹ See p. 286.

⁵² See p. 276.

⁵³ Cf. R. VII, 7; C.E. II, viii, 66.

⁵⁴ Several authors say "secretly," but the rubric is clear. It does not say "*secreto*" but "*submissa voce*," which indicates that the same tone is to be used for *Amen* as for *Orate*, which is what one would expect.

⁵⁵ The Celebrant when reading (with hands extended) from the book not directly placed in front of him, does not do so *over* his left arm, but turns a *little* towards the book, without moving his feet.

⁵⁶ See p. 303.

⁵⁷ See p. 338.

⁵⁸ See p. 338.

⁵⁹ See p. 338.

answer *Amen* himself, silently, and then, extending his hands once more, say the remaining Secret(s). On reaching the word *Deus* of the second (i.e., last) conclusion he will stop. Then he turns in the Missal to the Preface, using his left hand, while the right is laid palm downward on the altar outside the corporal; or using both hands, if more convenient.

V. THE PREFACE

Pervento autem in conclusione ultimae Secretae ad verba illa: *Per omnia saecula saeculorum* exclusive, Sacerdos stans in medio Altaris, depositis super eo manibus hinc inde extensis, dicit convenienti et intelligibili voce Praefationem. Cum dicit: *Sursum corda*, elevat manus hinc inde extensas usque ad pectus; ita ut palma unius manus respiciat alteram. Cum dicit: *Gratias agamus Domino*, jungit manus; cum dicit: *Deo nostro*, oculos elevat, et statim Cruci caput inclinat. Responso: *Dignum et justum est*, elevatis et extensis ut prius manibus, prosequitur Praefationem propriam, vel communem, ut tempus requirit. Cum dicit: *Sanctus*, junctis ante pectus manibus, et inclinatus voce mediocri prosequitur, ministro interim parvam campanulam pulsante. Cum dicit: *Benedictus qui venit in nomine Domini*, etc., erigit se, et signum Crucis sibi producit a fronte ad pectus.⁶⁰

20. Having found the Preface, the Celebrant directly faces the cross, his hands palm downward on the altar outside the corporal, and says aloud, *Per omnia saecula*, etc. He does not raise his hands, by exception, for *Dominus vobiscum*.⁶¹ While saying *Sursum corda* he raises his hands, and holds them parallel to each other at the height, and not beyond the width, of the shoulders.⁶² As he says *Gratias agamus Domino* he joins his hands, without raising them, and while saying *Deo nostro* he raises his eyes to the cross, lowers them again at once, and bows his head. When *dignum et justum est* has been answered, the Celebrant extends his hands once more and reads the Preface aloud.⁶³ If the Holy Name occurs, he turns and bows his head to the cross, but does not join his hands. At the name "Mary" or "Joseph" he follows the general rule, bowing the head slightly towards the book, or, on occasion, to a relic or image.⁶⁴

Sanctus

21. When he begins the *Sanctus* he joins his hands but does not place them on the altar, he bows,⁶⁵ and says this prayer in a lower tone⁶⁶

⁶⁰ R. VII, 8.

⁶¹ See p. 286. Since *Per omnia . . . Amen* is the conclusion of the entire Offertory, and *Dominus vobiscum* introduces the Preface and Canon, as it introduced the Offertory, it is logical and becoming to make the slightest pause before saying "*Dominus vobiscum*."

⁶² See p. 285.

⁶³ At the words *Domine sancte, Pater omnipotens, aeternae Deus* — which occur in many of the Prefaces — attention should be paid to the correct phrasing, which is indicated by the punctuation.

⁶⁴ See p. 300.

⁶⁵ See p. 302.

⁶⁶ *Voce mediocri*, the medium voice. See D. 276.

than that which he had used in the recitation of the Preface. At *Benedictus* he stands erect, lays his left hand under his breast and with the right, signs himself, touching his forehead at *Benedictus*, his breast at *qui venit*, his left shoulder at *in nomine Domini*, and his right while saying *Hosanna in excelsis*.⁶⁷

⁶⁷ Some rubricians suggest *in nomine* at the left shoulder, *Domini* at the right, and the remainder while placing his hands as directed below.

THE CANON TO THE CONSECRATION

I. TE IGITUR

Finita Praefatione, ut supra, Sacerdos stans ante medium Altaris versus ad illud, extendit et aliquantulum elevat manus, oculisque elevatis ad Deum, et sine mora devote demissis, ac manibus junctis et super Altare positis, profunde inclinatus incipit Canonem, secreto dicens: *Te igitur*, etc., ut in Ordine Missae. Cum dicit: *Uti accepta habeas et benedicas*, etc., prius osculatur Altare in medio, deinde erigit se, et stat junctis manibus ante pectus. Cum dicit: *Haec dona, haec munera, haec sancta sacrificia*, dextera manu signat ter communiter super Hostiam et Calicem. Deinde, extensis manibus ante pectus, prosequitur: *In primis quae tibi offerimus*, etc.¹

1. Having turned to the beginning of the Canon in the Missal,² the Celebrant joins his hands,³ extends them, raises them to the height of the shoulders, and at the same time lifts his eyes "to God" (to the cross), at once lowers them and also lowers his hands, joins these before his breast, and then bows low (p. 298), resting his hands on the table of the altar.⁴ Thus bowed⁵ he begins the Canon, *Te igitur*, which is recited throughout in the secret voice,⁶ except for the words *Nobis quoque peccatoribus* (in the medium voice) and the conclusion *Per omnia*, etc. (in the loud voice).

2. While saying *Uti accepta*, etc., remaining bowed low, he separates his hands, and lays them on the altar outside the corporal. He kisses the altar,⁷ stands erect, joins his hands,⁸ and then laying the left one on the altar, with his right he makes the sign of the cross⁹ three times over the oblata while saying *haec dona*, etc. He makes the down stroke of the cross, towards himself, while saying the words which are printed before the ✠ in the Missal; the transverse line is made while reciting the words

¹ R. VIII, 1.

² For this the Celebrant uses both hands, or the left alone, the right palm downward on the altar outside the corporal.

³ He must join them if he is to extend them, as the rubric now orders.

⁴ See p. 284.

⁵ Some of the older rubricians taught that the Celebrant might begin the Canon while making the gestures, but modern au-

thorities are unanimous in holding that he should not begin the Canon until he is bowed low. (Cf. S.R.C. 2572¹⁹.)

⁶ See p. 276.

⁷ See p. 282.

⁸ It is a general rule (R. VII, 5) that the Celebrant is to join his hands, when both are free, before he blesses anything to indicate his invocation of the divine power.

⁹ See p. 291.

that are printed after it.¹⁰ In making these crosses the Celebrant must attend particularly to due reverence, and not make them hurriedly or with violent movements of the elbow (which should be kept as close as possible to his side). They are made quietly and gravely, and with a very slight pause between each. Without again joining his hands, the Celebrant extends them before his breast and continues the Canon. This is the normal position of the Celebrant's hands during the entire Canon. It is regarded as a gesture or attitude of supplication.

Prayer for the Pope and Bishop

Ubi dicit: *una cum famulo tuo Papa nostro N.*, exprimit nomen Papae: Sede autem vacante verba praedicta omittuntur. Ubi dicitur: *et Antistite nostro N.*, specificatur nomen Patriarchae, Archiepiscopi, vel Episcopi ordinarii in propria Dioecesi, et non alterius Superioris, etiamsi Celebrans sit omnino exemptus, vel sub alterius Episcopi jurisdictione. Si vero Episcopus ordinarius illius loci, in quo Missa celebratur, sit vita functus, praedicta verba omittuntur, quae etiam omittuntur ab iis, qui Romae celebrant. Si Celebrans est Episcopus, Archiepiscopus vel Patriarcha, omissis praedictis verbis, eorum loco dicit: *Et me indigno servo tuo*.¹¹

3. At N. after *Papa nostro* the Celebrant inserts the name (in the ablative case), without the number, of the reigning Pope, and bows his head slightly towards the Missal¹² while pronouncing the name. If the Holy See be vacant he omits the words *una*, etc.

4. After *Antistite nostro* he inserts the baptismal name of the Bishop of the diocese in which he is celebrating Mass — whether he be a subject of this Bishop or not,¹³ whether a Religious or not — but does not bow at it.¹⁴ The name of the Bishop of the diocese is mentioned in the Canon from the day on which he takes canonical possession of his diocese, either in person or through a procurator,¹⁵ and so assumes jurisdiction, whether he be then consecrated or not.

5. The name of an Apostolic Administrator not appointed permanently, or of a Vicar or Prefect, even though a bishop by consecration, is not apart from Apostolic indult, to be mentioned in the Canon¹⁶ (for Missionary territories are immediately subject to the Holy See); nor may Religious mention the name of their Superior-General.

¹⁰ Note that R. VIII, 1 indicates a better division of the last phrase than that given in the Canon.

¹¹ R. VIII, 2.

¹² S.R.C. 3767²⁵. The name of a new Pope is mentioned in the Canon once his election has been announced.

¹³ S.R.C. 1827¹, 3538.

¹⁴ See p. 301.

¹⁵ S.R.C. 3500².

¹⁶ S.R.C. 2274³, 3047⁴, 4288⁵, and March 8, 1919. But the name of an Apostolic Administrator who is permanently constituted, or of a bishop who is translated to another see but for the moment retains the administration of his first see, is to be mentioned in the Canon. (Cf. C.J.C., 315.)

6. If the diocesan see be vacant¹⁷ the Celebrant omits the words *et Antistite nostro* and does not substitute the name of the Vicar Capitular, even if he be a bishop, nor of the Archbishop of the province. He also omits these words if celebrating within the diocese of Rome, where the Pope is the Bishop.

7. If the Celebrant does not know¹⁸ or forgets the name of the Bishop, he says nothing after *Antistite nostro*, but forms the intention of praying for the Bishop of the diocese.

II. THE REMEMBRANCE OF THE LIVING

Cum dicit: *Memento, Domine*, elevans et jungens manus usque ad faciem vel pectus, sic junctis manibus stat paulisper in quiete, demisso aliquantulum capite, faciens commemorationem vivorum Christi fidelium ad suam voluntatem, quorum nomina, si vult, secreto commemorat: non tamen necesse est ea exprimere, sed mente tantum eorum memoriam habeat. Potest etiam Celebrans, si pro pluribus orare intendit, ne circumstantibus sit morosus, ante Missam in animo proponere sibi omnes illos, tam vivos quam defunctos, pro quibus in ipsa Missa orare intendit, et hoc loco generaliter unico contextu ipsorum vivorum commemorationem agere, pro quibus ante Missam orare proposuit in Missa.¹⁹

8. While saying the words *Memento . . . tuarum* he slowly raises his hands (but not his eyes) and holds them joined either before the lower part of his face, not touching his lips or chin, or before his breast, and bows his head slightly. The rubric does not order him to look at the host, which is not yet consecrated — as it does at the memento of the dead, when the Host is consecrated — nor does it direct him to close his eyes (as some rubricians suggest), but he may do so, if he likes. Thus bowed a little, he makes remembrance of those for whom he wishes to pray.

About this memento (a) the rubric says he makes it "for a short time" (*paulisper*), hence the Celebrant should not delay too long, wearying those assisting at Mass. If the number of those for whom he wishes to pray specially be great, he ought (as the rubric suggests) to prepare the list of their names (mentally) beforehand,²⁰ and then briefly recall the names at the time of the memento in the Canon. Neither should the remembrance of the living be too short²¹ — "*Et tu memento*," wrote the celebrated rubrician Gavantus, "*ne memento fiat in momento*."

¹⁷ A coadjutor bishop with right of succession becomes Ordinary of the diocese the moment the Bishop dies, provided he had already shown the Apostolic Letters to the Cathedral Chapter (C.J.C. 355). Hence his name is at once mentioned in the Canon.

¹⁸ He should, of course, seek the informa-

tion before Mass. See p. 315.

¹⁹ R. VIII, 3.

²⁰ See p. 315.

²¹ It is a precious opportunity, when there is so much to seek for ourselves and others (not forgetting the needs of sinners, the dying, etc.) through the merits of the cross.

(b) The memento may be made verbally (in the secret voice) or mentally only.

(c) This memento before the consecration is concerned with the living and with *prayer* for certain persons, not with the application of the ministerial fruits of the Mass.²² Yet it is recommended at least to renew, at this moment, the Celebrant's principal intention regarding this application, and also (if he chooses) his secondary intention,²³ or to apply the fruits "*ex opere operantis*" of the Mass.²⁴

(d) While the rubric supposes the Celebrant to pray for somebody (and so a prayer for the living should never be entirely omitted at this point in the Canon), it does not indicate for whom he is to pray; that is left to his choice. But this prayer is *liturgical* — prescribed by the rubric and offered by the priest as a public person, the representative of Christ and of the Church — and so the rubric limits it to actual members of the Church ("*vivorum Christi fidelium*"). As a private person, however, the Celebrant is free to pray for anyone, even in the Canon, and so may pray for a heretic or an excommunicated person.

Naturally the Celebrant will usually like to remember in prayer at the memento of the Canon — (i) the person (if living) for whom the Mass is being offered, (ii) the person who gave a stipend for the application, (iii) his own relatives, friends, and benefactors, (iv) those to whom he promised a remembrance in Mass, and (v) (last but not least) himself — his needs spiritual and temporal, especially any particular need of the moment.²⁵

III. COMMUNICANTES

Commemoratione vivorum facta, demissis et extensis, ut prius, manibus, continuat: *Et omnium circumstantium*, etc. Similiter stans prosequitur: *Communicantes*. Cum dicit: *Jesu Christi*, caput Cruci inclinat: in conclusione, quando dicit: *per eundem*, jungit manus. Cum dicit: *Hanc igitur oblationem*, expandit manus simul super oblata, ita ut palmae sint apertae versus ac supra Calicem et Hostiam, quas sic tenet usque ad illa verba: *Per Christum Dominum nostrum*. Tunc enim jungit manus, et sic prosequitur: *Quam oblationem tu, Deus, in omnibus, quaesumus*; et cum dicit: *bene* ✠ *dictam, adscri* ✠ *ptam, ra* ✠ *tam*, communiter, signat ter super Hostiam et Calicem simul: deinde cum dicit: *ut nobis Corpus*, separatim signat semel super Hostiam tantum; et cum dicit: *et Sanguis*, semel super Calicem tantum: deinde elevans

²² See Vol. I, Ch. IV.

²³ *Ibid.*

²⁴ *Ibid.*

²⁵ Pius X (in 1907) granted an indulgence of 100 days to a priest celebrating Mass who commends to God all the sinners of the world who are at that moment in their

agony and are to die that day. In the new list of indulgenced practices (*Preces et Pia Opera Indulgentiis Ditata*, 1938) this indulgence is given as 300 days for the faithful who piously commend the dying of the entire world to God, to obtain for them a good death.

et jungens manus ante pectus, prosequitur: *fiat dilectissimi Filii tui, Domini nostri Jesu Christi, et inclinans caput Cruci.* . . .²⁶

9. Having finished the remembrance of the living, the Celebrant raises his head, and with his hands at the level of the shoulders he extends them before his breast and continues the Canon. At mention of the Holy Name in the prayer *Communicantes*²⁷ he bows his head as usual to the cross; at the name of our Lady or of any one of the saints who are mentioned in the prayer — on the vigil of his feast, on the feast itself or within the octave — he bows his head slightly to the book or, on occasion, to an image or relic, according to the general rule.²⁸

At the conclusion of the prayer *Communicantes* the Celebrant joins his hands, but does not bow his head.

Hanc Igitur

10. When he says *Hanc igitur*²⁹ he spreads his hands over the oblata, i.e., keeping his thumbs joined as they are, right over left, he opens up his hands (beginning by disjoining the little fingers), holding the extended fingers close together, the index fingers touching one another near the tips, and the crossed thumbs held over, and not under, the palms.³⁰ He lays his hands so held, palm downward, over both the chalice and the host, so that the tips of the fingers reach to about the middle of the pall, close to but not touching it. In doing this he should take care to keep his elbows close to his side. He keeps his hands thus extended over the oblata for the entire prayer. While saying the conclusion — *Per Christum Dominum nostrum* — he withdraws his hands towards his breast, joins them (as he is about to bless the oblata), and thus begins:

Quam Oblationem

11. At *benedictam*, having laid his left hand on the altar outside the corporal, with his right he makes the sign of the cross over both chalice

²⁶ R. VIII, 4.

²⁷ There is a proper *Communicantes* for each of the six greatest festivals of the year. It is usually to be found after the Preface for these days. In some Missals the first part of it (which alone is altered) is printed in the Canon, immediately before the words *Domini nostri Jesu Christi* of the common *Communicantes*.

²⁸ Some sign as a reminder is usually marked in the diocesan *Ordo* on the days when such a bow should be made. The first St. James in the list of the Apostles is the Greater (feast, July 25), the second the Lesser (feast, May 1); St. John is the Apostle (not the Baptist, who is mentioned after the Consecration). At the name of St.

Peter, the bow is made not only on June 29, but also on the feasts of St. Peter's Chair (January 18 and February 22) and on the feast of St. Peter in Chains (August 1); at the name of St. Paul not only on June 29 and 30, but also on the feast of his conversion (January 25); at the name of St. John, not only on December 27, but also on May 6. St. Jude, whose feast occurs with St. Simon on October 28, is mentioned as "Thaddaeus" in the *Communicantes*.

²⁹ There is a proper *Hanc igitur* for Maundy Thursday (found in the Mass of that day) and one for Easter and Pentecost (found after the Preface for each, and generally found in the Canon also).

³⁰ S.R.C. 1275³.

and host,³¹ making the down stroke of the cross while saying the first part of the word, the transverse line while pronouncing the second part, as the text of the Missal indicates by a ✠. He does the same for the words *adscriptam* and *ratam*. He should make these signs of the cross slowly and reverently, without hurried or violent movements of his hand or of his elbow (which should be kept close to his side) and with a very slight pause between each.

12. Having made the third cross at *ratam*, he says the words *rationabilem, acceptabilemque facere digneris* more quickly, while slowly bringing his hand, in a curved gesture, towards himself so that, at the end of the words, it will just be in position over the host to make the sign of the cross over it alone at the word *Corpus*.³² Then raising his hand somewhat, he makes the sign of the cross over the chalice alone (more or less within the limits of the pall). Then bringing the left hand up to the level of the right, and opposite to it, he raises both hands a little, and then joins them before his breast while continuing *fiat dilectissimi*, etc. At the word *Jesu* he bows his head to the cross.

Small Hosts for Consecration

Si adsit vas cum aliis Hostiis consecrandis, antequam accipiat Hostiam, discooperit manu dextera Calicem, seu vas aliarum Hostiarum.³³

. . . extergit, si opus fuerit, pollices et indices super Corporale, et dicit secreto, ut prius: *Qui pridie quam pateretur: et accipiens pollice et indice dexteræ manus Hostiam, et eam cum illis ac indice et pollice sinistrae manus tenens, stans erectus ante medium Altaris, dicit: accepit panem in sanctas ac venerabiles manus suas, elevansque ad caelum oculos, et statim demittens, dicit: et elevatis oculis in caelum ad te Deum, Patrem suum omnipotentem, caputque aliquantulum inclinans, dicit: tibi gratias agens, et tenens Hostiam inter pollicem et indicem sinistrae manus, dextera producit signum Crucis super eam, dicens: bene ✠ dixit, fregit, deditque discipulis suis, dicens: Accipite et manducate ex hoc omnes.*³⁴

13. If there are small hosts in a ciborium to be consecrated, the Celebrant draws this forward a little, if necessary, and uncovers it — placing

³¹ See p. 291.

³² Some of the older rubricians, because of the words that intervene between *ratam* and *Corpus*, suggest that the Celebrant should join his hands, or place the right also on the altar, while saying them, but (a) the rubric does not prescribe this; (b) to do so would break the continuity of the act of making the five crosses. A few modern rubricians (e.g., Callewaert, Augustine) think that the third cross should be made, not while saying the single word *ratam*, but while pronouncing the words *ratam, rationabilem, ✠ acceptabilemque,*

and that the Celebrant should withdraw his hand towards himself while saying *facere digneris, ut nobis*. But not to make the cross while saying the word *ratam* is clearly contrary to the rubric of both the Ritus (VIII, 4) and the Canon, and so nearly all rubricians now suggest the way that is indicated in the text.

³³ R. VIII, 5. To retain the order which is followed in practice, the first part of R. VIII, 5 has been inserted before the concluding portion of R. VIII, 4.

³⁴ R. VIII, 4.

the cover on or, better, outside the corporal; if there are a few small hosts, or a large host for Benediction not in the lunette (or in a lunette which is not covered), lying on the corporal, he leaves them untouched; if there is a Benediction host in the lunette in a case, he opens or uncovers it (even though the case be of glass, so that the host is visible.)³⁵ Should the Celebrant through inadvertence not uncover a ciborium or open a lunette case which is lying on the corporal,³⁶ the host(s) will *certainly* be consecrated, because of his intention of consecrating at least such suitable matter as lies before him on the corporal (see *infra*). If the altar is a portable one, the Celebrant should see that all matter to be consecrated is on the altar stone. At the Consecration, the words of Consecration will, of course, be said over *all* the breads which are there, but the sign of the cross which is made just before the Consecration is made over the host of the Mass alone.

Celebrant's Intention at the Consecration

14. To consecrate validly the Celebrant must determine the matter to be consecrated (which must, of course, be physically present) by an actual, or at least a virtual, intention. To avoid all doubts that may arise in this connection (*e.g.*, through want of advertence to the presence of a ciborium or lunette at the time of the Consecration), the Celebrant ought to have a *definite* and *permanent* intention of either (*a*) always consecrating all suitable matter which is present *on the corporal* (in the chalice, for the wine), whether he adverts to it at the time of the Consecration or not, or (*b*) of consecrating all³⁷ suitable matter present on the altar (whether on the corporal or not) *and* which — at the beginning of Mass or in the course of the Mass up to the Consecration — he had the intention of consecrating. In the first case, should a ciborium (or lunette) be by accident *outside* the corporal at the time of the consecration, the Celebrant knows definitely that the hosts in it are *not* consecrated; in

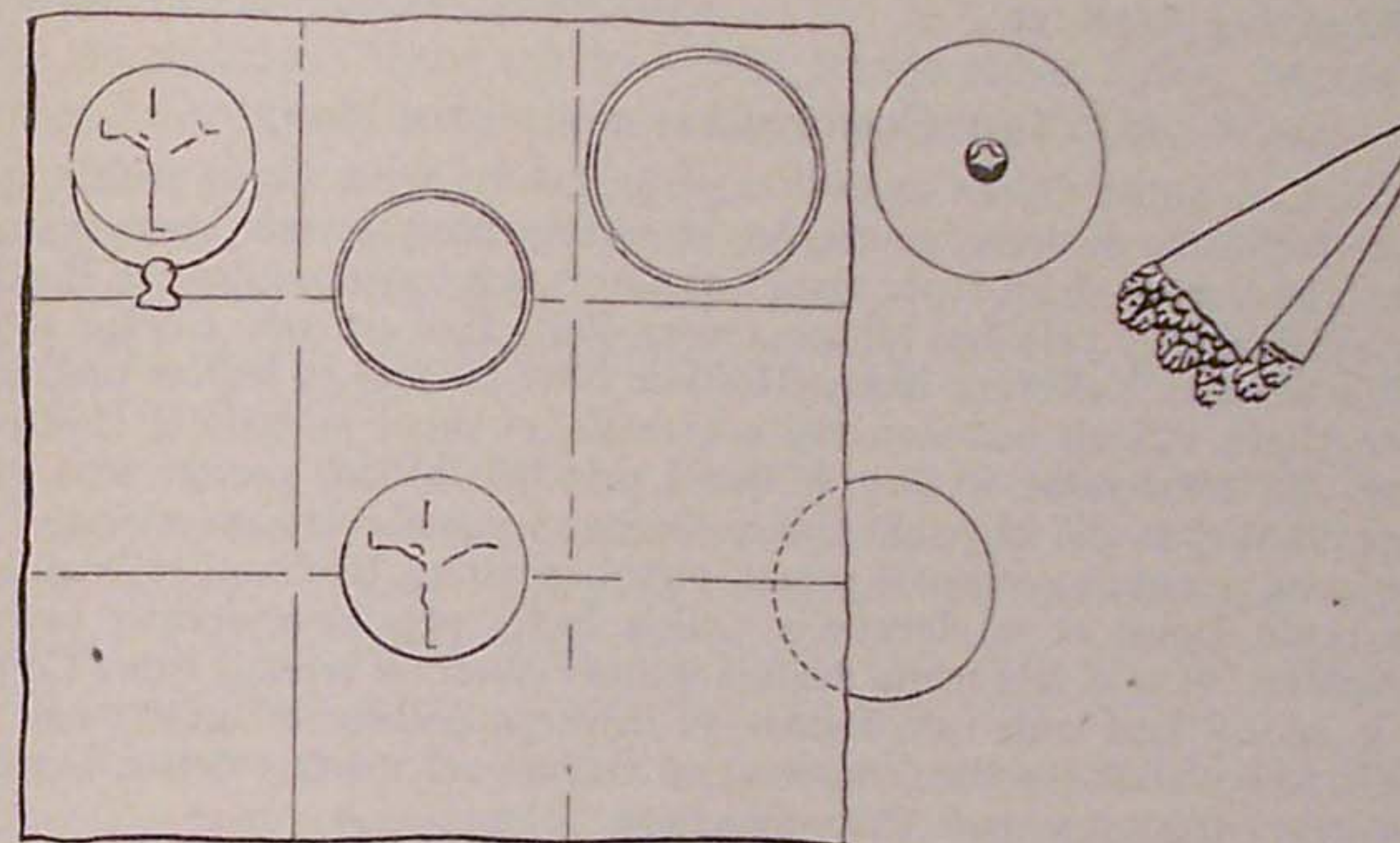
³⁵ S.R.C. 3524^a.

³⁶ If it be *outside* the corporal, whether it is consecrated or not will depend on the Celebrant's intention (see § 14).

³⁷ "Quilibet Sacerdos talem semper intentionem habere deberet, scilicet consecrandi eas omnes (hostias) quas ante se ad consecrandum positas habet" (*De defectibus*, VII, 1; cf. Vol. I, Ch. XI). If, by accident, the Celebrant did not consecrate a second large host which is needed for Exposition before Mass can again be celebrated, and he discovers his oversight before the Fraction, had he consecrated a small host (or hosts) *at this Mass*, he may use it (one of them) for the Fraction and for his Communion, and use the large Host of the Mass

for the monstrance. It will not do, however, to substitute a small Host *previously consecrated*, for the Celebrant must partake of the sacrifice. If, therefore, he has not consecrated a small host at this Mass, the Exposition must be postponed or private Exposition, with the ciborium substituted. If, however, this would cause grave inconvenience (if *e.g.*, the Forty Hours' Prayer were due to begin), he may use a small Host previously consecrated for the monstrance (explaining the reason to the people) or he may use part of the Host of the Mass for his Communion and the rest of it for the Exposition (cf. De Herdt, II, § 175).

the second case, he knows definitely also that they *are* consecrated, even though the ciborium is outside the corporal where he would not, of course, have left it had he adverted to its presence before the Consecration.³⁸



Hosts for Consecration

IV. QUI PRIDIE

15. Having bowed his head at *Jesu Christi* at the end of the prayer *Quam oblationem*, and having uncovered the ciborium or lunette case, if there be one, the Celebrant lightly wipes the tip of the index finger and thumb of each hand on the corporal near the two front corners, while saying *Qui pridie*. Then pressing the edge of the left side of the host lightly with the index finger of the left hand,³⁹ to enable him to pick it up without difficulty, while saying *accepit panem*, etc., he takes the host between the thumb and the index finger of the right hand and raises it a little. Then he takes hold of the host with the thumb and index finger of the left hand also. The host is held at the bottom edge, the two thumbs, side by side, touching each other in front, the two index fingers side by side, touching each other behind the host; all the other fingers behind the host, extended, the tips touching one another. So held, the host is lifted up somewhat from the corporal, and is held almost upright. The Celebrant stands erect, bowing neither body nor head.

³⁸ See p. 368, footnote 52.

³⁹ This he will do whenever in the course of the Canon he wishes to pick up the host.

16. Next he raises his eyes for a moment "*ad caelum*"⁴⁰ while he says *et elevatis oculis*, etc., and at once lowers them again. At the words *tibi gratias agens* he bows his head to the cross. Then holding the host with his left hand only, he makes the sign of the cross over it with his right,⁴¹ saying *bene* while tracing the down stroke, and *dixit* while making the transverse one. He takes hold of the host with his right hand once more, while saying *fregit*, etc.

V. THE CONSECRATION OF THE HOST

... Cum autem finierit supradicta verba, cubitis super Altare positus, stans capite inclinato, distincte, reverenter et secreto profert verba consecrationis super Hostiam, et simul super omnes, si plures sint consecrandae; et Hostiam suam pollicibus et indicibus tantum tenens dicit: *Hoc est enim Corpus meum*. Quibus prolatis, Celebrans tenens Hostiam inter pollices et indices praedictos super Altare, reliquis manuum digitis extensis, et simul junctis (et Hostiis, si plures sint consecratae, in loco, in quo a principio Missae positae sunt super Corporale, vel in alio vase, aut Calice demissis) genuflexus eam adoratur. Tunc se erigens, quantum commode potest, elevat in altum Hostiam, et intentis in eam oculis (quod et in elevatione Calicis facit) populo reverenter ostendit adorandam: et mox sola manu dextera ipsam reverenter reponit super Corporale in eodem loco unde eam levavit, et deinceps pollices et indices non disjungit, nisi quando Hostiam consecratam tangere vel tractare debet, usque ad ablutionem digitorum post Communionem.

Reposita Hostia consecrata super Corporale, genuflexus ipsam veneratur; si adsit vas aliarum Hostiarum, Patena vel Palla cooperit, ut supra. Interim dum Celebrans elevat Hostiam, accenso prius intorticio (quod non exstinguitur, nisi postquam Sacerdos Sanguinem sumpserit, vel alios communicaverit, si qui erunt communicandi in Missa), minister manu sinistra elevat fimbrias posteriores Planetae, ne ipsum Celebrantem impediatur in elevatione brachiorum; quod et facit in elevatione Calicis; et manu dextera pulsatur campanulam ter ad unamquamque elevationem, vel continue quosque Sacerdos deponat Hostiam super Corporale, et similiter postmodum ad elevationem Calicis.⁴²

17. Having *completed* the phrase up to *ex hoc omnes*, he steps back a little from the table of the altar and, keeping his feet close together, bends down over the table resting "his elbows"⁴³ but not his hands on it, and, with bowed head, pronounces over the host held in his hands⁴⁴ (which should not touch the corporal), and over all other breads that may be present, the words of consecration.

18. These words are to be said not merely as the recital of a historical narrative, of words once said by our Lord, but as a present affirmation,

⁴⁰ In practice, to the cross, if it is in the correct position. See p. 293.

⁴¹ Fingers and thumb fully extended and held close together, as usual.

⁴² R. VIII, 5, 6.

⁴³ *I.e.*, the forearms, according to the interpretation of all rubricians.

⁴⁴ The rubric does not direct the Celebrant to look at the host but it is obviously the natural and becoming thing to do.

said here and now by the celebrating priest as the representative, in a peculiarly intimate way, of Christ. In practice this is made certain by the priest's intention to consecrate and to offer sacrifice.

According to the rubrics (R. VIII, 5 and 7, and the Canon) the words of consecration are to be pronounced:

(a) *Distincte* — well and clearly enunciated but in a natural fashion, not hissed out nor unduly emphasized;

(b) *Continue* — there are to be no pauses either before beginning the actual words, nor between the words; nor are any of the words, ordinarily, to be repeated;

(c) *Attente* — with external attention and internal recollection;

(d) *Reverenter* — the words should be said more slowly than other parts of the Canon, and with the greatest reverence, but they should not be unduly prolonged;

(e) *Secreto*⁴⁵ — the Celebrant is to pronounce the words externally, so that, apart from any extrinsic cause, such as noise in the church or deafness, he can hear himself,⁴⁶ for the words are the form of a sacrament. However, in pronouncing them he should not raise his voice so that he will be heard by others, unless they are very close to him.

The Celebrant must be careful to avoid all contortions of the body, head, or lips while pronouncing the words. He should not hold the host or chalice too near his mouth, nor should he breathe heavily on them. In a word, the priest should pronounce the words in a natural way, with the greatest possible care and reverence, but *without scrupulosity* or anxiety, saying them, as far as may be, as our Lord Himself must have said them at the Last Supper.

19. Having pronounced the words of Consecration in a becoming manner, the Celebrant, holding the Sacred Host upright between the thumb and index finger of each hand, stands erect — withdrawing his arms somewhat towards the front of the altar and stepping back a little,⁴⁷ but keeping his hands up to the wrists on the table and the Sacred Host well within the corporal — and genuflects,⁴⁸ quite erect and not bowing his head.

VI. THE ELEVATION OF THE SACRED HOST

20. Having *completely* risen from the genuflection, the Celebrant, still holding the Host in the same way, slowly raises It in a vertical line higher

⁴⁵ This word is repeated four times in the rubrics which deal with the Consecration.

⁴⁶ See p. 276.

⁴⁷ This he should always do when genuflecting at the altar.

⁴⁸ Rubricians recommend that the genuflections at the Consecration should be made more slowly than at other times (cf. p. 295, note 88).

than his head, so that It may be clearly seen and adored by the people.⁴⁹ The Host should be raised not directly over the Celebrant's head, nor over the chalice, but over the front part of the corporal, where It had lain. It is raised in a straight line, and the Celebrant should keep his elbows as close as possible to his sides and be careful not to touch the corporal with the end of the chasuble. The priest should look at the Host while elevating It, but is not to say any *vocal* prayer.⁵⁰ He keeps the Host raised for a moment and then reverently lowers It in a straight line. When It is near the corporal he withdraws his left hand, and lays It on the corporal, the index finger and thumb held together, while with his right hand he replaces the Host on the corporal in the spot where It had been before the Consecration. Then, having placed his right hand, the index finger and thumb held together, on the altar *within* the corporal, he genuflects. Should there be a ciborium,⁵¹ or a lunette in a case, he covers it, after having genuflected.⁵²

21. From the moment of the Consecration of the Host until the purifications: (a) The Celebrant is to hold the index and thumb of each hand, with which he had held the Sacred Host, joined together, except when actually touching the Host. Hence he will always take the pall either between the first and second fingers, or between the second and third fingers, of the right hand; he will take hold of the chalice at the node between the first and second fingers of the same hand; and he will turn over the pages of the Missal by taking the tab between either the first and second or the second and third fingers of the left hand; (b) each time that he genuflects he will lay his hands palm downward on the corporal, but near the corners, lest there should be any tiny fragments

⁴⁹ The Church desires the faithful to look at the Sacred Host at the moment of the Elevation. To encourage this practice, there is an indulgence of seven years each time, for looking on the Host, with faith, piety, and love, while saying the words "My Lord and my God"; and a plenary indulgence once a week to those who do this daily for a week provided they go to confession, receive Holy Communion (once), and pray for the intentions of the Holy Father (Pius X, 1907; S. Paen. Ap., June 21, 1927; Jan. 26, 1937).

⁵⁰ To the query whether the Celebrant might say in a low voice the ejaculation "My Lord and my God" to gain the indulgence, S.R.C. replied (Nov. 6, 1925 — D. 4397): "No, in accordance with canon 818 of the Code of Canon Law [which forbids the addition of private prayers to the rite of the Mass] and the rubrics of the Roman Missal."

⁵¹ As newly consecrated Hosts are connected with the Sacrifice in which they have been consecrated, they must not be removed (e.g., by another priest to give Holy Communion) until after the Communion of the Celebrant (S.R.C. 3448').

⁵² Cf. R. VIII, 6. Should the Celebrant, through want of advertence to the presence of a ciborium (see p. 364), fear that the consecration of the particles in it is doubtful, he may not repeat the words of consecration, even conditionally, over it. A ciborium containing such Hosts should be placed in the tabernacle, but apart, or with some special mark, lest another priest later distribute them for Holy Communion. At a subsequent Mass these particles must be placed on the corporal in the usual way and consecrated conditionally. Meantime, of course, Holy Communion must not be given with the particles from this ciborium.

of the Host on the centre of the corporal; (c) each time he holds, or lays down, the Host, holding it with the thumb and index finger, the other fingers are to be kept extended, and not curved, so that they may not touch the Host.

VII. CONSECRATION OF THE WINE

Celebrans, adorato Sacramento, surgit, et discooperit Calicem, in quem, si opus sit, extergit digitos, quod semper faciat, si aliquod fragmentum digitis adhaereat; et stans erectus dicit: *Simili modo postquam coenatum est*, et ambabus manibus accipiens Calicem juxta nodum infra cuppam, et aliquantum illum elevans, ac statim deponens, dicit: *accipiens et hunc praeclarum Calicem in sanctas ac venerabiles manus suas*, etc. Cum dicit: *item tibi gratias agens*, caput inclinatur; cum dicit: *benedixit*, sinistra Calicem infra cuppam tenens, dextera signat super eum; et proseguens: *deditque discipulis suis*, etc., et ambabus manibus tenens Calicem, videlicet sinistra pedem, dextera nodum infra cuppam, cubitis super Altare positus, et capite inclinato, profert attente, continue et secreto, ut supra, verba consecrationis Sanguinis: *Hic est enim Calix*, etc. Quibus dictis, reponit Calicem super Corporale, dicens secreto: *Haec quotiescumque feceritis*, etc., genuflexus Sanguinem reverenter adorat. Tum se erigit, accipiens Calicem discooperit cum Sanguine ambabus manibus, ut prius, elevat eum, et erectum quantum commode potest, ostendit populo adorandum: mox ipsum reverenter reponit super Corporale in locum pristinum, et manu dextera palla cooperit, ac genuflexus Sacramentum veneratur.⁵³

22. Having genuflected after the Elevation of the Host, the Celebrant uncovers the chalice — while laying his left hand,⁵⁴ as he is always to do for greater safety,⁵⁵ on its base — taking the pall in the way explained above (§ 21), and laying it on the chalice veil or against the corner of the altar-card in such a way that he can easily pick it up again. Holding the index finger and thumb of each hand over the centre of the chalice, he rubs them lightly together to detach any tiny fragments of the Sacred Host that may have adhered to them. This he will do as a general rule,⁵⁶ whenever he has touched the Sacred Host.

23. Then, erect, he begins the words *simili modo*, etc., and as he says *accipiens*, etc., he takes the chalice with both hands — i.e., between the joined thumb and index finger of each hand, in front, and the other fingers passing around it to the back — holding it "*juxta nodum infra cuppam*" (the better way is to place the right hand above the node, the left below it), raises it a little for a moment and then replaces it on the

⁵³ R. VIII, 7.

⁵⁴ From this on with index finger and thumb held together.

⁵⁵ See p. 353, note 35.

⁵⁶ The rubric says (R. VIII, 7) "*Si opus sit*," but as it is difficult to detect when

there is a tiny particle clinging to the finger or thumb rubricians say that the Celebrant should, as a rule, take the precaution of rubbing the finger and thumb together over the chalice after each touching of the Sacred Host.

corporal. Still holding the chalice with both hands, while saying *item tibi gratias agens* he bows his head — not any longer, after the Consecration, to the cross, but to the Sacred Host. Then holding the chalice with the left hand still placed below the node, with the right he makes the sign of the cross over the chalice, the little finger tracing the lines of the cross from edge to edge, while saying *benedixit*. As usual he divides the word as the ✠ in the Missal indicates — *bene* while drawing the down stroke of the cross, *dixit* while tracing the transverse stroke.

24. Then holding the chalice at the node with his right hand, and transferring the left to the base — the joined thumb and index above, the other fingers beneath it — he raises the chalice a little⁵⁷ (*“tenens illud parum Elevatum,”* says the rubric of the Canon), and bends down over it,⁵⁸ laying his forearms on the outer fold of the corporal. With bowed head he pronounces the words of consecration — distinctly, continuously, attentively, reverently, and silently (cf. § 18). The Celebrant should not place his mouth too close to the chalice nor should he breathe into it.

The Elevation of the Chalice

25. When he has pronounced the last word (*peccatorum*) of the formula of Consecration, and no sooner, the Celebrant replaces the chalice on the corporal, stands erect, places both hands on the corporal and genuflects, saying secretly meanwhile *Haec quotiescumque*, etc. Then he takes the chalice in both hands, the right hand holding it at the node, the left at the base (cf. § 23), and slowly raises it in a straight line, over the corporal, so that the cup appears above his head⁵⁹ and can be seen without difficulty by the congregation. While elevating the chalice the Celebrant keeps his eyes fixed on it.⁶⁰

26. Having held the chalice aloft for a moment, for the adoration of the people, he reverently lowers it, in a straight line, and places it on the corporal, in the spot where it had previously been. He then covers it with the pall and genuflects — his hands laid on the altar within the corporal. During the Elevation the Celebrant must be careful not to touch the corporal, and still less the Sacred Host, with the manipule or the edge of the chasuble (if this be a short one).

⁵⁷ Many rubricians say that the Celebrant should not tilt the chalice. There seems no good reason why, if he wishes, he should not tilt it a *little* towards himself.

⁵⁸ See p. 302.

⁵⁹ In practice it will be found necessary

to raise the chalice until its base is at least on a level with the Celebrant's eyes. If the chalice be a low one, it will be necessary to raise it still higher.

⁶⁰ R. VIII, 5.



Elevation of the Sacred Host



Elevation of the Sacred Chalice

THE CANON FROM THE CONSECRATION TO THE *PATER NOSTER*

I. UNDE ET MEMORES

Reposito Calice et adorato, Sacerdos stans ante Altare, extensis manibus ante pectus, dicit secreto: *Unde et memores*, etc. Cum dicit: *de tuis donis, ac datis*, jungit manus ante pectus: et cum dicit: *Hostiam ✠ puram, Hostiam ✠ sanctam, Hostiam ✠ immaculatam*, manu sinistra posita super Altare intra Corporale, dextera signat ter communiter super Hostiam et Calicem, et semel super Hostiam tantum, et semel super Calicem tantum, dicens: *Panem ✠ sanctum vitae aeternae, et Calicem ✠ salutis perpetuae*: deinde stans ut prius extensis manibus, prosequitur: *Supra quae propitio*, etc. Cum dicit: *Supplices te rogamus*, etc., inclinatur ante medium Altaris, manibus junctis super illo positus. Cum dicit: *ex hac Altaris participatione*, osculatur Altare, manibus hinc inde super Corporale positus. Cum dicit: *sacrosanctum Filii tui*, jungit manus, et dextera signans semel super Hostiam tantum, et semel super Calicem, sinistra super Corporale posita, dicit: *Cor ✠ pus, et San ✠ guinem sumpserimus*, et cum dicit: *omni benedictione ✠ caelesti*, seipsum signat a fronte ad pectus signo crucis, sinistra posita infra pectus, et prosequitur: *et gratia repleamur*. Cum dicit: *Per eundem*, jungit manus.¹

1. Having genuflected after the Elevation of the chalice, the Celebrant extends his hands — now with thumb and index finger joined — before his breast and recites the anamnesis² *Unde et memores*. While saying *de tuis donis* he joins his hands,³ then lays his left hand on the corporal and with his right makes the sign of the cross three times over the chalice and Host together,⁴ once over the Host alone, and once over the chalice alone, as directed in the prayer — dividing the words as the text indicates. He should make these crosses slowly and reverently, keeping his elbow close to his side, and with a very slight pause between each sign. Extending his hands once more he reads the prayer *Supra quae*.

Supplices

2. At the end of that prayer he steps back a little from the altar, lays his joined hands⁵ on the edge of the table — not, however, on the corporal,

¹ R. IX, 1.

² See Glossary, p. 721.

³ Because about to bless, cf. R. VII, 5.

⁴ See p. 291.

⁵ See p. 284.

even after the Consecration⁶—and, bowing low,⁷ recites the prayer *Supplices*. As he is to be deeply bowed during the first part of this prayer, and make liturgical gestures during the second part, he should know the prayer by heart so that he need not raise his eyes to read it from the altar-card. After the word *quotquot*, and just before pronouncing *ex hac altaris participatione* (as the rubric of the Canon suggests—for he should not try to pronounce words while actually kissing anything), he separates his hands, lays them on the corporal, and kisses the altar, being careful not to touch the Sacred Host. While reciting *sacrosanctum Filii tui*, he joins his hands, then lays the left on the corporal, and with the right makes the sign of the cross over the Sacred Host alone at *Corpus*, and over the chalice⁸ alone at *Sanguinem*. He then places his left hand under his breast, with the tips of only the middle, ring, and little fingers touching the chasuble, while he makes the sign of the cross. In signing himself, the forehead and breast are touched while saying "*omni benedictione caelesti*," and the left and right shoulders while saying "*et gratia repleamur*." As he recites the conclusion he joins his hands.

II. THE REMEMBRANCE OF THE DEAD

Cum dicit: *Memento, Domine, famulorum famularumque tuarum*, etc., extensis et junctis manibus ante pectus, et usque ad faciem elevatis, et intentis oculis ad Sacramentum super Altare, facit commemorationem fidelium Defunctorum, de quibus sibi videtur, eodem modo ut dictum est de commemoratione vivorum. Qua commemoratione facta, stans ut prius extensis manibus, prosequitur: *Ipsis Domine, et omnibus in Christo*, etc., et in fine ad: *Per eundem*, jungit manus, et caput inclinatur.⁹

3. While saying the words *Memento . . . pacis*, the Celebrant opens his hands, raises them in an arc (without raising his eyes) and joins them again before the lower part of his face,¹⁰ as at the memento of the living (p. 360). He should terminate the action and the words in *somno pacis* at the same time (as the position of the rubric in the Canon suggests), which will make it necessary to open, raise, and rejoin his hands slowly.

Then, with his eyes fixed on the Sacred Host,¹¹ he prays for a little time for such dead persons as he wishes. This he may do orally—in the secret voice—or mentally. He ought explicitly to determine those for whom

⁶ S.R.C. 2572²¹.

⁷ Rubric of the Canon.

⁸ See p. 291.

⁹ R. IX, 2.

¹⁰ See p. 284. Some rubricians interpret this rubric differently, and direct the Celebrant to open his hands, join them again, and only then to raise them before his face;

but the majority interpret the rubric in the same way as that for the memento of the living, i.e., to raise the hands arcwise (as for the *Gloria in excelsis* and the Creed, but higher for the memento).

¹¹ This means that he must bow his head somewhat, as is explicitly prescribed for the memento of the living (R. VIII, 3).

he intends to intercede, and, if they be many, he may do this before Mass and review his intention briefly at the Memento.¹² Formerly the names of the dead to be prayed for publicly were read out at the place in the prayer indicated by *N. et N.*, but now these letters are ignored, and, as the rubric in the Canon makes clear, the Celebrant does not pause to name the dead until after the words in *somno pacis*. The prayer as a liturgical prayer is for the "faithful departed" and as such for members of the Church alone.¹³ It is becoming, but not of obligation, for the Celebrant to mention here the person or persons for whom the Mass is being offered (if it be applied to the dead), and to remember the deceased relatives, friends, and benefactors of the person who gave an offering for the Mass, and also his own.

Having made his remembrance of the dead, the Celebrant raises his head erect, holds his hands once more disjoined before his breast, and continues the prayer *Ipsis, Domine*. While saying the conclusion he joins his hands, and, though the Holy Name does not occur, he bows his head to the Sacred Host.¹⁴

III. NOBIS QUOQUE PECCATORIBUS

Cum dicit: *Nobis quoque peccatoribus*, vocem aliquantulum elevat et dextera manu pectus sibi percutit, sinistra posita super Corporale, et prosequitur secreto: *famulis tuis*, etc., stans manibus extensis, ut prius. Cum dicit: *Per Christum, Dominum nostrum. Per quem haec omnia, Domine, semper bona creas*, jungit manus ante pectus: deinde manu dextera ter signans communiter super Hostiam et Calicem, dicit: *Sancti ✠ ficas, vivi ✠ ficas, bene ✠ dicis, et praestas nobis*. Postea discooperit manu dextera Calicem, et genuflexus Sacramentum adorat: tum se erigit, et reverenter accipit Hostiam inter pollicem, et indicem dexterarum manus, et cum ea super Calicem, quem manu sinistra tenet circa nodum infra cuppam, signat ter a labio ad labium, dicens: *Per ✠ ipsum, et cum ✠ ipso, et in ✠ ipso*. Et similiter cum Hostia signat bis inter Calicem, et pectus, incipiens a labio Calicis, et dicit: *est tibi Deo Pa ✠ tri omnipotenti, in unitate Spiritus ✠ Sancti*. Deinde tenens manu dextera Hostiam super Calicem, sinistra Calicem, elevat eum aliquantulum simul cum Hostia, dicens: *omnis honor et gloria*, et statim utrumque deponens, Hostiam collocat super Corporale, et si opus sit, digitos extergit, ut supra; ac pollices

¹² See the remarks on the memento of the living (p. 360).

¹³ But see remark (on p. 361) in connection with the memento of the living.

¹⁴ This is the only instance in which the rubrics prescribe a bow at the conclusion *Per (eundem) Christum, Dominum nostrum*, and rubricians give no satisfactory explanation of it. It may be due to a copyist's error. It is not found in the *Ritus Servandus* (1502) of John Burckard (master of ceremonies of Innocent VIII and

Alexander VI, who in 1502 drew up and published, by order of the latter, the *Ordo Missae*. It is from this that the rubrics of the Mass in great part are taken). This was the precursor of the Missal of Pius V that appeared in 1570. In this Missal the rubric, prescribing the bow is found in the *Ritus*, but not in the Canon. In the Roman Missal of Urban VIII (1634) it appears in the Canon also, as we have it now. (Cf. *Questions Liturgiques*, March, 1929, p. 111.)

et indices ut prius jungens, Calicem palla cooperit, et genuflexus Sacramentum adorat.¹⁵

4. At the three words *Nobis quoque peccatoribus*, for which the "medium" tone is used,¹⁶ the Celebrant, standing erect, places his left hand on the altar within the corporal, while with his right¹⁷ he strikes his breast. Then, extending his hands as before, he continues the prayer silently.

5. The general rule about bowing the head slightly, to the book or, on occasion, to an image or relic, at the mention of a saint's name on his feast, etc.,¹⁸ is applicable to this prayer.¹⁹

At the conclusion the Celebrant joins his hands, but does not bow his head, and there is no *Amen*, since the prayer that follows is a continuation of *Nobis quoque peccatoribus* (as the rubric of the *Ritus* shows).

The Little Elevation

6. At the words *sanctificas*, etc., having laid his left hand on the corporal, with his right the Celebrant makes the sign of the cross three times over both the chalice and the Sacred Host together,²⁰ dividing the words as the text indicates. Then, having placed the second and third fingers of the left hand on the base of the chalice for greater security,²¹ he uncovers the chalice,²² and genuflects (both hands within the corporal, according to the rule). Pressing a little with the first finger of the left hand on the edge of the Sacred Host, he takes It between the thumb and index finger of the right hand, holding It below the centre of the right-hand half, the other fingers extended and held together. Then, with the thumb and index finger once more joined, he transfers his left hand to the node of the chalice,²³ which is held flat on the table of the altar and not tilted. He raises the Sacred Host and with It makes the sign of the cross three times over the chalice, close to but not within the top of the cup. He passes the Host from lip to lip, but without touching the chalice, while he says silently the words *per ipsum*, etc., dividing them as the Missal indicates. When making these crosses the Celebrant should move the hand and forearm, not merely the hand from the wrist.

7. Still holding the chalice with the left hand, he slowly makes the sign of the cross with the Sacred Host twice between the outside of the

¹⁵ R. IX, 3.

¹⁶ P. 276.

¹⁷ *I.e.*, with the tips of the middle, ring, and little fingers.

¹⁸ See p. 300.

¹⁹ A reminder of it is usually marked on the correct date in the diocesan *Ordo*. The "John" is St. John the Baptist, who has

two feasts (June 24 and August 29); St. Stephen has two feasts also (December 26 and August 3), and so has St. Agnes (January 21 and 28).

²⁰ See p. 291.

²¹ See p. 353.

²² See p. 368.

²³ Holding it as described on p. 369, § 23.

chalice (not touching it) and himself, keeping the Host on a level with the top of the chalice — "*inter calicem et pectus*" — and not bringing It outside the corporal. While doing this he says silently the words "*est tibi Deo*," etc., dividing them as the Missal indicates by the crosses.²⁴ He holds the Sacred Host over the centre of the mouth of the chalice — he may rest his second finger on the edge of the chalice, the remaining fingers touching the cup on the outside — and then raises the chalice some three or four inches off the altar and with it the Sacred Host, while saying silently the words *omnis honor et gloria*. Next, without any pause, he replaces the chalice on the corporal and lays the Sacred Host on the corporal in its usual place (across the first crease), meanwhile keeping his left hand at the node of the chalice. He then lightly rubs the thumb and index finger of the right hand together over the chalice, rejoins them, covers the chalice, places both hands on the altar within the corporal, and genuflects.

²⁴ The division in the Canon is better than the one in R. IX, 3.

FROM PATER NOSTER TO THE COMMUNION

I. PATER NOSTER

Celebrans, cooperto Calice adoratoque Sacramento, erigit se, et manibus extensis hinc inde super Altare intra Corporale positus, dicit intelligibili voce: *Per omnia saecula saeculorum*, et cum dicit: *Oremus*, jungit manus, caput Sacramento inclinans. Cum incipit: *Pater noster*, extendit manus, et stans oculis ad Sacramentum intentis, prosequitur usque ad finem. Responso a ministro: *Sed libera nos a malo*, et a Celebrante, submissa voce: *Amen*, manu dextera, pollice et indice non disjunctis, Patenam aliquantulum purificatorio extergens, eam accipit inter indicem et medium digitos: quam tenens super Altare erectam, sinistra super Corporale posita, dicit secreto: *Libera nos, quaesumus*, etc.¹

1. Having genuflected, the Celebrant, keeping both hands on the altar on the corporal, says aloud *Per omnia saecula saeculorum*, to announce the conclusion of the Canon. When the server has answered *Amen*, the Celebrant adds *Oremus*, at the same time joining his hands before his breast and bowing his head to the Sacred Host. Then, erect, he says *Praeceptis*, etc. As he begins *Pater noster* he extends his hands before his breast and fixes his eyes on the Sacred Host, keeping them there for the entire prayer (unless, in a sung Mass, he may need to read the notes).

*The Embolism (Libera)*²

2. When the server has said *Sed libera nos a malo*, the Celebrant adds *Amen*, in the subdued voice.³ Then with his right hand, the thumb and index finger still held together, he takes the paten from under the purificator and corporal, and lays it flat on the altar outside the corporal. Keeping it steady by placing on it the second and third fingers of the left hand, and taking care not to touch the Sacred Host with the maniple or the left sleeve, he wipes the entire concave surface of the paten lightly⁴ with the purificator. In doing this he uses the second and third fingers of his right hand. Then, having placed his left hand on the altar within the

¹ R. X, 1.² See Glossary, p. 723.³ So R. X, 1 (*submissa voce*) and most rubricians follow that. The rubric in *Canon Missae*, however, is *secreto* and some prefer to follow that (possibly because of R.G.XVI, 2). As the rubric of the Canon is printed immediately after the music of *Pater noster*, it may perhaps be for Masses that are sung.⁴ "*Aliquantulum*" says the rubric.

corporal, with the right he puts the purificator on the table of the altar some distance towards the Epistle corner (so that later, after the second ablution, it may be within easy reach). Next, taking the paten between the joined thumb and index finger and the second finger of the right hand, he holds it upright, so that its lower edge rests on the altar, close to but not on the corporal, its concave surface facing the middle of the altar.

3. Thus holding the paten with his right hand, the left hand laid on the corporal, he begins the silent recitation of the Embolism (*Libera nos*). For the bows of the head during this prayer, at the names of our Lady and of the Saints, he follows the general rule.⁵

II. THE FRACTION AND AGNUS DEI

Antequam Celebrans dicat: *Da propitius pacem*, elevat manu dextera Patenam de Altari, et seipsum cum ea signat signo Crucis, dicens: *Da propitius pacem in diebus nostris*. Cum signat se, manum sinistram ponit infra pectus; deinde Patenam ipsam osculatur, et prosequens: *ut ope misericordiae tuae*, etc., submittit Patenam Hostiae, quam indice sinistro accommodat super Patenam, discooperit Calicem, et genuflexus Sacramentum adorat; tum se erigens, accipit Hostiam inter pollicem et indicem dexterae manus, et cum illis ac pollice et indice sinistrae manus eam super Calicem tenens, reverenter frangit per medium, dicens: *Per eundem Dominum nostrum Jesum Christum, Filium tuum*, et mediam partem, quam inter pollicem et indicem dexterae manus tenet, ponit super Patenam; de alia media, quam sinistra manu tenet, frangit cum pollice et indice dexterae manus particulam, prosequens: *Qui tecum vivit et regnat*, et eam inter ipsos dexterae manus pollicem et indicem retinens, partem majorem, quam sinistra tenet, adjungit mediae super Patenam positae, interim dicens: *In unitate Spiritus Sancti Deus*; et particulam Hostiae, quam in dextera manu retinuit, tenens super Calicem, quem sinistra per nodum infra cuppam retinet, intelligibili voce dicit: *Per omnia saecula saeculorum*. R. *Amen*, et cum ipsa particula signans ter a labio ad labium Calicis, dicit: *Pax Domini sit semper vobiscum*. Responso per ministrum: *Et cum spiritu tuo*, particulam quam dextera manu tenet, immittit in Calicem dicens secreto: *Haec commixtio, et consecratio Corporis*, etc. Deinde pollices et indices super Calicem aliquantulum tergit et jungit, Calicem Palla cooperit, et genuflexus Sacramentum adorat, surgit, et stans junctis manibus ante pectus, capite inclinato versus Sacramentum, dicit intelligibili voce: *Agnus Dei, qui tollis peccata mundi*; et dextera percutiens sibi pectus, sinistra super Corporale posita, dicit: *miserere nobis*, et deinde non jungit manus, sed iterum percutit sibi pectus, cum dicit secundo: *miserere nobis*, quod et tertio facit, cum dicit; *dona nobis pacem*.⁶

Signing Himself with the Paten

4. Having said *et omnibus sanctis* of the Embolism, the Celebrant places his left hand (the joined thumb and index finger not touching the

⁵ P. 300.⁶ R. X, 2.

chasuble) under his breast, and with the right signs himself with the paten, actually touching his forehead, breast, and shoulders with its upper edge. He says *da propitius* while touching the forehead, *pacem* while touching the breast, *in diebus* at the left shoulder, and *nostris* at the right, and then kisses the paten. It is more becoming to kiss it at the edge than in the centre,⁷ and at the upper edge, above the index finger, so as to avoid the part over which the Sacred Host will pass later.

5. He continues the silent recitation of the prayer, *ut ope misericordiae tuae*, etc., and, pressing lightly on the Sacred Host on its left side with the index finger of the left hand so as to raise it a little, he slips the paten under it with the right hand.⁸ When the Host lies in the centre of the paten, where it has been arranged with the forefinger of the left hand, the Celebrant with his right hand, or with both hands, places the paten so that it rests on the foot of the chalice.⁹ He then removes the pall with the right hand, while resting the left on the base of the chalice, after which he places both hands on the corporal and genuflects.

The Fraction

6. Then with either the left or right forefinger, the Celebrant pushes the Sacred Host towards the right-hand lower edge of the paten and taking it—about the middle of the right-hand side—between the thumb and index finger of the right hand, he holds it over the chalice. There he takes it also, about the middle of the left side, with the thumb and index finger of the left hand, and reverently and quietly (so as not to scatter any fragments) breaks it down the middle into two equal parts.¹⁰ In doing this he keeps the Host lowered a little into the chalice. He holds it in both hands close to the line down the middle; and if the line of cleavage was not previously prepared, he may have to bend it slightly back and forward in order to break it.

The Commingling

7. While breaking the Host, the Celebrant says secretly and slowly *Per eundem . . . tuum*, bowing his head to the Host at the Holy Name.

⁷ S.R.C. 1711⁵.

⁸ Moving the paten, of course, from the Epistle side towards the Gospel side.

⁹ The rubric does not determine where the paten, with Sacred Host on it, is to be placed. To avoid touching the spot where the Host had lain—lest any stray particles might adhere to the bottom of the paten—rubricians recommend that the paten should be laid either a little towards the Epistle side near the foot of the chalice,

or (the commoner and better practice) on the foot of the chalice, so that the paten slopes a little.

¹⁰ To facilitate this fraction, if lines are not drawn in the making of the altar breads, the Celebrant may trace a line with the paten down the middle of the Host, and also mark the small piece for the fraction, either when preparing the chalice before Mass, which is the better time to do it (p. 316), or at the Offertory.

Still holding the left-hand half of the Host over the chalice, he replaces the other half on the paten, and then he may run his thumb and index down the line of the fraction of the left half to detach into the chalice any tiny loose fragments that may be there. He then rubs his thumb and finger together over the chalice. Next, with the thumb and forefinger of the right hand, he breaks off a fragment from the lower corner of the left half of the Host¹¹—“*particula*,” say, a sixth or even less of the half, although it may be larger than this if he wishes. Holding this fragment over the chalice with his right hand,¹² with his left he places the remaining part of the left half of the Host on the paten, close beside the right half, so that the Host, save for the small fragment that he has detached, lies re-formed on the paten.

8. While detaching the fragment the Celebrant continues silently *Qui tecum vivit*, and, while placing the greater part of the left half of the Host beside the right half on the paten, he says *in unitate Spiritus Sancti Deus*.

9. Placing his left hand in the usual manner on the node of the chalice, and still holding the fragment of the Host in his right over the cup, he says aloud *Per omnia saecula saeculorum*. The server answers *Amen*. Then the Celebrant, moving his hand and forearm quietly, makes with the Sacred Particle three crosses over the mouth of the chalice, moving the Particle from edge to edge, but without touching the chalice. He makes the first cross while saying aloud *Pax Domini*, the second at the words *sit semper*, and the third at *vobiscum*, dividing these words as the text of the Canon indicates. When the server has replied *Et cum spiritu tuo*, and not sooner, the Celebrant drops the Sacred Particle into the Precious Blood, saying silently *Haec commixtio*, etc. At the Holy Name he bows his head to the chalice.

Agnus Dei

10. When he has finished the formula of the commingling with the word *Amen*, he purifies the thumb and index finger of each hand by rubbing them lightly together over the chalice. While doing this he may, for greater safety, clasp the other fingers, held together, around the cup on the outside. He rejoins his fingers, and with his left hand on the foot of the chalice, he covers it and genuflects.

11. Rising he joins his hands before his breast and bowing,¹³ says aloud *Agnus Dei*. At the words *Miserere nobis*, having laid his left hand on the altar within the corporal, with the right he strikes his breast,

¹¹ S.R.C. 1275⁶.

¹² The middle, ring, and little fingers held

together and outside the cup.

¹³ See p. 302.

touching it with the tips of the middle, ring, and little fingers (but not touching the chasuble with the joined thumb and index finger), keeping his elbow close to his side. He does not again join his hands, but retaining his left hand on the altar, continues the second *Agnus Dei* while slowly moving his right hand from his breast towards the altar¹⁴ and strikes his breast again at *Miserere nobis*. Finally he strikes it at *dona nobis pacem*.

III. PRAYERS BEFORE COMMUNION

Tunc manibus junctis supra Altare positis, oculisque ad Sacramentum intentis, inclinatus dicit secreto: *Domine Jesu Christe*, etc. Qua Oratione finita . . . statim subjungit alias Orationes, ut in Ordine Missae.¹⁵

12. Placing his joined hands on the altar, but not on the corporal,¹⁶ bowed, and with his eyes fixed all the while on the Sacred Host,¹⁷ the Celebrant says secretly the prayers *Domine Jesu Christe, qui dixisti; Domine Jesu Christe, Fili Dei vivi*, and *Perceptio*. As he is already bowed, he does not bow his head when he pronounces the Holy Name.

IV. DOMINE, NON SUM DIGNUS

Quibus Orationibus dictis, genuflectens Sacramentum adorat, et se erigens dicit secreto: *Panem caelestem accipiam*, etc.; quo dicto, dextera manu accipit de Patena reverenter ambas partes Hostiae, et collocat inter pollicem et indicem sinistrae manus, quibus Patenam inter eundem indicem et medium digitos supponit, et eadem manu sinistra tenens partes hujusmodi super Patenam inter pectus et Calicem, parum inclinatus, dextera tribus vicibus percutit pectus suum, interim etiam tribus vicibus dicens voce aliquantulum elevata: *Domine, non sum dignus*, et secreto prosequitur: *ut intres*, etc.¹⁸

13. When he has completely finished the three prayers, the Celebrant stands erect. Then with his hands placed flat on the altar on the corporal he genuflects. Having arisen, not sooner, he says secretly *Panem caelestem . . . invocabo*. When he has finished this — and no sooner, for the rubric is “*quo dicto*” and *accipiam* was said in reference to the future — he lays the index finger of the left hand on the left half of the Sacred Host, and, if necessary, the thumb on the right half and gently pushes the two halves towards the right, to a little beyond the edge of the paten, so that he can easily take them at the top, between the forefinger and thumb of the right hand (holding them at the break). He then passes them

¹⁴ The interval between each striking of the breast is so brief that it is scarcely necessary to lay the right hand on the table of the altar (according to the general rule), but the Celebrant may do so if he likes, or he may rest it momentarily under his

breast.

¹⁵ R. X, 3.

¹⁶ See p. 284 and S.R.C. 2572²¹.

¹⁷ Hence these prayers should be known by heart.

¹⁸ R. X, 4.

into the left hand, and there, between forefinger and thumb, he holds them upright and together, so that they again form the round figure of the Host, less, of course, the particle that had been dropped into the Precious Blood. It is easier to do this, if one half very slightly overlaps the other. Then he takes the paten between the joined thumb and index finger and the second finger of the right hand and transfers it to the same fingers of the left hand where, supported by the other fingers, it is held under the Sacred Host. As far as possible he should avoid holding the paten at the spot over which the Sacred Host had passed, lest there be any tiny fragments there.

14. Holding his left hand — which holds the Host and paten — some inches over the corporal and with his right hand on the altar within the corporal, bowing somewhat, he says “devoutly and humbly” (Canon) in the medium voice,¹⁹ *Domine, non sum dignus*. While he says these words he strikes his breast lightly with his right hand,²⁰ touching the chasuble with the tips of the second, third, and fourth fingers only. He finishes the rest of the prayer silently. Twice more he repeats the prayer in the same voice and with the same gesture. Between each striking of the breast he may, as at *Agnus Dei*, either momentarily rest the right hand on his breast, or move the hand slowly away from the breast in preparation for the next stroke, or momentarily place his hand on the altar (on the corporal).

V. THE COMMUNION OF THE CELEBRANT

Quibus tertio dictis, ex sinistra accipit ambas partes praedictas Hostiae inter pollicem et indicem dexterae manus, et cum illa supra Patenam signat seipsum signo Crucis, ita tamen ut Hostia non egrediatur limites Patenae, dicens: *Corpus Domini nostri Jesu Christi custodiat animam meam in vitam aeternam. Amen*: et se inclinans, cubitis super Altare positis, reverenter easdem ambas partes sumit: quibus sumptis, deponit Patenam super Corporale, et erigens se, junctis indicibus et pollicibus, ambas quoque manus ante faciem jungit, et aliquantulum quiescit in meditatione sanctissimi Sacramenti.²¹

15. When he has finished the third *Domine, non sum dignus*, the Celebrant stands erect, with the index finger and thumb of the right hand places the right half of the Sacred Host over the left (to make it easier to put the Host into his mouth), takes the overlapped halves at their lower edge in his right hand, and holding them over the paten, makes with them reverently the sign of the cross before his breast. This cross will be made (a) before the upper part of the breast, as he is to “sign himself”; (b) so that the lines of the cross do not go beyond the limits

¹⁹ See p. 276.

²⁰ See p. 292.

²¹ R. X, 4.

of the paten. He says secretly²² the words *Corpus Domini nostri Jesu Christi* as he draws the vertical line of the cross, bowing his head at the Holy Name,²³ and the remaining words (*custodiat*, etc.) are pronounced while making the transverse line.

16. Then, leaning his forearms on the table of the altar, bowed, and with the paten held all the while under the Sacred Host, the Celebrant without any delay places the two parts of the Host reverently in his mouth. With his left hand (or with both hands) he puts the paten on the corporal either a little to the Gospel side or resting on the base of the chalice, in either case avoiding the spot on the corporal where the Host had lain. He then stands erect, rejoins the index finger and thumb of the right hand, and joining his hands raises them "before his face" (not, however, touching chin, lips, or nose) and rests for a little time in meditation on the Most Holy Sacrament.

17. The rubric does not direct the Celebrant to purify the right forefinger and thumb by rubbing them together after the reception of the Sacred Host; some authors prescribe this purification, others are against it because of the silence of the rubrics. If he purifies the fingers, he will do so over the paten, as the chalice is covered. Neither does the rubric prescribe any bow while the Celebrant consumes the Host in meditation, and it does not seem quite becoming to bow when the Sacred Species are actually in his mouth. During his meditation the Celebrant may close his eyes, although it is not prescribed, and meanwhile, having moistened the parts of the Host between his tongue and palate,²⁴ he swallows them as soon as possible, since the sacrament consists in *eating* the Body of Christ. Should a particle adhere to his palate or teeth he detaches it with his tongue (not with his finger). If, however, a small particle should still remain after he has swallowed the Host, he need not be anxious about it, since it will dissolve and be swallowed when he drinks the Precious Blood or the ablutions.

18. The time of meditation after the reception of the Sacred Host should be short — the rubric says "*aliquantulum requiescit*." The Celebrant has received only part of the Sacred Banquet, and the pause is not so much for private prayer as for the purpose of swallowing the Sacred Host, for no pause is prescribed by the rubrics after the reception of the Precious Blood.

²² Neither the rubric of the *Ritus* nor the Canon indicates the tone of voice for these words, and so it has to be determined by reference to the general rule given at the end of *Rubricae Generales*, XVI, 1.
²³ S.R.C. 2850¹.

²⁴ While it is more reverent to avoid chewing the Sacred Host, the Celebrant may do so if necessary. Not the Body of Christ, but the accidents are subject to the teeth.

VI. THE PURIFICATION OF THE CORPORAL

Deinde depositis manibus dicit secreto: *Quid retribuam Domino pro omnibus quae retribuit mihi?* Et interim discooperit Calicem, genuflectit, surgit, accipit Patenam, inspicit Corporale, colligit fragmenta cum Patena, si qua sint in eo, Patenam quoque diligenter cum pollice et indice dexteræ manus super Calicem extergit et ipsos digitos, ne quid fragmentorum in eis remaneat.²⁵

19. Having swallowed the Sacred Host and finished his meditation, the Celebrant lowers his hands, places the left hand on the foot of the chalice, with the right removes the pall, and then — placing his hands, as usual, on the table of the altar, within the corporal — genuflects. Meantime he recites secretly *Quid retribuam . . . mihi?* and no more.

As he is about to purify the corporal he may do three things which the rubrics do not mention, but which some authors recommend: (i) He may, with his left hand, move the Missal-stand a little to the left, to give more room; (ii) he may at once purify the paten into the chalice, if he notices any fairly large particles on it (tilting it over the chalice, or even knocking it lightly against the edge, but without noise); (iii) he may move the chalice a little in a straight line towards the back of the corporal, if space allows, to give more room for the purification of the corporal.

20. He then takes the paten in his right hand between the forefinger (joined to the thumb) and the second finger and inspects the corporal to see if it contains any particles of the Sacred Host. If it does, he gathers them up on the paten, and then holding this in his left hand over the chalice (which he previously draws near, if he had moved it back) he carefully, "*diligenter*," purifies it by passing the thumb and index finger of the right hand lightly over the surface, and then rubs them together over the chalice (not at its edge) to dislodge any fragments that may have clung to them.²⁶

21. Thus simply and briefly the rubric describes the purification of the corporal and paten. The following paragraph (5) of the *Ritus*, which deals with small Hosts for Holy Communion that may be on the corporal, says that the Celebrant is to give careful attention lest any fragment, however small, should remain on the corporal. Hence, even if the Celebrant should not notice any fragments when he inspects the corporal (as the rubric directs), it is well — as the rubricians all agree — and it is the common practice, always to pass the paten lightly and systemati-

²⁵ R. X, 4.

²⁶ In the one case (see below) where there are small Hosts (which had been consecrated to be given in Holy Communion) on

the corporal, the Celebrant may postpone the purification of this until after the distribution of Holy Communion, and at this point purify the paten only.

cally (not here and there, without any order) a few times over the place where the Sacred Host(s) had lain. If the Celebrant detects on the corporal or paten particles that are *clearly not* fragments of the Sacred Host (e.g., hairs, pieces of wax, particles of dust dark in colour) he not only may, but he ought to, remove them with the tip of the second finger of the right hand, and not put them into the chalice, for this would show a want of due respect for the Precious Blood.

While the purification of the corporal and paten should be done carefully, that is, methodically and with due attention, as the rubrics direct, it should not be done in a scrupulous manner. It is obvious that the rubrics do not expect the Celebrant to seek for tiny fragments with a microscope since they say that he is *to look at* the corporal and collect particles, *if* there are any *visible*.

Hosts Consecrated on the Corporal

Si vero adsint Hostiae consecratae super Corporale positae pro alio tempore conservandae, facta prius genuflexione, reponit eas in vas ad hoc ordinatum, et diligenter advertit, ne aliquod fragmentum, quantumcumque minimum, remaneat super Corporale; quod si fuerit, accurate reponit in Calicem.²⁷

22. If there should be on the corporal some small Hosts which are to be used, *not now but in the future*, for Holy Communion,²⁸ the Celebrant, having purified the corporal and paten, lays the paten aside for a moment, genuflects, places these Hosts in the ciborium intended for them, covers it, and places it aside at the back of the corporal (on either the Epistle or Gospel side). He again takes the paten, purifies the place on the corporal where these Hosts had lain, and then purifies the paten over the chalice.

To avoid delay between the Communion of the priest under the form of bread and that under the form of wine, only in this case²⁹ is this short interruption ordered by the rubrics. In all other cases Hosts, large or small, other than that of the Mass, are to be dealt with *after* the consumption of the Precious Blood. The rubric says that the Hosts in this special case are to be "put into the vessel prepared for them" and the corporal is to be purified; but the ciborium is not to be veiled and placed in the tabernacle until *after* the consumption of the Precious Blood.

²⁷ R. X, 5.

²⁸ This will occur only on the rare occasion when a ciborium is not available at the beginning of Mass but is brought to the altar in the course of the Mass.

²⁹ Or in the still rarer case where a Host

is consecrated for a lunette (which was not available at the beginning of Mass) and is put into it now, and not exchanged for a consecrated Host already in the lunette (for this exchange would be made later, cf. p. 386).

VII. THE CONSUMPTION OF THE PRECIOUS BLOOD

Post extensionem Patenae, junctis pollicibus et indicibus, Calicem dextera manu infra nodum cuppae accipit, sinistra Patenam, dicens: *Calicem salutaris*, etc., et signans se signo Crucis cum Calice, dicit: *Sanguis Domini nostri*, etc., et manu sinistra supponens Patenam Calici, stans reverenter sumit totum Sanguinem cum particula in Calice posita.³⁰

23. After the purification of the paten the Celebrant rests his left hand — holding the paten between the index and second fingers — on the corporal, and takes the chalice between the index and the other fingers of the right hand *either below or at the node*,³¹ according to the position of the node and the balance of the chalice, selecting that way of holding it which will be *the safer* in drinking the Precious Blood. Then, and no sooner,³² he says secretly *Calicem . . . ero*. When he has finished the prayer, still keeping the left hand with the paten on the corporal, he makes the sign of the cross with the chalice. While drawing the vertical line of the cross he says *Sanguis Domini nostri Jesu Christi* — bowing his head at the Holy Name³³ — and while tracing the transverse line, *custodiat . . . aeternam*. This sign of the cross will be larger than that made with the Sacred Host, but the transverse line (which will determine the length of the vertical line) should not exceed the width of the shoulders, nor should the top of the chalice in making the vertical stroke be raised above the eyes.

24. Having signed himself with the chalice, the Celebrant raises it to his lips, at the same time holding the paten with his left hand horizontally under his chin (so that it would catch any drop of the Precious Blood, which might accidentally fall), and, standing erect, reverently drinks the Precious Blood and the particle of the Sacred Host that is in it. To avoid the danger of spilling any of the contents of the chalice rubricians recommend the Celebrant to take them in one draught and not to with-

³⁰ R. X, 5.

³¹ In other places in the *Ritus* (e.g., VII, 5; VIII, 7) the rubric always speaks of holding the chalice "*ad nodum infra cuppam*," but here the words are "*infra nodum cuppae*," and so some rubricians think that for the consumption of the Precious Blood the chalice should be held *under* the node. Others, however, say that both expressions of the rubrics mean the same thing and that here as elsewhere the chalice is to be held *at* the node. It is possible that the change in the wording of the rubric may be unintentional, as in the *Ordo Missae* of Burchard (1502), on which the *Ritus* is based, the wording is "*nodum infra cuppam accipit*" (cf. *Questions Liturgiques*,

1926, p. 121). The real point is that the chalice should be held in the manner that is most convenient for drinking its contents *with complete safety*. Whether, then, the chalice should be held at or under the node, will depend on the form and balance of the chalice.

³² While the rubric in the Canon seems to leave the Celebrant free to pronounce all the words from *Quid retribuam* to *ero*, while purifying the corporal and paten, the *Ritus* makes it clear that the part *calicem salutaris* is to be said when he takes hold of the chalice (as the word *accipiam* suggests).

³³ S.R.C. 2850¹.

draw the chalice too quickly at the end, but allow the last drops to drain out. If, however, the Celebrant should find this inconvenient, he need not do so, but in removing the chalice from his lips between draughts should not lower it from the level of his mouth. The Celebrant should, as far as possible, drink the entire contents of the chalice — and especially not leave any drops near the edge to come in contact with the pall, in case he covers the chalice for the distribution of Holy Communion. In drinking from the chalice, however, it is not becoming to throw his head back or to tilt the bottom of the chalice too high or to lick the edge of the chalice. Still less should he make a sucking noise while drinking the Precious Blood. Any drops that may remain after a careful, but unaffected, drinking of the chalice will be taken with the first ablution. Should the particle of the Sacred Host which is in the chalice adhere to the side and not pass into the Celebrant's mouth when he drinks the contents, he may move it to the edge of the chalice with his first finger and swallow it before the purification, or he may pour in the wine of the first ablution and take the particle with it.³⁴ Rubricians favour this second way as it is more reverent and does not entail a special purification of the index finger before again touching the thumb with it.³⁵

Putting Hosts in the Tabernacle

25. Hosts, other than the Host of the Mass, consecrated at the Mass are to be placed in the tabernacle immediately after the consumption of the Precious Blood. The Celebrant places the chalice to one side (the Gospel side, if the ciborium be on the Epistle side)³⁶ on the corporal and covers it with the pall. He draws the ciborium forward and covers it with its veil. Then he removes the altar-card, opens the tabernacle, genuflects if the Blessed Sacrament be within, places the ciborium in the tabernacle,³⁷ genuflects, closes and locks the tabernacle door, replaces the altar-card, and continues the Mass.³⁸ If, however, Holy Communion is to be given, the priest takes out the ciborium from which he is to distribute Holy Communion and puts in the other one before closing the door.

The same procedure is followed with a Benediction Host which has been consecrated in the lunette. If, however, such a Host has been consecrated

³⁴ *De Defectibus*, X, 8.

³⁵ For the distribution of Holy Communion see p. 416. The accidents that might occur in the handling of the Sacred Species (e.g., letting a Sacred Particle fall) are dealt with in *De Defectibus*, at the beginning of the Missal (see Vol. I, Ch. XI). The Celebrant should especially be conversant with the directions given in Chapter X, §§ 5, 6, 9, 10, 12, 13, 15.

³⁶ See p. 327.

³⁷ Putting it *behind* a ciborium that may be there already, so that the contents of this will be used first for Holy Communion.

³⁸ If the Celebrant is obliged to keep the ciborium on the altar until after Mass, he must finish Mass according to the rite for Mass in presence of the Blessed Sacrament exposed. (See p. 440; and cf. R. X, 7.)

on the corporal, the Celebrant opens the tabernacle, genuflects, takes out the lunette, closes the tabernacle if there be a ciborium within, removes the Sacred Host which is in the lunette, divides It into two parts over the paten, places one over the other, and bending down consumes the Host, holding the paten under It as at the consumption of the Host of the Mass.³⁹ The Celebrant does not sign himself with this Host from the lunette, nor does he pronounce any words when receiving It. When he has consumed the Host — standing erect with hands joined before his face, as at the consumption of the Host of the Mass — he removes any fragments from the lunette with the index finger on to the paten. He then genuflects, adjusts the newly consecrated Host in the lunette, places this in its case (or shuts it, if it be encased in glass), closes this, opens the tabernacle, places the lunette within (takes out the ciborium, if Holy Communion is to be given), genuflects, and closes the tabernacle.

VIII. THE PURIFICATION OF THE CHALICE

Quibus sumptis, dicit secreto: *Quod ore sumpsimus*, etc., et super Altare porrigit Calicem ministro in cornu Epistolae, quo vinum fundente, se purificat: deinde vino et aqua abluit pollices et indices super Calicem, quos abstergit Purificatorio, interim dicens: *Corpus tuum, Domine, quod sumpsimus*, etc. Ablutionem sumit, et extergit os et Calicem Purificatorio: quo facto Purificatorium extendit super Calicem, et desuper Patenam ac super Patenam parvam Pallam; et, plicato Corporali, quod reponit in Bursam, cooperit Calicem Velo, et Bursam desuper ponit, et collocat in medio Altaris, ut in principio Missae.⁴⁰

26. Having drunk the Precious Blood, the Celebrant does not delay in meditation,⁴¹ which is not prescribed here by the rubric as it was at the consumption of the Sacred Host, but proceeds at once to the ablution, even though there be some drops of the Precious Blood left in the chalice after he has drunk its contents.⁴² He places his left hand, still holding the paten, on the corporal and, without moving from the middle of the altar, holds out the chalice over the table of the altar,⁴³ without touching it, to the server, who is standing at the Epistle corner, to receive some wine.⁴⁴ In the meantime he says silently, *Quod ore*, etc.

³⁹ It is, of course, absolutely unlawful to consume the Host from the lunette *instead* of the Host of the Mass (placing this in the lunette). The Host of the Mass must always be consumed in the Mass; the eating of It is an integral part of the Sacrifice.

⁴⁰ R. X, 5.

⁴¹ S.R.C. 2850².

⁴² The Celebrant does not again drain the chalice, except when there has been an interval for the distribution of Holy Communion.

⁴³ "*Super altare*," unless the server be too small.

⁴⁴ If he has distributed Holy Communion, before holding out the chalice he must first (a) purify the Communion plate, if necessary, into the chalice, (b) purify the corporal and paten, if he has given Holy Communion from particles consecrated on the corporal and distributed from the paten, (c) drink the drops of the Precious Blood that, in the interval, will have gathered in the bottom of the chalice (cf. S.R.C. 3068²).

The proper quantity of wine to be taken is about the same as had been taken at the Offertory, so that all the surface of the chalice that had been touched by the Precious Blood will be covered by the wine.⁴⁵ When the Celebrant has received sufficient wine he raises the chalice slightly as an indication to the server. The Celebrant may then rotate the chalice carefully once or twice in order that the wine will pass over the surface that had been touched by the Precious Blood. He drinks the contents of the chalice at the same point on the edge at which he had received the Precious Blood.⁴⁶ Meanwhile he holds the paten in his left hand under his chin, as he did when consuming the Precious Blood. He then places the paten aside on the corporal to his left, and the chalice in the centre.

The Second Ablution

27. Next the Celebrant takes the chalice with the second, third, and fourth fingers of each hand around the cup, and the joined index fingers and thumbs within it. Holding the chalice in this way he goes to the Epistle corner,⁴⁷ rests the chalice on the table of the altar⁴⁸ and receives wine and water from the server. These are poured not only over the tips of the thumbs and index fingers, as at the *Lavabo*, but over any parts that may have come in contact with the Sacred Species.⁴⁹

The amount of wine and water (together) to be taken will again be about the quantity of the Precious Blood. Rubricians direct that at the second ablution a little wine and a good deal of water be taken: (i) to make sure that when the second ablution has been drunk none of the Sacred Species will remain to be wiped up by the purificator, which would be a want of due reverence;⁵⁰ (ii) because water is more cleansing than wine (especially than sweet wine, which is sticky); (iii) to avoid staining the purificator.

While the wine and water are being poured over his fingers and thumbs

⁴⁵ Cf. S.R.C. 3068².

⁴⁶ This will be established by the cross on the base of the chalice.

⁴⁷ The rubrics of the Missal do not say that the Celebrant goes to the corner for the second ablution and so some authors permit him to take it at the middle (as he does in High Mass). Most authors, however, in analogy with the Offertory and the *Lavabo*, and because of the rubric of the *Memoriale Rituum* (IV, ii, § 1, n. 19), direct the Celebrant to go to the Epistle corner. This latter rubric also supposes that the priest holds the chalice *over* the altar when receiving the second ablution, as the rubrics

of the Missal order for the first ablution.

⁴⁸ If the server is small, the priest will be obliged to lower the chalice outside the altar.

⁴⁹ At the *Lavabo* "*extremitates digitorum pollicis et indicis*" (R. VII, 6); here "*pollices et indices*."

⁵⁰ Some theologians hold that a drop of the consecrated wine (*i.e.*, the Precious Blood) if mixed with even a large quantity of wine—at least of the same kind of wine—will not lose its consecration; but will lose it at once if mixed with a greater quantity of a different liquid (*e.g.*, water).

the priest may rub these together in order to cleanse them thoroughly. Meanwhile he recites secretly *Corpus tuum*, etc. He raises the chalice a little to indicate to the server when to stop pouring the wine or water, but the cruets should not touch his fingers.

28. Having thus washed his fingers, still holding them over the mouth of the chalice, he places this on the altar near the corporal, lightly shakes the fingers that are over it to get rid of loose drops, takes the purificator with his right hand, the index finger and thumb no longer held joined, while still keeping the left hand on and over the chalice, and places it on the wet index finger and thumb of the left hand. Then, withdrawing his hands from the chalice, he wipes the thumbs and index fingers while going to the middle of the altar.

29. When he has dried his fingers, the Celebrant lays the folded purificator across the index finger of his left hand so that it falls down evenly on each side of the hand, and then rests this, momentarily, on the altar, now outside the corporal. Taking the chalice in his right hand, he rotates it—if necessary—once or twice and then drinks the contents from the same part of the chalice from which he had received the Precious Blood. Meanwhile he holds the purificator, folded over his left hand, under his chin. He sets the chalice on the corporal, and holding the purificator with both hands lightly wipes his lips with it. Then he takes the chalice in his left hand, holding it around the cup to prevent straining it when wiping it, and with his right hand dries it⁵¹ carefully with the purificator, beginning with the spot over which the Precious Blood had passed. Having wiped the cup once all around, he reverses the folded purificator and wipes it again. It is not necessary to dry the chalice vigorously,⁵² nor is it necessary to spend a long time at this action. The drying of the chalice should be done expeditiously but with very quiet movements; and the Celebrant should hold his elbows rather close to his sides to prevent ungainly movements.

The Veiling of the Chalice

30. Having dried the chalice, the Celebrant with both hands lays the purificator across the mouth, as it was before the Offertory,⁵³ and over it he places the paten and then the pall. Next he puts the chalice outside the corporal—on the left-hand side is the more convenient—

⁵¹ At Low Mass this must not be done by the server, even were he in major Orders (S.R.C. 2572⁶).

⁵² This in time injures the plating.

⁵³ S.R.C. 3368².

and folds⁵⁴ the corporal with both hands.⁵⁵ Taking the burse with his right hand, he holds it with his left upright on the altar, the opening facing the Epistle corner, and presses on it a little to hold it open if necessary. With his right hand he slips the corporal into it, keeping the unfolded edge nearest the opening of the burse. He then places the burse on the altar and with both hands lays the veil over the chalice, making sure that at least the front of the chalice is completely covered.⁵⁶ On the top he puts the burse, with the opening away from himself (so that later, when carrying the chalice, the opening will be towards himself). Next, taking the chalice at the node with his left hand, and placing his right on the burse to keep it steady, he moves the chalice to the middle of the altar, places it towards the back (well out of his way when, later, he kisses the altar) and arranges the veil with both hands. Then with hands joined he goes to the Missal, which the server has transferred to the Epistle corner and placed parallel to the edge of the altar (as it was for the Introit, etc.).⁵⁷

⁵⁴ This is to be done even though another Mass is to follow at once.

⁵⁵ To make sure that the fold on which the Sacred Host had lain shall be inmost, and that it shall lie on the same fold at subsequent Masses (which is desirable, though not necessary), the corporal is folded as follows: First the front fold

(folding it towards the back of the altar), then the back fold (towards himself), then the right-hand fold (towards the centre), and finally the left-hand fold (towards the centre).

⁵⁶ S.R.C. 1379, 1991¹.

⁵⁷ See p. 311.

APPENDIX

THE PURIFICATION OF SACRED VESSELS

1. The purification of vessels, other than the chalice and paten, which have come into contact with the Sacred Species, *i.e.*, the ciborium and the lunette of the monstrance (with its case), is not dealt with in the rubrics. Rubricians indicate various ways of carrying out this purification. Some of the older ways which had obvious defects have been abandoned, and those now in use are dealt with here.

2. The directions of the rubrics (*e.g.*, R. X, 4, 5) regarding the purification of the paten and of the corporal are remarkable for their common sense. While inculcating much care and attention in a matter which concerns so intimately the great reverence due to the Most Holy Sacrament, they obviously discourage scrupulosity in purification. Neither

the letter nor the spirit of the rubric demands a microscopic search for tiny particles of the Sacred Host—a thing which is most wearisome to those present at Mass—nor is this the practice of well-trained and conscientious priests.

3. Ordinarily the purification of sacred vessels takes place within the Mass. Only in case of necessity should a priest, vested in surplice and white stole, purify a ciborium, outside of Mass, into the purifying bowl. The contents of this should, in due time—when any small Sacred Particles will have disappeared in the water—be thrown into the Sacrament, or if there be none, into the fire.¹

4. Theologically speaking, a ciborium which contains fragments of Sacred Particles contains the Blessed Eucharist and therefore (a) it must be placed on a corporal, (b) if kept for a time, it is put into the tabernacle, (c) if handled, the priest should wear a stole. Yet, it is not treated liturgically (when the fragments, even though numerous, are not large enough to be given in Holy Communion) with the full honour that is given when, liturgically speaking, the ciborium contains the Blessed Sacrament. Consequently (a) the priest does not genuflect before a ciborium containing only fragments, (b) no light is carried if it is transferred from one place to another, (c) if put into the tabernacle to await purification, it is not veiled.

Dry Purification

5. A ciborium may receive a dry purification or a wet one. In the first case the ciborium is held firmly at the node in the left hand between the index (joined to the thumb—except outside Mass) and second fingers, and tilted over the chalice.² With the index finger of the right hand and, if necessary, the thumb, passed lightly³ and methodically over the surface, the priest gathers the fragments into the chalice. This operation may be repeated, if necessary, two or three times; and from time to time the index finger is cleansed free of tiny particles by rubbing it against the thumb over the chalice. Following a dry purification the ciborium must not be wiped with the purificator. Thus to transfer any small fragments that may still be in the ciborium to the purificator would mean that later they would fall from it onto the altar or the floor.

Wet Purification

6. When the altar breads are well made so that they are almost entirely

¹ Cf. R.R. IV, ii. 8.

² It may be lightly tapped beforehand to loosen the fragments.

³ Pressure on the particles merely causes them to adhere to the surface of the ciborium.

free of fragments, and when the ciborium has been carefully filled⁴ before the consecration of the breads, the fragments, when the ciborium has been emptied, will be few and a dry purification is quite sufficient.⁵ This is particularly the case in dry weather, when the surface of the ciborium is not sticky. A dry purification alone is the practice of Roman churches. It is especially recommended when newly consecrated particles are immediately to be put into the ciborium,⁶ for a wet purification would almost always leave it a little damp.

7. Sometimes, however, when the fragments are numerous, or the ciborium is very large (and its bottom can be reached by the finger only with difficulty), or its surface is not quite dry and so is sticky, a wet purification becomes necessary to cleanse the ciborium thoroughly.⁷ Usually rubricians recommend the use of wine, but it is necessary to make a distinction. When the altar wine is light and dry (as it generally is, for example, in France or Italy) it is suitable for purifying the ciborium; but when it is heavy and sweet, it is less suitable. In this latter case the best way is to give the ciborium a good dry purification and then receive into it the second ablution — which is nearly all water — and use this to complete the purification.

8. Having, then, consumed the Precious Blood (or the remaining drops of It, if Holy Communion has been given) the Celebrant receives wine into the chalice⁸ — a little, part of the first ablution, if he is going to purify the ciborium with wine, otherwise the whole first ablution — replaces it on the altar and purifies the ciborium into it,⁹ as described above. He then covers the ciborium, replaces its veil,¹⁰ and puts it outside the corporal. Then he drinks the first ablution and proceeds with the second ablution. If, however, he wishes to use the wet purification of the ciborium, having given it a dry purification (which it is well not to omit), he receives wine into it (the remainder of the first ablution — part of which he had already taken into the chalice, to receive the frag-

⁴ See p. 330.

⁵ It is the only kind of purification prescribed for the paten by the rubrics.

⁶ In such a case the purification should not be altogether omitted.

⁷ When a dry purification is habitually used, it is well to give a wet one from time to time.

⁸ If there is a ciborium in the tabernacle awaiting purification, the Celebrant covers the chalice and places it a little to one side, opens the tabernacle, genuflects — if it contains the Blessed Sacrament apart from the unpurified ciborium; otherwise not — takes out the ciborium, genuflects again (if the

Blessed Sacrament be within), and closes and locks the tabernacle.

⁹ Should there be particles in the ciborium large enough to be given in Holy Communion the priest genuflects and consumes them (or gives them in Holy Communion); he may consume a large number, if it be necessary to empty the ciborium, for newly consecrated Hosts must not be added to old ones. Should the fragments be rather large, but not large enough to give in Holy Communion, he does not genuflect, but he may consume such larger fragments separately, instead of putting them into the ablution.

¹⁰ See p. 327.

ments from the dry purification and so prevent their adhering to the chalice), turns it around, tilted, cautiously once or twice, so that the wine cleanses the surface,¹¹ and then carefully pours the contents into the chalice, over that part of the ciborium over which he had passed the fragments into the chalice at the dry purification. He then places the ciborium aside, drinks the first ablution, goes on with the second ablution of the Mass, as usual, and wipes the ciborium dry only after he has dried the chalice.

9. If, however, he wishes to use the second ablution also — or the second ablution alone — for the purification of the ciborium, having drunk the first ablution he places the chalice on the altar, takes the second ablution into the ciborium — placing it on the altar at the Epistle corner, as he does the chalice, if he has already given it a good dry purification; otherwise keeping it held between his hands — holding his fingers over it (as usual), washes the ciborium with the wine and water, pours the contents into the chalice, and, having purified the chalice, consumes them. Only after having dried the chalice, does he dry the ciborium and place it outside the corporal.

10. If, by inadvertence, the Celebrant had drunk the ablutions without purifying the ciborium, he may take some more wine and water (or water alone) into the ciborium and then drink it. Any particles that happen to be therein may be swallowed, as this added ablution forms one, morally, with the Communion and ablutions of the Mass.

11. When the purificator has been used to wipe the ciborium after a wet purification it ought not, when feasible, to be used again until it has been washed.

12. Should the ciborium be needed at once for newly consecrated Particles, it is better to give it only a dry purification into the first ablution in the chalice. Immediately afterwards the new Hosts are placed in the ciborium — the Celebrant having genuflected before touching them — it is covered, veiled, and placed in the tabernacle, and the Celebrant genuflects before closing the door. Only then does he drink the first ablution.

13. For the lunette and its case, a dry purification is ordinarily sufficient, when the Benediction Host is being renewed.

¹¹ If necessary he may use the index finger to wash off with the wine any fragments which tend to stick, and then he wipes it at once with the purificator.

THE COMMUNION ANTIPHON AND THE
POSTCOMMUNION PRAYERS

Celebrante purificato, dum Calicem collocat in Altari, liber Missalis deferitur per ministrum ad cornu Epistolae, et collocatur ut in Introitu. Ipse autem minister genuflectit juxta cornu Evangelii, ut in principio Missae. Deinde Celebrans, stans junctis manibus, legit Antiphonam quae dicitur Communio; qua lecta, junctis itidem manibus ante pectus, vadit ad medium Altaris, et eo osculato, vertit se ad populum a manu sinistra ad dexteram, et dicit: *Dominus vobiscum*, et per eandem viam redit ad librum, dicit Orationes post Communionem, eisdem modo, numero et ordine, ut supra dictae sunt Collectae. Quibus finitis, claudit librum, et jungens manus ante pectus, revertitur ad medium Altaris, ubi eo osculato vertit se ad populum, et dicit ut supra: *Dominus vobiscum*, quo dicto, stans junctis manibus ante pectus versus populum, dicit, si dicendum est: *Ite, Missa est*, et per eandem viam revertitur ad Altare. Si vero non sit dicendum, dicto *Dominus vobiscum*, revertitur eodem modo per eandem viam ad medium Altaris, ubi stans versus ad illud, junctis ante pectus manibus, dicit: *Benedicamus Domino*. . . .

In Quadragesima autem a Feria IV Cinerum usque ad Feriam IV Majoris Hebdomadae in feriali Officio, postquam Celebrans dixit Orationes post Communionem cum suis solitis conclusionibus, antequam dicat: *Dominus vobiscum*, stans in eodem loco ante librum dicit: *Oremus. Humiliate capita vestra Deo*, caput inclinans, et extensis manibus, subjungit eadem voce Orationem super populum, ibidem positam, qua finita, osculatur Altare, et vertens se ad populum dicit: *Dominus vobiscum*, et alia ut supra.¹

1. At the Missal² the Celebrant turns to the Proper of the Mass that he is saying³ and, with joined hands, reads aloud the Communion antiphon. In Paschaltide he adds one *Alleluia*, even though it is not noted in the text.⁴ When he has finished the antiphon he goes with joined hands to the middle, kisses the altar, turns by his right to the congregation and, with hands extended⁵ and eyes cast down, says *Dominus vobiscum*. Then he goes directly to the Missal and says the Postcommunion prayers, observing the same ceremonies,⁶ the same number, the same rules about *Oremus*⁷ and the conclusions,⁸ as at the prayers after the Introit.

¹ R. XI, 1, 2.

² Should the priest have to move the Missal himself he will do so with both hands, bowing his head to the cross, as he passes the middle. He does not genuflect even though the Blessed Sacrament is exposed. S.R.C. 4198¹².

³ The server must not do this at a Low

Mass, S.R.C. 3448¹⁴.

⁴ Rubric before the Common of Confessor-Bishop.

⁵ See p. 286.

⁶ For bows, see p. 28, for position of hands, see p. 285.

⁷ See p. 338.

⁸ See p. 338.

Oratio super populum

2. In Lent, in ferial Masses only, the *Oratio super populum* occurs. This has its own invitation to prayer, *Oremus* (said with the head bowed to the cross and the opening and rejoining of the hands), and *Humiliate capita vestra Deo* (said with the head still bowed to the cross⁹ but with joined hands). It is said like the Postcommunion prayers with hands extended before the breast. It has its own proper conclusion, which follows the rules for the conclusion of Collects in general.

3. Having completely finished the conclusion of the last prayer, the Celebrant closes¹⁰ the Missal (unless there is a proper last Gospel to be recited, in which case he leaves it open¹¹) with the opening towards the middle of the altar.¹² With joined hands he goes to the middle, kisses the altar, turns by his right to the people (unless he is already facing the congregation, cf. R. V, 3) and says *Dominus vobiscum*, as usual. Then, with joined hands and eyes still cast down, he adds *Ite, Missa est*.¹³ Then he turns back to the altar, by his left, not completing the circle, lays his joined hands on the table, and bowing¹⁴ says silently the prayer *Placeat*.

4. On Easter Sunday and during its octave, *Alleluia* is added twice to *Ite, Missa est* and to the response, *Deo gratias*. There should be a momentary pause after *est*, and after each *Alleluia*.

5. In Masses in which the *Gloria in Excelsis* is not said,¹⁵ immediately after *Dominus vobiscum* the Celebrant turns back to the altar by his left, as usual, and there—because the prayer is addressed to God—stands erect and, with hands joined before his breast, says *Benedicamus Domino*.¹⁶ Only after this does he lay his hands on the altar and bow to say *Placeat*.

⁹ A few rubricians direct the Celebrant to bow first to the cross (at *Oremus*) and then to the book (for *Humiliate*), but the majority prescribe one continued bow only, and this to the cross. This seems more correct for (a) the wording of the rubric (R. XI, 2) suggests one bow only, and not two made immediately one after the other, which is not becoming, (b) naturally the head is bowed to the cross, which represents God, at the word *Deo*.

¹⁰ Even though another Mass will follow immediately.

¹¹ Should the Celebrant be obliged, in the absence of a server, to transfer the book himself, it is better to do so at this point, bowing his head to the cross as he passes the middle (and not genuflecting, even when the Blessed Sacrament is exposed.

Cf. S.R.C. 4198¹²).

¹² The rubrics do not determine in what direction the book is to be closed. But all rubricians direct that it be closed towards the middle of the altar. And this because it is more convenient to close the book with the right hand. A mystical reason has also been suggested, i.e., that the book is closed towards the cross, which represents Christ, the Lamb, who alone "is worthy to open the book and loose the seals thereof" (Apoc. v:2).

¹³ Pausing for an instant after *Ite*, as the sense of the words requires.

¹⁴ See p. 303.

¹⁵ See Vol. I, Ch. X.

¹⁶ R. XI, 1 and rubric of the first Sunday of Advent.

THE BLESSING AND LAST GOSPEL

Dicto *Ite, Missa est*, vel *Benedicamus Domino*, ut supra, Celebrans ante medium Altaris stans junctis manibus super eo, et capite inclinato, dicit secreto: *Placeat tibi, sancta Trinitas*, etc. Quo dicto, extensis manibus hinc inde super Altare positus, ipsum in medio osculatur: tum erigens se, adhuc stans versus illud, elevat ad caelum oculos et manus, quas extendit et jungit, caputque Cruci inclinans, dicit voce intelligibili: *Benedicat vos omnipotens Deus*, et junctis manibus, ac demissis ad terram oculis, vertens se ad populum a sinistro latere ad dexterum, extensa manu dextera, junctisque digitis, et manu sinistra infra pectus posita, semel benedicit populo dicens: *Pater, et Filius et Spiritus Sanctus. R. Amen*; et circulum perficiens accedit ad cornu Evangelii, ubi dicto *Dominus vobiscum*, et *R. Et cum spiritu tuo*, pollice dextero signans primum signo Crucis Altare, seu librum in principio Evangelii, deinde frontem, os et pectus, dicit: *Initium sancti Evangelii secundum Joannem*, vel *Sequentia sancti Evangelii*, ut dictum est in Rubricis generalibus, et *R. Gloria tibi, Domine*, junctis manibus legit Evangelium: *In principio*, vel aliud ut convenit. Cum dicit: *Et Verbum caro factum est*, genuflectit versus cornu Evangelii, et surgens prosequitur ut prius: quo finito, minister stans a parte Epistolae respondet: *Deo gratias*.

Si Celebrans in Altari vertit faciem ad populum, non vertit se, sed stans ut erat, benedicit populo, ut supra, in medio Altaris; deinde accedit ad cornu Evangelii, et dicit Evangelium S. Joannis.¹

1. Having finished the prayer *Placeat* the Celebrant places his hands flat on the table of the altar and kisses it. Then, erect, he extends his hands to about the width of the shoulders and at the same time raises his eyes to the cross, and says aloud *Benedicat vos*. He then joins his hands before his face,² lowers them to the height of his breast, lowers his eyes at the same time and says *omnipotens Deus*, bowing his head to the cross at the word *Deus*. With eyes cast down and hands joined he turns by his right to the people (unless he is already facing the congregation³) and, when directly facing them, places his left hand below his breast and with his right hand, raised so that the little finger is towards the people, makes the sign of the cross once over those present. In making this cross — the lines of which he traces with the little finger as guide to the entire hand — he observes the limits that

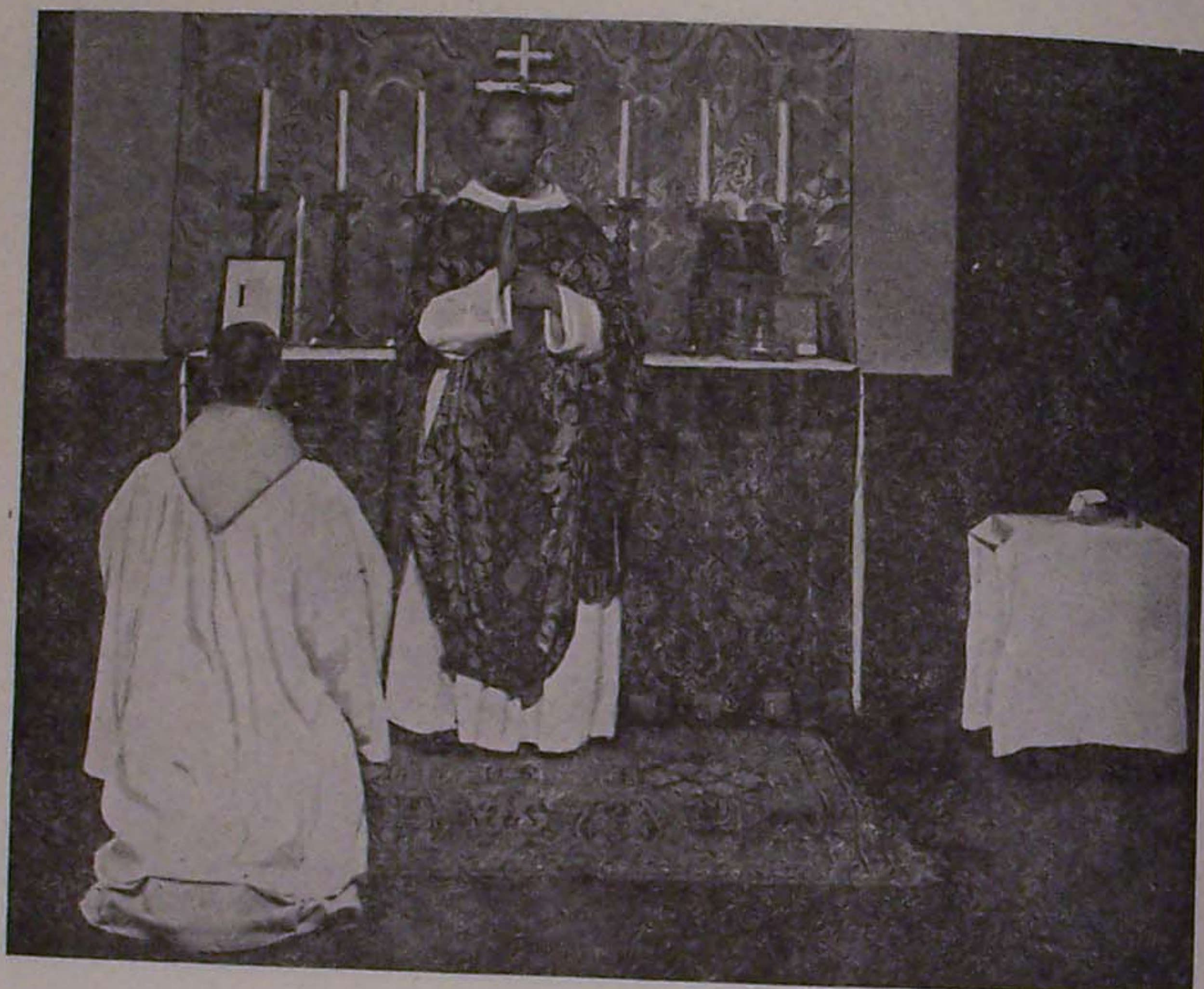
¹ R. XII, 1, 2.

² Because he is about to bless. Cf. R. VII, 5.

³ R. XII, 2.



The Blessing (highest position of hands)



The Blessing (lowest position of hands)

should be observed in making the large sign of the cross on himself, *i.e.*, he traces the down stroke from the height of the forehead to before the breast and the transverse stroke from the left shoulder to the right. While making the cross he says aloud *Pater et Filius* (at the down stroke), *et Spiritus Sanctus* (at the transverse stroke).⁴

The Last Gospel

2. After the blessing he joins his hands, completes the circle, turning by his right, and goes to the Gospel corner. There facing the altar-card or the Missal obliquely, so that he is partly turned to the people,⁵ as at the first Gospel, with joined hands he says *Dominus vobiscum*. Then, having laid his left hand palm downward on the altar, with the front of the thumb of the right hand—the palm turned towards the altar—he traces a small “Greek” cross on the table,⁶ while saying *Initium*. Then placing his left hand flat under his breast, with the front of the thumb of the right he traces the small cross on his forehead, lips, and breast,⁷ as he had done at the first Gospel, while saying *sancti Evangelii*, etc. If the Gospel is a proper one, the Celebrant will sign the cross at the beginning of the text (his left hand laid meanwhile on the book) rather than on the altar, and then sign himself at *Sequentia*, etc.

3. With joined hands he reads the Gospel aloud. Should the name of Jesus, or Mary, or of the saint of the day occur he will observe the general rules about bowing his head.⁸ If a genuflection occurs, as at the words *Et Verbum caro factum est* of the pericope from the beginning of St. John’s Gospel, the Celebrant lays his hands on the altar and, erect, genuflects towards the Missal or altar-card, that is, he does not face the altar directly but a little obliquely, “*versus cornu Evangelii*” says rubric XII, 1. After genuflecting at *Et Verbum . . . est*, he rises at once,⁹ and continues *et habitavit*, etc. He finishes the Gospel *before moving from the Gospel corner*.

If a proper Gospel be read, the Celebrant at its conclusion does not say *Per Evangelica dicta* nor does he kiss the book, but he closes it immediately.¹⁰

⁴ See p. 290.

⁵ S.R.C. 3792⁵.

⁶ See p. 290. Many rubricians say that even for the Gospel of St. John the Celebrant may sign the altar-card (his left hand laid meantime on the card) instead of the altar, since the card is a substitute for the Missal.

⁷ See p. 290, and p. 343.

⁸ See p. 300.

⁹ Cf. rubric of the Canon.

¹⁰ The rubric does not determine how it is to be closed. Some rubricians favour its being always closed with the opening towards the altar cross; others, for practical convenience, with the right hand, and so always towards the left (see p. 395, note 12). In any case the server ought at once after the Gospel to transfer the Missal to the Epistle corner, and there the opening should, for both mystical and practical reasons, face the cross.

AFTER THE CONCLUSION OF THE MASS

I. THE PRAYERS AFTER LOW MASS

4. When the Gospel is finished, the Celebrant — of a private Mass — descends directly¹ to the foot of the altar (unless he choose to kneel on the footpace²) to recite the Leonine prayers.³ These are to be said kneeling and with joined hands⁴ (unless the priest has to read them from a card), by the Celebrant and the congregation, either alternately, as is the practice in some places, or all together. They may be recited in Latin or in the vernacular, in a version approved by the Ordinary.⁵ These prayers are to be said immediately after the last Gospel and before any other prayers that may, on occasion, follow the Mass.⁶

II. THE RETURN TO THE SACRISTY

Quibus omnibus absolutis, extinguuntur per ministrum candelae: interim Sacerdos accipit sinistra Calicem, dexteram ponens super bursam, ne aliquid cadat, descendit ante infimum gradum Altaris, et, ibi in medio vertens se ad illud, se profunde inclinat (vel, si in eo est Tabernaculum Sanctissimi Sacramenti, genuflectit); et facta reverentia, accipit biretum a ministro, caput cooperit, ac praecedente eodem ministro, eo modo quo venerat, redit ad Sacristiam, interim dicens Antiphonam *Trium puerorum*, et Canticum *Benedicite*. Si vero sit dimissurus paramenta apud Altare ubi celebravit, finito Evangelio praedicto, ibidem illis se exuit, et dicit Antiphonam *Trium puerorum*, cum Cantico et aliis Orationibus, ut suo loco ponuntur (R. XII, 6).

5. Having recited the Leonine prayers, or immediately after the last Gospel if the prayers are to be omitted,⁷ the Celebrant takes the chalice in his left hand, turning it around, unless it be completely veiled back

¹ There is no reason, in this case, why he should first go to the middle and bow to the cross. S.R.C. 3637⁸ says the bow is not prescribed nor forbidden.

² S.R.C. 3637⁸.

³ See Vol. I, Ch. X.

⁴ It is a general rule that prayers outside Mass are said with joined hands (unless they have to be read from a book) and so the Celebrant ought not to have the chalice in his hands while reciting the Leonine prayers. In any case, he is to take the

chalice "*omnibus absolutis*" (R. XII, 6), and, therefore, not before he has said the prescribed prayers.

⁵ Cf. C.J.C. 919; 1388.

⁶ The Ordinary may order or permit the recitation, even in the vernacular, of approved prayers after Mass (S.R.C. 3157⁹, 3537¹, 3805). The Celebrant may not himself add them without authority. (Cf. C.J.C. 818.)

⁷ See Vol. I, Ch. X.

and front, so that the veiled part is towards the people and the opening of the burse towards himself. He places his right palm on the burse to keep it steady. Then, retiring a little to the Gospel side as he turns, he descends to the foot of the altar,⁸ bows low to the cross or genuflects *in plano*⁹ if the Blessed Sacrament be present in the tabernacle or a relic of the Passion be exposed for veneration over the altar, receives his biretta and puts it on, and departs to the sacristy.¹⁰ As he goes¹¹ he recites the antiphon *Trium puerorum* and the canticle *Benedicite*.

6. While the general obligation of thanksgiving after the celebration of Mass is recalled by Canon 810 of the Code of Canon Law, the recitation of the canticle *Benedicite* (of which alone the *Ritus* at first speaks) and of the prayers which follow, is of obligation,¹² *sub levi*, for the rubric of the Canon says "*discedens ab altari, pro gratiarum actione dicit antiphonam Trium puerorum cum reliquis*" (i.e., down to the prayer *Da nobis, quaesumus, Domine, vitiorum*, etc.) "*ut habetur in principio Missalis*." The antiphon is said in full only when the rite of the Office of the day is double. Should the rite of the Mass differ from that of the Office (e.g., the Mass of Rogations, which is of simple rite, occurring on a feast of double rite; or the Conventual Mass of a weekday in Lent occurring on a double) the Celebrant may double the antiphon, *Trium puerorum*, or not, at will.¹³ *Alleluia* is added to the antiphon in Paschaltide, even after a Requiem Mass.

7. While returning to the sacristy the Celebrant follows the same rules regarding the reverences to things (the high altar, etc.) and persons as when going to the altar to say Mass.¹⁴ Having arrived in the sacristy, still covered he bows his head to the crucifix or to the chief image there; and he may, if it is customary, bow slightly to the server, in acknowledgement of his services.

He then lays the chalice aside, removes his biretta, and unvests in the opposite order to that which he had followed when vesting. He kisses

⁸ Meanwhile (as the rubric supposes) the server may extinguish the candles, or he may follow the common practice of returning later to put them out.

⁹ S.R.C. 2682¹⁵.

¹⁰ If for a sufficient reason the Celebrant is to unvest at the altar, he will do so at the Gospel corner, not in the middle, which is the privilege of a bishop. (Cf. R. XII, 6. This rubric does not suppose that the priest says anything more after the Gospel.)

¹¹ Should the Celebrant not know the *Benedicite*, etc., by heart, he should say them after unvesting, making them the first part of his thanksgiving.

¹² The rubrics say *dicens, dicit*; and while

the prayers before Mass in the Missal are headed "*Praeparatio ad Missam pro opportunitate sacerdotis facienda*," those after Mass are entitled "*Gratiarum actio post Missam*"; only after the canticle, Psalm 150, and the verses and prayers which follow, do we find the heading "*Orationes pro opportunitate sacerdotis dicendae*" given. S.R.C. speaks of the new indulgences for the prayers after Mass "*vel recitandas, juxta Ritus serv. in celebr. missae* (tit. XII, n. 6), *vel pro opportunitate dicendas*." (A.A.S. 1938, p. 294.)

¹³ S.R.C. 4011².

¹⁴ See p. 323.

the cross on the stole, maniple (even if the vestments be black), and amice;¹⁵ and in taking off the alb, he withdraws the left arm before the right. Unless the Celebrant himself puts away the vestments, he will arrange them on the vesting bench as he found them when he came to say Mass. He lays the burse and chalice veil on top of the vestments, in readiness for the next Mass.

He then folds his amice and puts it with his purificator in his own drawer. It is better not to put the purificator into the folded amice, but to lay it on top of this so that it may dry.

The rubrics do not direct the priest to wash his hands after Mass, and there is no reason why he should do so; but if the custom exists locally he may follow it.

III. THE CELEBRANT'S THANKSGIVING

8. The Celebrant then makes his thanksgiving, the length of which is not determined either by the Code (Canon 810) or by the rubrics. He may use what prayers he wishes, once he has recited the canticle *Benedicite*, Psalm 150, and the verses and three short prayers that follow. Naturally the prayers which the Church suggests in the Missal are the most suitable vocal prayers and are indulgenced.¹⁶ It is an excellent thing to make his thanksgiving in the church, thereby honouring the Most Holy Sacrament, edifying the faithful, and avoiding interruption.

¹⁵ By usage and in analogy with the kisses that are prescribed at the vesting.

¹⁶ These indulgences have recently been increased (cf. A.A.S., 1938, p. 293).

APPENDIX A

FAULTS IN THE CELEBRATION OF LOW MASS*

I. GENERAL OBSERVATIONS

1. To say Mass without fault is beyond the power of fallen human nature, and so the Church at every Mass that is celebrated bids the priest offer Sacrifice not only for others but for his own "innumerable sins, offences, and negligences." Among these, no doubt, are the offences and negligences of the Celebrant in offering the Mass itself. The Church also places at his disposal, in the prayers of thanksgiving after Mass, the

* To read the list of common faults in the celebration of Low Mass will recall many of the details of the rite.

prayer *Obsecro te*, to be said *on bended knees*, that he may obtain pardon "for the defects and faults committed through human frailty in the celebration of Mass."¹

2. While slight faults cannot ordinarily be avoided in saying Mass, the more grave faults certainly can, above and beyond all by the *formation of good habits*—by taking the greatest pains when learning how to celebrate Mass, and during the first years of priesthood, by knowing the rubrics accurately and putting them into practice. If a priest once acquires the habit of saying Mass with the greatest possible perfection, he is likely to continue so celebrating the Divine Sacrifice all his life; but if he begins badly, with an imperfect knowledge of the rubrics and negligence in observing them, and so forms bad habits, he will find it distinctly difficult—should he ever get the grace to make a genuine effort to change—to break these habits.

3. A good beginning—contracting good habits and avoiding bad ones—will help the priest a great deal to say Mass as he should to honour God, to edify the people, and to sanctify himself, but even this is not enough. He will also need (a) to study the rubrics from time to time²; (b) to give *conscious* attention to their fulfillment, as perfectly as may be, when he celebrates Mass; (c) to invite criticism of his celebration of Mass from those of his fellow priests who know the rubrics and observe them accurately according to their letter and in their spirit, and who are not too sparing or too timid in their criticism; (d) to watch, when opportunity offers, other priests celebrating Mass; it will not be difficult to observe those who say Mass really well (who are to be copied) and those who say it badly. Very often by seeing the defects of others we become conscious of our own.

*The Time Required for the Celebration of Mass*³

The time which should be devoted to the saying of a Mass is a question of the greatest moment. To celebrate Mass in an unduly slow manner often suggests indolence or affectation, it wearies those who are present, it may often prevent busy people from attending Mass on weekdays—or even from being present at the entire Mass on Sundays—and, in churches where there are many Masses with only a short interval or no interval at all between them, it may cause a grave disturbance of order and serious inconvenience to other priests. To celebrate Mass as it should be celebrated and yet within a reasonable time (when the Cele-

¹ Pius X, in 1912, granted this very precious indulgence.

² Spiritual writers recommend, and sometimes synodal law prescribes, that the priest

should review the rubrics during his Retreats.

³ See p. 403, n. 8.

brant is not free to devote an indefinite time to this greatest of acts) is an art that is acquired, ordinarily, only after years of careful practice. Facility in reading Latin,⁴ the elimination beforehand⁵ of things that cause delay, and care not to waste even a moment *between* successive prayers or actions, or over things that are of minor moment,⁶ are all factors which contribute to the celebration of Mass without undue delay. In general it may be said that Mass can be celebrated in an impeccable manner within a reasonable time if attention be paid to a principle that may be expressed by the adaptation of an old saying "Look after the seconds and the minutes will look after themselves."

While undue slowness in saying Mass may, then, be a serious fault, celebrating with undue haste is a far more serious and more common fault. This is most disedifying. It suggests that the priest does not care how he says Mass, and that he is prepared to hasten through it in any fashion provided he gets it over quickly.⁷ Such a way of saying Mass demoralizes the server, scandalizes and often gravely perturbs the people, and gradually undermines and sometimes entirely destroys their deep reverence for the Mass.

The priest who celebrates Mass with undue haste cannot possibly make movements and gestures that are grave, dignified, quiet, and reverent; the words which he recites can scarcely be real prayers, worthy of the Person to whom they are addressed. He makes it impossible for the server to respond and to perform his ceremonies as he should, and impossible for the faithful to follow intelligently and devoutly the prayers and actions of the Mass, as so many of them nowadays try to do. Undue haste also mutilates the rite of the Mass. Acts which should be done successively, are done simultaneously, as when the Celebrant while passing from the middle to the corner of the altar begins or finishes a prayer which should be said at the middle of the altar or at the corner. Genuflections and signs of the cross are badly made; bows are omitted; gestures are awkward.

From the beginning of his ministry, then, the priest must conscientiously

⁴The rubrics (R. I, 1) direct the priest to read over the text of each day's Mass beforehand. This is quite essential in the case of a priest who has not considerable facility and practice in reading Latin, if he wishes to avoid undue delay.

⁵By, e.g., a careful marking of the Missal (noting in the mind's eye even such a small point as the exact position on the page of the prayer of a commemoration, so that it may be begun *instantly*, when the Celebrant turns to this page), the preparation beforehand of the names of those who are

to be prayed for at each memento (cf. p. 315).

⁶E.g., the number of drops of water put into the chalice at the Offertory (cf. p. 351), the wiping or reveiling of the chalice. Cf. on pp. 383, 390, the remarks about undue delay over the purification of the corporal or of sacred vessels.

⁷The time which is actually gained by saying Mass hurriedly, accurately measured by a clock, would be found to amount to very little.

tiously try to find the golden mean in the time that he takes to say Mass, spending neither too long nor too short a time—and circumstances⁸ often determine what is "too long" or "too short"—keeping in mind what he owes in this matter to God, to the people, and to himself.

II. FAULTS AGAINST GENERAL RULES⁹

A. FAULTS OF THE VOICE¹⁰

- (i) Pronouncing the words too loud or too low, the pitch will vary according to circumstances.
- (ii) Pronouncing the texts indistinctly, mutilating them, swallowing half the words, dropping the voice at the end of sentences and the like.¹¹
- (iii) Pronouncing the words in an affected or unnatural voice.
- (iv) Saying aloud what should be said secretly (this is a grave fault in reference to the words of Consecration), either continuously or in waves (murmuring words aloud in bursts of "piety"), or vice versa.
- (v) Repeating words through scrupulosity.
- (vi) Beginning a prayer before the response to the previous one is duly completed (e.g., at *Kyrie, eleison*).

B. FAULTS IN LITURGICAL GESTURE

(1) *Kissing the Altar*¹²

- (i) Not withdrawing a little from the altar beforehand (and so being unable to bend down straight in front).
- (ii) Not laying the hands fully (not merely the tips of the fingers) and flat on the table of the altar.
- (iii) Not touching the altar with the lips.
- (iv) Kissing it to one side.
- (v) Kissing it while pronouncing words (e.g., the concluding words of *Gloria* or *Creed*), or kissing it noisily.

⁸As to the time, theologians (following Benedict XIV and St. Alphonsus) generally teach that the celebration of Mass should never take less than twenty minutes, nor, for a public Mass, more than half an hour. Circumstances, of course, have some influence on this. For example, if a priest says an entirely private Mass, and is not in any way limited to time, obviously he may spend longer than if saying a public

Mass or if another Mass is immediately to follow at a fixed hour.

⁹To read over a list of common faults is a useful reminder of the details of the rubrics.

¹⁰See p. 275.

¹¹Bad pronunciation and enunciation is a mark of either want of understanding or want of care and reverence or of both.

¹²See p. 282.

(2) *The Hands*(a) *The Hands Joined*:¹³

- (i) Not crossing the right thumb over the left.
- (ii) Interlocking the last three fingers of the two hands (instead of holding them laid against one another).
- (iii) Pointing the joined hands downwards.
- (iv) Not holding them at the height of the breast.
- (v) Not keeping the elbows close to the sides.
- (vi) Laying the joined hands on the corporal¹⁴ (instead of on the edge of the altar, free of the corporal).
- (vii) Placing them on the edge of the altar in such a way that the little fingers are laid on the altar, and not against the front edge.

(b) *The Hands Extended*¹⁵

- (i) Holding them too far apart¹⁶ — beyond the width of the shoulders (e.g., at the Collects, at *Dominus vobiscum*).
- (ii) Holding them too high — beyond the height of the shoulders (e.g., during the Canon) — or too low, not "ante pectus" (e.g., at *Dominus vobiscum*).
- (iii) Not holding them parallel to each other.¹⁷
- (iv) Spreading out the fingers when the hand is laid on the altar or on the breast.

(c) *Moving the Hands*¹⁸

- (i) Opening and closing them too rapidly (e.g., at *Dominus vobiscum*; *Orate, fratres*).
- (ii) Extending or raising them too far or too quickly in the gesture at the beginning of the *Gloria in excelsis*, the Creed, *Te igitur*, etc.

(3) *The Sign of the Cross*(a) *The Large Sign*¹⁹

- (i) Bending the head when about to touch the forehead.
- (ii) Not carrying the hand to the forehead and to the tips of the shoulders.²⁰
- (iii) Not actually touching the parts of the body.
- (iv) Touching the stomach, instead of the breast.

¹³ See p. 283.¹⁴ See p. 284.¹⁵ See p. 285.¹⁶ This is a very common fault.¹⁷ Another very common fault.¹⁸ See p. 286.¹⁹ See p. 289.²⁰ See p. 289.(b) *The Small Sign*²¹

- (i) Making it with the side or back of the thumb.
- (ii) Bending the head.
- (iii) Keeping the fingers of the right hand closed.
- (iv) Drawing a continuous wavy line from forehead to breast (instead of tracing three distinct crosses).
- (v) Not actually touching the forehead, lips, and breast.
- (vi) Not keeping the left hand laid (with fingers extended close together) under the breast.

(c) *Signing Persons and Objects*²²

- (i) Not joining the hands before blessing (as R. VII, 5 prescribes).
- (ii) Not pointing the hand upwards (tracing the cross with the little finger) when blessing persons.
- (iii) Making too small or, a more common fault, too large a sign of the cross over persons or things.
- (iv) Making the sign of the cross over objects (e.g., over the *oblata* during the Canon) with violent and rapid movements, or with a movement of the fingers from the wrist, instead of moving the entire forearm.
- (v) Making the signs of the cross over objects with circular or semicircular movements, instead of with well-defined straight lines.

(4) *Striking the Breast*²³

- (i) Striking the breast violently or noisily.
- (ii) Striking it with the hand closed.
- (iii) Protruding the elbow when striking the breast.

(5) *The Eyes*²⁴

Not keeping the eyes cast down while going to and returning from the altar, and when turned to the people, e.g., at *Dominus vobiscum*, etc.

(6) *Genuflections*²⁵

- (i) Genuflecting too quickly or too slowly.
- (ii) Genuflecting with the right leg stretched out too far (the right knee should be in a line with the middle of the left foot).

²¹ See p. 290.²² See p. 294.²³ See p. 292.²⁴ See p. 299.²⁵ See p. 294.

- (iii) Bowing the head or bending forward,²⁶ instead of keeping the head and body perfectly erect.
- (iv) Not touching the ground with the right knee.
- (v) Not rising at once from the genuflection.
- (vi) Not genuflecting straight towards the object to which the act of worship is directed.
- (vii) When genuflecting at the altar, not laying the hands fully and flat on the table, and outside the corporal (except between the Consecration and the ablutions).
- (viii) Genuflecting on a step when the genuflection should be made *in plano*, or vice versa.²⁷

(7) *Bows*²⁸

- (i) Neglecting the differences between the three kinds of bows; e.g., not making a deep bow at *Munda cor meum*, *Supplices*; a moderate bow at *Deus, tu conversus*, etc.; a deep bow of the head at the Holy Name, *Gloria Patri*, etc.
- (ii) Making a slight bow of the head, a kind of nod, instead of a deep one (except at the name of our Lady or the saints, on occasion, or of the Pope, the bow of the head is always a deep one).
- (iii) Bowing the head, when the body is already bowed²⁹ (e.g., at the name *Jesus* or *Mary* in the prayer *Suscipe, sancta Trinitas*).
- (iv) Bowing the head towards the Missal when it should be bowed towards the cross, or vice versa.³⁰

III. COMMON FAULTS IN THE COURSE OF LOW MASS

(1) *The Preparation*

- (i) Omitting to wash the hands, or washing them after having vested.
- (ii) Placing things on top of the Missal.
- (iii) Marking the Missal or preparing the chalice after having vested.
- (iv) Not putting the corporal into the burse (but beneath or over it).
- (v) Talking unnecessarily (especially after having begun to vest).

²⁶ A very common fault that needs special vigilance to avoid.

²⁷ See p. 295.

²⁸ See p. 298.

²⁹ See p. 300.

³⁰ See p. 299.

- (vi) Omitting the vesting prayers, or saying *Amen* at the end of each (instead of at the end of the last one).
- (vii) Kissing the alb or chasuble; or neglecting to kiss the cross on the amice, maniple, and stole.³¹
- (viii) Not laying the amice for a moment³² on the head; making the sign of the cross *with it*; not covering the collar of the cassock.
- (ix) Putting the arms into both sleeves of the alb at the same time, or inserting the left arm before the right;³³ letting the alb trail on the ground or having it too short³⁴ and badly arranged.
- (x) Putting on the maniple too close to the wrist.³⁵
- (xi) Throwing the middle of the stole down the back, or drawing it up tight about the neck (so that it appears over the chasuble);³⁶ crossing the left part over the right; having one end of the stole hanging lower than the other.
- (xii) Letting the chasuble hang down too far from the neck (it should cover the stole), or having it too far up on the neck.
- (xiii) Talking or wandering about after having vested.
- (xiv) Making *uncovered* the reverences to the cross of the sacristy, or those that may occur on the way to the altar. There is but one exception: a double genuflection is to be made uncovered to the Blessed Sacrament exposed.
- (xv) Carrying the chalice in one hand only (not placing the right hand on the burse); carrying it too high or too low (it should be carried "*elevatum ante pectus*");³⁷ carrying spectacles, or a handkerchief, or a book on top of the chalice.³⁸
- (xvi) Walking too rapidly to the altar, or looking about on the way.
- (xvii) When the altar is approached from behind, entering by the Epistle side (when it is possible to enter from the Gospel side).³⁹

(2) *The Beginning of Mass*⁴⁰

- (i) On arrival at the altar not giving the server the biretta *before* making the reverence; making a (moderate) bow instead of a deep one (the Blessed Sacrament being absent);

³¹ See p. 318.

³² See p. 319.

³³ See p. 319.

³⁴ See p. 320. This is a very common fault.

³⁵ See p. 320.

³⁶ See p. 320.

³⁷ See p. 322.

³⁸ See p. 317.

³⁹ See p. 323.

⁴⁰ See p. 325.

- genuflecting on the step (instead of *in plano*, if It be present).
- (ii) Bowing to the cross on arriving at the table of the altar, or before going to open the Missal.
- (iii) Not resting the burse on the altar when taking out the corporal; not putting the burse aside with the *right* hand; not spreading the corporal fully.
- (iv) Allowing the server to open and arrange the Missal.
- (v) Delaying in prayer at the middle of the altar before descending to begin Mass; not bowing⁴¹ to the cross then.
- (vi) Before beginning Mass making a moderate (instead of a deep) bow if the Blessed Sacrament be not present; genuflecting *in plano* (instead of on the lowest step) if It is.
- (vii) Making the sign of the cross while rising after the genuflection.
- (viii) Not allowing the server sufficient time to say properly the responses to the preparatory prayers.
- (ix) Bowing to the server at *vobis, fratres*, and *vos, fratres* in the *Confiteor*.
- (x) Neglecting to remain bowed low while the server says *Misereatur tui*, etc., after the *Confiteor*.
- (xi) Failing to bow (moderately) from *Deus, tu conversus* to *Oremus* (inclusively).
- (xii) Not to bow (moderately) and place the joined hands on the edge of the altar for the prayer *Oramus*.

(3) *Introit*, etc.⁴²

- (i) Not to bow the head towards the cross at *Gloria Patri* and keep it bowed until *Spiritus Sancto* (inclusive).
- (ii) Turning pages of the Missal while still reciting a prayer (e.g., during the concluding words).
- (iii) Saying the final words of the *Introit* while going to the middle of the altar, or commencing the *Kyrie* before reaching it.
- (iv) Not giving the server sufficient time to reply properly at *Kyrie, eleison*.⁴³
- (v) Not bowing the head at *Deo* at the beginning of the *Gloria in excelsis*, or at the other words in the prayer at which a bow should be made.

⁴¹ See p. 328.⁴² See p. 334, seq.⁴³ This is a common fault.

- (vi) Not bowing the head towards the cross at each *Oremus*; or saying this while going to the Missal.
- (vii) Turning over the pages to find the next Collect, while saying the conclusion of the previous one⁴⁴ (the conclusion should be finished with joined hands).

(4) *The Epistle, Gospel, and Creed*

- (i) Not touching the book (at least the edges of the leaves⁴⁵) while reading the Epistle.
- (ii) Not raising the eyes to the cross before bowing to say *Munda cor meum*; ⁴⁶ not bowing deeply for this prayer or resting the joined hands on the altar.
- (iii) Not going to the *corner* of the altar to recite the Gospel, and not turning partly towards the people.⁴⁷ Not placing the left hand on the book while signing the text.
- (iv) Not bowing *towards the book*⁴⁸ (except when the Blessed Sacrament is exposed) for bows that occur in the Gospel.
- (v) At the end of the Gospel not kissing the *beginning of the text*; ⁴⁹ not raising the Missal to do so; raising the bookstand.
- (vi) Not bowing the head at *Deum* and at other words in the Creed, where a bow is prescribed; *staying* down on one knee at *Et incarnatus*, etc.,⁵⁰ or bowing the head during these words; bending to kiss the altar before the Creed is fully finished.

(5) *The Offertory*

- (i) Unveiling the chalice while reciting the Offertory verse (which should be read with hands joined).
- (ii) Raising the paten or chalice too high when offering the bread or wine; and not holding each with *both* hands.⁵¹
- (iii) Not looking up at the cross before beginning the prayer *Suscipe, sancte Pater*; or continuing to look up at it during the recitation of the prayer.⁵²
- (iv) Commencing to make the cross with the paten before finishing the prayer of the offering of the bread.⁵³
- (v) Beginning the Prayer *Deus, qui humanae* while pouring in

⁴⁴ It is sometimes very difficult to resist the temptation to do this.⁴⁵ See p. 340.⁴⁶ See p. 342.⁴⁷ See p. 343.⁴⁸ See p. 344.⁴⁹ See p. 344.⁵⁰ See p. 345.⁵¹ See pp. 347, 352.⁵² See p. 348.⁵³ See p. 348.

- the wine,⁵⁴ or before laying aside the wine cruet; blessing the water in a Mass of the Dead.
- (vi) Not looking at the cross during the recitation of the *entire* prayer *Offerimus*; making the cross with the chalice before having finished this prayer.⁵⁵
 - (vii) Not bowing (moderately), or not laying the joined hands on the edge of the altar, while saying *In spiritu humilitatis*, etc.;⁵⁶ or beginning the prayer before doing so.
 - (viii) Not looking up at the cross while saying *Veni, sanctificator*; making too small or too large a cross over the *oblata*, and not laying the left hand, meanwhile, on the table of the altar outside the corporal.⁵⁷
 - (ix) Washing the hands *over* the table of the altar;⁵⁸ saying *Gloria Patri* or *Requiem* at the end of the psalm in a Mass of the Dead.
 - (x) Not raising the eyes to the cross when beginning the prayer *Suscipe, sancta Trinitas*; not laying the joined hands on the altar; beginning the prayer before doing so; bowing the head (when the body is already bowed) at the names "Jesus" and "Mary."⁵⁹
 - (xi) Looking at the congregation when turned to say *Orate, fratres*; saying the first words of this invitation in a loud tone or silently and the rest of it not in the medium voice but aloud or in the subdued tone; delaying, when turned to the people, to finish the formula; not completing the circle; not answering "Amen" (in the medium voice) when the server has finished the response *Suscipiat*;⁶⁰ beginning to read the Secrets before he has finished this.

(6) *The Preface*⁶¹

- (i) Not laying the hands on the altar for the conclusion of the last Secret and *Dominus vobiscum*.
- (ii) Not raising the eyes to the cross; not bowing the head at *Deo nostro* (of *Gratias agamus*).
- (iii) Striking the breast at *Sanctus*; saying the prayer in the loud voice; placing the joined hands on the edge of the table of the altar.⁶²

⁵⁴ See p. 350.⁵⁵ See p. 353.⁵⁶ See p. 353.⁵⁷ See p. 354.⁵⁸ See p. 354.⁵⁹ See p. 355.⁶⁰ See p. 355.⁶¹ See p. 356.⁶² See p. 356.(7) *The Canon*

- (i) Beginning *Te igitur* before having looked at the cross and bowed low⁶³ (with hands laid on the altar); not holding the hands parallel to one another all through the Canon, when they are not occupied.
- (ii) Not joining the hands on each occasion before making crosses over the *oblata*⁶⁴ (as R. VII, 5 prescribes); making these crosses with violent movements of the hand; not laying the left hand on the altar (outside the corporal) while making them.
- (iii) Not bowing the head (slightly) at the name of the Pope.
- (iv) Not raising the hands before the face, or at least breast high,⁶⁵ and not bowing the head somewhat at the *Memento* of the living.
- (v) Omitting the slight bow of the head at the name of our Lady, always, and the names of the saints, when their feast is celebrated (or commemorated⁶⁶), in the prayer *Communicantes*.
- (vi) Not raising and joining the hands before the breast at the words *fiat dilectissimi*, etc., of the prayer *Quam oblationem*.
- (vii) Not raising the eyes to the cross at the words *et elevatis oculis* of *Qui pridie*; not bowing the head at *tibi gratias agens*; bending down to consecrate before finishing this prayer (*ex hoc omnes*).
- (viii) If there is a ciborium (or a Benediction host) to be consecrated, not opening it before bowing down.
- (ix) Pronouncing the words of consecration aloud or with improper pronunciation or with repetitions or with contortions of the mouth or body.⁶⁷
- (x) After the consecration of the Host not keeping the index finger and thumb of each hand joined until after the ablutions; when genuflecting, not putting the hands on the altar *within* the corporal;⁶⁸ when using the right hand (e.g., to sign the Sacred Host), not placing the left on the altar *within* the corporal.
- (xi) Failing to raise the Sacred Host and Chalice high enough at the Elevation to be seen by all present; elevating and

⁶³ See p. 358.⁶⁴ See p. 291.⁶⁵ See p. 360.⁶⁶ See p. 300.⁶⁷ See p. 367.⁶⁸ But the *joined* hands, when laid on the edge of the table, must remain *outside* the corporal even after the Consecration (p. 284).

lowering them too quickly or too slowly; not keeping the eyes fixed on them (as R. VIII, 5 prescribes) during the Elevation.⁶⁹

- (xii) After the Elevation of the Host, uncovering the chalice before genuflecting; not raising the chalice (with *both* hands) at *accipiens et hunc praeclarum calicem*; not bowing the head at *item tibi gratias agens*.⁷⁰
- (xiii) To say *haec quotiescumque*, etc., while elevating the Chalice (instead of beginning it at once after the words of consecration, and while genuflecting).⁷¹

(8) After the Consecration

- (i) Not to bow low at *Supplices*; to begin the prayer before being bowed down; not to place the left hand under the breast while making the sign of the cross at *omni benedictione*, etc.⁷²
- (ii) Not raising the joined hands before the face at the *Memento* and not looking at the Sacred Host while making it; mentioning the names of the dead at *N. et N.*, instead of after *in somno pacis*; not bowing the head at the conclusion.⁷³
- (iii) Not saying *Nobis quoque peccatoribus* in the moderate voice, and not striking the breast with the last three fingers of the right hand;⁷⁴ not bowing the head (slightly) at the names of the saints mentioned in the prayer on their feast days.⁷⁵
- (iv) Not joining the hands before making the signs of the cross over the Host and Chalice; not making the signs of the cross (with the Host) with the entire hand and forearm;⁷⁶ not raising the Chalice a little at *omnis honor et gloria*.

(9) The Pater Noster, etc.

- (i) Not to lay the hands on the altar (within the corporal) for the conclusion of the Canon (at *Per omnia*, etc., following *omnis honor et gloria*); and not to keep them joined until beginning the *Pater noster*;⁷⁷ not looking at the Sacred Host during this prayer; not answering *Amen* (in the subdued voice) when the server has said *Sed libera nos a malo*.⁷⁸

⁶⁹ See pp. 367, 370.

⁷⁰ See p. 369.

⁷¹ See p. 370.

⁷² See p. 372.

⁷³ See p. 372.

⁷⁴ See p. 374.

⁷⁵ See p. 300.

⁷⁶ See p. 291.

⁷⁷ See p. 376.

⁷⁸ See p. 376.

- (ii) Taking up the paten before having answered *Amen*; not laying the left hand under the breast while making the sign of the cross with the paten.
- (iii) At *Pax Domini* moving the particle of the Sacred Host over the chalice with a movement of the fingers only⁷⁹ and omitting to purify the fingers over the chalice afterwards.

(10) *Agnus Dei*, etc.

- (i) Saying *Agnus Dei* in the medium voice; laying the joined hands on the edge of the altar when beginning it; striking the breast at *Agnus Dei* (instead of at *Miserere nobis*), or striking it in Masses for the dead.⁸⁰
- (ii) Beginning the three prayers that follow *Agnus Dei*, before having bowed and laid the joined hands on the edge of the altar; not looking at the Sacred Host while reciting these prayers.
- (iii) Not bowing at *Domine, non sum dignus*; not saying these four words in the subdued voice and the rest silently;⁸¹ resting the left hand on the altar.

(11) The Communion of the Celebrant

- (i) Making a cross with the Sacred Host that exceeds the limits of the paten⁸² (contrary to R. X, 4); not bowing the head at the Holy Name in the form of Communion.
- (ii) Bowing after having received the Sacred Host; not raising the joined hands "before the face" during the moments of meditation.⁸³
- (iii) Delaying unduly over or being negligent about the purification of the corporal.⁸⁴
- (iv) Making too large a sign of the cross with the chalice; not bowing the head at the Holy Name; throwing back the head or making a noise while drinking the Precious Blood; licking the lip of the chalice after its consumption.⁸⁵
- (v) Delaying in meditation after the drinking of the Precious Blood; beginning *Quod ore* too soon (while collecting the fragments of the Host) or too late⁸⁶ (while drinking the first ablution).

⁷⁹ See p. 379.

⁸⁰ See p. 379.

⁸¹ See p. 381.

⁸² See p. 381.

⁸³ See p. 382.

⁸⁴ See p. 383.

⁸⁵ See p. 386.

⁸⁶ See p. 387.

- (vi) Not holding the chalice *over* the altar to receive the first ablution and *on* it (when the server is sufficiently tall) to receive the second.⁸⁷
- (vii) Spending an unduly long time over the wiping of the chalice; not veiling it fully (in front).

(12) *The Communion of the People*⁸⁸

- (i) If the ciborium is taken from the tabernacle, genuflecting (a second time) before closing the door.
- (ii) Placing the ciborium veil within the corporal.
- (iii) Not withdrawing somewhat towards the Gospel corner when saying *Misereatur*, etc.; saying *Misereatur tui* if there is only one person to receive Holy Communion.
- (iv) Holding the ciborium too low when saying *Ecce, Agnus Dei*, etc., or when carrying it.
- (v) Descending to the Communion rail before having fully finished the last *Domine, non sum dignus*.
- (vi) Not saying the full form of Communion over each person; not bowing the head at *Jesu Christi*; not saying *Amen* at the end.
- (vii) Making too large a cross with the Sacred Host, *i.e.*, one larger than the top of the ciborium.
- (viii) Giving Communion from right to left; not beginning at the Epistle corner.
- (ix) Looking about unnecessarily when distributing Holy Communion.
- (x) Touching the face of the communicant with the Host; not pressing the Host down on the communicant's tongue; moistening the fingers with saliva when giving Holy Communion; holding the ciborium too close to the communicant.
- (xi) Genuflecting on opening the tabernacle door to replace the ciborium. There are two genuflections only — one on returning to the altar before covering the ciborium, the second when it has been replaced in the tabernacle.

(13) *The End of Mass*

- (i) To read the Communion verse with the hands on the bookstand.⁸⁹

⁸⁷ See p. 387.⁸⁸ See p. 416 sqq.⁸⁹ See p. 394.

- (ii) Not to close the Missal at the end of the Postcommunion prayers (unless there is a proper last Gospel); to close it or begin to move to the middle of the altar before the conclusion of the last Postcommunion has been fully said.⁹⁰
- (iii) To bow when saying *Ite, Missa est*; to say these words without a slight pause after *Ite*;⁹¹ not to hold the hands joined before the breast while saying them.
- (iv) Not to lay the joined hands on the edge of the altar and bow for *Placeat*;⁹² to begin the prayer before doing so.
- (v) Not looking up at the cross at *Benedicat vos*, etc., and not bowing the head at *omnipotens Deus*.⁹³
- (vi) To make the sign of the cross outside the correct limits and not to trace it over the people with the little finger as the guide.⁹⁴
- (vii) Neglecting to kiss the altar in a Mass of the Dead (when the Blessing is not given).
- (viii) Genuflecting towards the middle of the altar at *Et Verbum caro*, etc.;⁹⁵ leaving the Gospel corner immediately after having genuflected (instead of finishing the Gospel at the corner).
- (ix) Saying the Leonine or other prayers after Mass while holding the chalice.⁹⁶
- (x) Genuflecting or bowing with the biretta in the hand.⁹⁷
- (xi) Carrying the chalice in one hand.⁹⁸
- (xii) Not saluting the cross of the sacristy while still covered⁹⁹ (and carrying the chalice).
- (xiii) Omitting to kiss the cross on the stole, maniple, and amice when unvesting; taking off the maniple before the stole.¹⁰⁰

⁹⁰ See p. 395.⁹¹ See p. 395.⁹² See p. 395.⁹³ See p. 396.⁹⁴ See p. 396.⁹⁵ See p. 397.⁹⁶ See p. 398.⁹⁷ See p. 399.⁹⁸ See p. 322.⁹⁹ See p. 399.¹⁰⁰ See p. 399.

APPENDIX B

THE ORDER OF ADMINISTERING HOLY COMMUNION

I. HOLY COMMUNION DURING MASS

Si qui sunt communicandi in Missa, Sacerdos post sumptionem Sanguinis, antequam se purificet, facta genuflexione, ponat particulas consecratas in Pyxide, vel, si pauci sint communicandi, super Patenam, nisi a principio positae fuerint in Pyxide seu alio Calice. Interim minister ante eos extendit linteam seu velum album, et pro eis facit Confessionem, dicens: *Confiteor Deo*, etc. Tum Sacerdos iterum genuflectit, et manibus junctis vertens se ad populum in cornu Evangelii dicit: *Misereatur vestri*, et *Indulgentiam, absolutionem, et remissionem peccatorum vestrorum*, etc., et manu dextera facit signum crucis super eos.¹

1. The Sacred Liturgy supposes that, as far as possible, Holy Communion should be received *during* Mass (R.R. IV, ii, 11). By so receiving the Blessed Eucharist those present at Mass participate more completely in the act of Sacrifice and share more fully in its effects, and (as the Roman Ritual² notes) the prayers of the Mass after Holy Communion concern not only the celebrating priest but also all others who have communicated.

Whenever a priest says Mass (even in a private oratory) he has the right to give Holy Communion during the Mass, unless the Ordinary in a particular case had forbidden it. In case of a private Mass he may also give Communion immediately before or after Mass (C.J.C. 846, 869).

2. Having consumed the Precious Blood the Celebrant covers the chalice with the pall and places the sacred vessel towards the back of the corporal. He places it in the middle if the Particles for Holy Communion are already on the corporal, but towards the Gospel side, if he is to take out a ciborium from the tabernacle.³

If the Particles are few and have been consecrated at the Mass—and are, therefore, on the corporal on the Celebrant's left—he genuflects, slips the paten under them (using the index finger of the left hand to

¹ R. X, 6.

² IV, ii, 11.

³ On occasion of the First Communion of children or on other special occasions, the Celebrant may, with the consent of the

Ordinary, preach, from the altar, one sermon (fervorino), after his own Communion and before that of the people (S.R.C. 3009⁴, 3059⁵, 3529).

help them on to the paten, if necessary) and then places it against the chalice where it had previously been or in the centre of the corporal. With hands placed palm downward on the corporal the Celebrant awaits the conclusion of the *Confiteor*.⁴ This should be recited by the server (it may be recited by all present in a "Dialogue Mass"⁵) and he should begin the recitation⁶ sufficiently soon to have it finished by the time that the Celebrant is ready to say *Misereatur*. Hence, if the priest is to take a ciborium from the tabernacle the recitation of the *Confiteor* should be begun *immediately* after the drinking of the Precious Blood; if Holy Communion is to be given with Particles that are already on the corporal, the server should begin the recitation earlier (e.g., when the Celebrant begins the purification of the corporal).⁷

Taking the Ciborium from the Tabernacle

3. If the Blessed Sacrament has to be taken from the tabernacle, the Celebrant, after setting the chalice aside at the left-hand side of the corporal towards the back,⁸ removes the altar-card (or the server may remove it before he begins the *Confiteor*), opens the tabernacle, genuflects with his hands laid on the altar on the corporal, takes out the ciborium and places it on the front part of the corporal, closes the tabernacle door (unless the tabernacle be empty), removes the veil of the ciborium and places it outside the corporal (lest it should come in contact with any fragments that may be on the corporal), and uncovers the ciborium, placing the lid within the corporal if space permits.

Should the Particles for Holy Communion in a ciborium have been consecrated at the Mass, the Celebrant has merely to draw the ciborium forward to the front of the corporal and uncover it.

⁴ If a Benediction Host has been consecrated at Mass or Particles in a ciborium which are not to be used now, this is the moment for putting the Host or ciborium into the tabernacle (cf. p. 386).

⁵ See Glossary, p. 723.

⁶ The rubric is silent as to the moment when the recitation should be begun, but the word *interim* in the rubric (R. X, 6) shows that, ordinarily, the *Confiteor* is to be said after the consumption of the Precious Blood, and after the server has arranged the Communion cloth (if necessary) and has given the Communion plate to the first communicant.

⁷ If there is no server, any man among the communicants or in the congregation may, if he is able, recite the *Confiteor*. In regard to women, the theologians say that a Religious may, by custom, say the *Con-*

fiteor, (and they think that decrees 3764¹⁴ and 3800 of S.R.C. tacitly recognize this usage), but that if a woman who is not a Religious should, in case of necessity, be the respondent at Mass, the priest himself ought to say the *Confiteor*. This view seems to be on the rigid side seeing that (a) the Code of Canon Law (813, § 2) permits a woman to answer Mass, in case of necessity and does not except the *Confiteor*, (b) the "Dialogue Mass" is recognized and approved, under certain conditions. If the Celebrant himself says the *Confiteor* (in case of necessity) he says it at the middle of the altar, deeply bowed, and with his joined hands laid on the edge of the altar. He omits the words *tibi, Pater* and *te, Pater*.

⁸ Keeping the index finger and thumb of each hand together.

The Celebrant does not again genuflect until the *Confiteor* is finished and he is about to turn around to the people (cf. R.R. IV, ii, 1, 2).

Misereatur and Indulgentiam

4. When the *Confiteor* is finished the Celebrant genuflects, with his hands placed on the corporal, rejoins his hands before his breast, turns partly — by his right — towards the congregation (withdrawing a little towards the Gospel side so as not to turn his back on the Blessed Sacrament), and says aloud *Misereatur vestri*, etc. For Holy Communion within Mass this is never to be changed in number, even though there be but one communicant, for the Mass is essentially a public function, affecting the entire Church.⁹

5. Placing his left hand on his breast, without touching the chasuble, however, with the joined thumb and index finger, the Celebrant makes with his right hand, the thumb and index finger still joined, the sign of the cross over the faithful,¹⁰ while reciting the words *Indulgentiam, absolutionem* (at the down stroke), *et remissionem peccatorum* (at the transverse stroke), and while joining his hands finishes the formula, *tribuat vobis*, etc., always in the plural within Mass.

Ecce Agnus Dei

Postea genuflectens, accipit manu sinistra Pyxidem seu Patenam cum Sacramento, dextera vero sumit unam particulam, quam inter pollicem et indicem tenet aliquantulum elevatam super Pyxidem seu Patenam, et conversus ad communicandos in medio Altaris, dicit: *Ecce Agnus Dei, ecce qui tollit peccata mundi*. Deinde dicit: *Domine, non sum dignus, ut intres sub tectum meum, sed tantum dic verbo, et sanabitur anima mea*. Quibus verbis tertio repetitis, accedit ad eorum dexteram, hoc est, ad latus Epistolae, et unicuique porrigit Sacramentum, faciens cum eo signum Crucis super Pyxidem vel Patenam, et simul dicens: *Corpus Domini nostri Jesu Christi custodiat animam tuam in vitam aeternam. Amen*.¹¹

6. Turning back to the altar by his left, the Celebrant genuflects (with his hands placed on the corporal), and takes in his left hand the ciborium at or under the node, between the joined thumb and index finger and the other fingers¹² (or the paten held under the joined thumb and index finger, and supported by the other fingers). In his right hand — between thumb and index finger — he takes one of the Sacred Hosts, holding it at its edge; the other fingers are held closed on the palm of the hand or are held extended, close together.

⁹ Cf. S.R.C. 4193⁴.

¹⁰ See p. 290.

¹¹ R. X, 6.

¹² Should the priest have to give Holy Communion to a great number and should

he find it difficult so to hold the ciborium for a long time, he may purify the index finger and thumb in the purifying bowl and then hold the ciborium in the ordinary way.

7. Turning completely (even though there be another ciborium on the altar or even though the communicants be not in front of him but at the side of the church) to the people by his right the Celebrant holds the Particle so that It can be clearly seen over the ciborium¹³ (paten) held at the height of his breast. With his eyes fixed on the Sacred Host, which he does not raise any higher, the Celebrant says aloud¹⁴ *Ecce Agnus Dei*, and three times, *Domine, non sum dignus*, etc., which prayer is not to be changed in form even if all the communicants are women.¹⁵ The entire prayer, not merely the opening words, is said aloud. Only when the Celebrant has completely finished these prayers should he leave the altar to give Holy Communion.¹⁶

Communion of the Clergy and Server

8. Should there be clerics to receive Holy Communion they will receive It kneeling on the footpace (or at some special place prepared for them within the sanctuary — R.R. IV, ii, 4), in the order of their rank, beginning with those of highest rank; the priests and the deacons wearing the surplice and a stole of the colour of the Mass or white.¹⁷

9. The server will also receive Holy Communion at the altar, even though he be a layman and not in cassock and surplice,¹⁸ and before all others,¹⁹ because of his ministry, except those who have a higher liturgical rank, either permanently (*i.e.*, all clerics, if the server be a laic; clerics of higher rank, if he be a cleric; kings) or on occasion²⁰ (*e.g.*, the bridegroom and bride at a Nuptial Mass; a nun on the occasion of her profession).

Communion of the People

10. After the Communion of those who receive at the altar, the Celebrant — holding the Sacred Particle over the ciborium,²¹ and firmly

¹³ He may rest the little fingers on the edge of the ciborium (paten) to steady his hand.

¹⁴ "Clara voce" (R.R. IV, ii, 3).

¹⁵ R.R. IV, ii, 3.

¹⁶ *Religious Profession or Renewal of Vows*: For Religious (of either sex) who take or renew vows within the Mass the following rite is of obligation (S.R.C. 3912): "the Celebrant who is to receive the vows, after having received the most Holy Sacrament of the Eucharist and after the *Confiteor* and the words that normally precede the Communion of the faithful have been said, holding the Sacred Host in his hands, turns to those who are to take their vows. Each of these reads aloud his (her) profession and immediately after each receives the most Holy Eucharist. At the *renewal* of

vows the Celebrant, turned to the altar, waits until those who renew their vows have read the form of renewal (this they will do all together, led by one of them, unless the number be small) and then they receive the most Holy Body of the Lord in order," *i.e.*, in the order of precedence established by the date of profession (S.R.C. 3836).

¹⁷ R.R. IV, ii, 4; S.R.C. 3499.

¹⁸ S.R.C. 4271¹.

¹⁹ S.R.C. 1074, 4328.

²⁰ S.R.C. 3836, 4328.

²¹ In warm weather, if the hand is sticky, it is a good thing to change this Particle, before leaving the altar, and give a different one (which will be less likely to cling to the finger) to the first communicant.

clasping this at the height of his breast — descends to the Communion rail²² and begins the distribution with the first person on the Epistle side. Previously the server hands to this first communicant the Communion plate,²³ unless, by indult, permission has been received to have the plate held by the server under the chin of each communicant.

11. The Celebrant makes the sign of the cross with each Sacred Host, over and within the limits of the ciborium (paten), while saying aloud the words *Corpus Domini nostri Jesu Christi* (bowing his head) and then he finishes the formula, including *Amen*, while laying the Sacred Particle on the tongue of the communicant.

12. If the ciborium is full, the priest must take the first Hosts with the greatest care. Especially if they are arranged in regular circles around the ciborium (which is not a desirable practice), he must be careful not to press on them on one side, as it often causes a number of them to shoot up suddenly on the opposite side of the ciborium.

13. When giving Holy Communion, (a) the Celebrant must be careful not to touch the dress or any part of the face of the communicant with the Sacred Host; (b) nor moisten his finger when laying It on the communicant's tongue.²⁴ He should, therefore, hold the Sacred Particle at its edge between his thumb and index finger (the other fingers being folded on to the palm), twist his hand somewhat towards the right (so that the thumb is above the Particle, the index finger beneath It) to get the Host into the correct position for laying It on the communicant's tongue, lay It on the tongue — withdrawing the index finger at the moment when

²² It is not lawful to give Holy Communion during Mass to persons so distant from the altar, that the Celebrant loses sight of it (C.J.C. 868; this canon apparently renders unlawful the usage which S.R.C. 3322² formerly permitted of taking Communion to sick people in rooms near the church, where the altar cannot be seen, but the voice of the celebrating priest can be heard. See *infra* p. 425). Authors, however, interpret this canon as applying to places *outside* the church or oratory where Mass is being said (e.g., an adjoining hospital ward) and so Holy Communion may be given to persons who are *within* the church, even though they be so placed that the Celebrant in going to them loses sight of the altar.

²³ The Instruction of the Congregation of the Sacraments of March 26, 1929, which ordered the use of the Communion plate, directs that the plate be held by each communicant, but the Holy See, to render the use of the plate easier, has granted a faculty to many bishops to allow the server

to hold the plate. Indeed a reply given by this Congregation to the English bishops (in a letter to the Archbishop of Liverpool dated August 31, 1931) states that this method is in conformity with the wishes of the Congregation; and it would seem that no special permission is any longer needed to adopt this practice. For a general Communion a second priest (in surplice) may hold a paten under the chin of the communicants (cf. S.R.C. 1210 and *Decretum in Lucionem*, 1854, § 20).

²⁴ If by accident his finger should become moistened to any extent, he may return to the altar and wash the thumb and index finger in the purifying bowl. He must not carry a purificator in the left hand to wipe his fingers when giving Holy Communion (as is sometimes done). The rubric does not order this and modern rubricians are almost unanimously against it as it means that tiny fragments of the Sacred Host are transferred to the purificator and from it, in due time, dropped on to the floor.

it is about to touch the tongue — and then press the Host lightly on the tongue with the thumb, to make It adhere and to prevent Its being drawn away when he withdraws his hand; (c) the priest should not hold the ciborium too far away from the communicant, nor should he hold it (still less a paten) too near, lest the communicant breathe on the Particles or blow them away; (d) the Celebrant must not look about but, as far as possible, should keep his eyes reverently fixed on the Sacred Host.

*The Communion of a Large Number of Persons*²⁵

14. When the Celebrant comes to the end of the row of communicants, keeping the ciborium in his left hand, with the right he takes the Communion plate from the last person, and holding it carefully in a horizontal position (lest there should be any tiny fragments of the Sacred Hosts on it), carries it to the first communicant in the next row. If the server carries the plate the priest will hold the joined thumb and index finger of his right hand over the ciborium — resting his hand on the edge, if he wishes — as he passes from row to row. When there are several rows of communicants he must always begin at the left-hand side and move towards the right (it is incorrect to distribute Holy Communion moving in the opposite direction), and even when the number is very great he must make the sign of the cross and say the *entire* formula as he communicates each person. Though obliged in such a case to give Holy Communion quickly, he must be most careful to observe the great reverence which is due to the most Holy Sacrament, to guard against the accidental dropping of a Sacred Particle,²⁶ and to avoid hasty and slipshod movements which are so irreverent and sometimes give great scandal. To give Holy Communion with the minimum of delay, yet with due gravity and reverence is a matter of careful practice. It will greatly help the priest if the communicants have been previously well instructed on how to receive Holy Communion (*i.e.*, to hold the head erect, neither bowed nor thrown back, the mouth well open, the tongue slightly protruding and resting on the lower teeth, the eyes lowered or closed) and on the use of the Communion plate (to hold it under the chin and horizontally, to pass it quickly immediately after having received Communion and without tilting it,²⁷ etc.).

15. Should the priest be obliged to wait for persons to approach the

²⁵ On a special occasion when there is a very great number of communicants, kneeling benches, furnished with a Communion cloth, may be placed in convenient parts of the church for the distribution of Holy Communion. In such a case, two candles at least, placed one at each end of each bench, should be lighted during the distribution

(S.R.C. 3086³).

²⁶ For the case in which a Particle should fall, see *De Defectibus*, X, 15 (cf. Vol. I, Ch. XI).

²⁷ Cf. the Instruction of the S. Congregation of the Sacraments of March 26, 1929 (A.A.S., pp. 631-642).

Communion rail, he ought to turn momentarily towards the altar at which he is saying Mass. If the Elevation of a Mass which is going on very near by should occur during the distribution of Holy Communion, the priest should remain standing, pause, and turn towards the altar at which he is saying Mass, at the same time avoiding turning his back completely on the altar where the Elevation is in progress.

Shortage of Sacred Particles

16. Without a reasonable cause (e.g., to help in emptying a ciborium, when this is necessary) the Celebrant should not give more than one Particle to each communicant;²⁸ nor should he, without a good reason, use the broken parts of a large host. Only in case of absolute necessity (e.g., to give Holy Viaticum, when no other Sacred Particle is available) may he give a part broken from *the Host of his own Mass*. In case of necessity it is permitted to break the Sacred Particles and give a part only to each communicant.²⁹ In this case (a) the priest returns to the altar to break the Hosts; (b) the broken part which is given in Holy Communion must be large enough to be swallowed and not so small as to dissolve in the mouth of the communicant before being swallowed (for to receive the Sacrament the Body of Christ must be *eaten*). Ordinarily, therefore, each Host should not be broken into more than two parts; (c) it is well, when possible, to give the broken Hosts to those who are better instructed because the ill instructed sometimes think that they do not receive the Sacrament or do not receive it fully if they are given a broken Host.

The Return of the Priest to the Altar

Omnibus communicatis, revertitur ad Altare, nihil dicens: et non dat eis benedictionem, quia illam daturus est in fine Missae. Si particulae positae erant super Corporale, extergit illud cum Patena, et si qua in eo fuerint fragmenta, in Calicem immittit. Deinde dicit secreto: *Quod ore sumpsimus, Domine, etc.*, et se purificat, dicens: *Corpus tuum, Domine, quod sumpsi, etc.*, et alia facit ut supra. Minister autem dextera manu tenens vas cum vino et aqua, sinistra vero mappulam, aliquando post Sacerdotem eis porrigit purificationem, et mappulam ad os abstergendum.³⁰

17. After completing the distribution of Holy Communion, the Celebrant, returns in silence to the altar, carrying the Communion plate, held horizontally in his right hand between the index finger (joined to

²⁸ Innocent XI, in 1679, forbade this practice, but the reason of the prohibition then was that some persons thought that they received the Sacrament more fully by receiving two or more Hosts.

²⁹ S.R.C. 2704¹.

³⁰ R. X, 6. This purification is obsolete for the ordinary faithful. It is still in use at an Ordination Mass.

the thumb) and the second finger. If, however, the server has held it for the communicants, he may carry it to the altar, and there hand it to the priest. The priest places the ciborium and the plate on the corporal, and (unless the ciborium be now empty) genuflects, his hands placed, as usual, on the altar, within the corporal. He may then purify his finger and thumb by rubbing them over the ciborium (the rubric says nothing about this). He covers the ciborium, veils it, opens the tabernacle, replaces the ciborium therein, genuflects,³¹ closes and locks the tabernacle, and replaces the altar-card (unless the server does this).

The Reservation of Sacred Hosts

18. If no Particles are left in the ciborium, the Celebrant does not genuflect, and at once purifies the ciborium³² and the Communion plate. Should Holy Communion have been given with Particles that had been consecrated on the corporal, the Celebrant must purify with the paten the part of the corporal where they had lain, then purify the paten into the chalice.

19. If the Particles which remain in the ciborium after Holy Communion are not to be reserved, the priest, on arriving at the altar, lays the Communion plate aside, genuflects, and immediately consumes the Hosts, bowed, and holding them over the ciborium (paten), but without making the sign of the cross with a Particle, and without saying anything. Having consumed the Hosts, with hands joined before his face, he proceeds to the purification of the ciborium.³³

20. If Sacred Particles remain after Holy Communion, and if there is no tabernacle so that the ciborium must be transferred to another altar after Mass, the Celebrant covers and veils the ciborium and places it in the middle of the corporal at the back. From that point on he must observe the rules for the celebration of Mass in presence of the Blessed Sacrament exposed.³⁴ When the Celebrant has veiled the chalice after the ablutions, he does not fold the corporal (for the ciborium must remain on it), and he places the veiled chalice outside the corporal on the Gospel side. As the Blessed Sacrament is on the table of the altar, he does not sign the table before beginning the last Gospel.³⁵ After the Leonine prayers the Celebrant puts on a white humeral veil, and preceded by the server with a light, carries the ciborium to the place where it is to be reserved. There the altar should be prepared with two lighted candles, the key of the tabernacle, and a corporal spread on the table.

³¹ Cf. RR. IV, ii, 6, 8; S.R.C. 3116, 3975².

³² See p. 390.

³³ See p. 391.

³⁴ As at the Mass of Maundy Thursday (cf. R. X, 7). See p. 440.

³⁵ Rubric of Maundy Thursday.

Having placed the ciborium in the tabernacle (genuflecting before and after) he takes off the humeral veil, folds the second corporal and puts it aside in its burse, and with joined hands and accompanied by the server (without a light) returns to the altar where he was celebrating Mass. There he folds the corporal of the Mass, places it in the burse, puts this on top of the veiled chalice, and returns to the sacristy, as usual.

An Assistant Priest at Holy Communion

21. Should another priest assist the Celebrant in giving Holy Communion, he is to begin the distribution of Holy Communion *after* the Celebrant has begun it.³⁶ He does not say *Misereatur*, etc., because this has already been said by the Celebrant, but begins the distribution of Holy Communion at once after uncovering the ciborium and genuflecting (with his hands placed on the altar, but not on the corporal).³⁷ Ordinarily the priest who assists should finish the distribution *before* the Celebrant,³⁸ and when he returns to the altar, having genuflected, and covered and veiled the ciborium, he may replace it in the tabernacle or he may leave it on the corporal for the Celebrant to replace.

He may purify the Communion plate over the ciborium (as when giving Holy Communion outside Mass) or he may leave it on the altar, on the corporal, to be purified into the chalice by the Celebrant.

Having covered and veiled the ciborium, the assisting priest purifies the thumb and index finger of the right hand in the purifying bowl which stands beside the tabernacle. He does not give any blessing, as he would in administering Holy Communion outside Mass.

Purification of the Communion Plate

22. When the ciborium has been replaced in the tabernacle, the Celebrant uncovers the chalice, having replaced it in the middle, if it had been on the Gospel side, drinks any drops of the Precious Blood that may have gathered at the bottom during the distribution of Holy Communion (holding the paten under his chin), purifies the corporal, if

³⁶ Only for the very gravest cause (e.g., to give Holy Viaticum) may another priest give Holy Communion before the time of the Communion in the Mass with *Hosts which have been consecrated at this Mass* (S.R.C. 3448⁷). These must remain on the altar, because of their relation to the Sacrifice, until after the Communion of the Celebrant. For a sufficient reason another priest may begin the distribution of Holy Communion before the Celebrant, provided he uses Hosts which had been consecrated *previously* to the Mass that is in progress.

³⁷ The Celebrant, in such a case, should take the second ciborium from the tabernacle and leave it on the table of the altar, ready for the priest who assists.

³⁸ If the Celebrant finishes before the assisting priest, he should not continue the Mass (he may, however, purify Sacred vessels if they are to be purified), but await the return to the altar of the assisting priest. On his return the Celebrant does not genuflect with him, if there be already a ciborium on the altar.

necessary, as previously explained, and then the Communion plate into the chalice.³⁹ If there are particles on the plate which are obviously not particles of the Sacred Hosts the Celebrant will draw them away carefully with the second finger of the right hand and dispose of them outside the corporal. If he is in doubt⁴⁰ about the nature of the particles and does not wish to transfer them to the chalice (to be afterwards consumed with the ablutions) he may purify the plate into the purifying bowl instead of into the chalice. Ordinarily, however, he will purify the plate into the chalice, with the thumb and index finger of the right hand (just as he had previously purified the paten⁴¹), and then place it outside the corporal.

23. If for some special reason, such, for example, as pressure of time, the purification of a ciborium has to be postponed, it must be placed in the tabernacle unveiled.⁴²

Communion of the Sick During Mass

24. If a priest celebrates Mass near the room of a sick person (e.g., in a hospital), he may take Holy Communion to that person *during Mass*, only if in doing so he does not lose sight of the altar.⁴³ In such a case the Celebrant after the usual prayers said at the altar, and always in the plural⁴⁴ even though there be only the one sick person for Holy Communion, goes in silence,⁴⁵ after the Communion of others, without the humeral veil,⁴⁶ to communicate the sick person. He must, however, be accompanied by someone to carry the *ombrellino* (the white silk umbrella-shaped small canopy) and at least two lights should accompany the Blessed Sacrament.⁴⁷

³⁹ Or he may first purify the plate and put it aside.

⁴⁰ *Ephemerides Liturgicae* (1930, p. 73), and Vermeersch in *Periodica* (1930) say that, for hygienic reasons, only particles which are *evidently* sacred need be purified into the chalice; all others may be purified into the purifying bowl, to be afterwards thrown into the sacrarium. After the Communion of patients in a hospital where contagious diseases are rife, even sacred particles may be purified into the purifying bowl (or into a special bowl) to avoid contagion.

⁴¹ See p. 383.

⁴² Because there is no longer any reason for veiling it; and also to distinguish it from other ciboriums which contain the Blessed Sacrament, and which may be in the tabernacle at the same time.

⁴³ C.J.C. 868; R.R. IV, i, 17 and see p. 420, note 22.

⁴⁴ S.R.C. 4193⁴.

⁴⁵ S.R.C. 2672¹.

⁴⁶ Cf. S.R.C. 3322¹.

⁴⁷ S.R.C. 2672¹, 2885, 3322², 3448³. Before the promulgation of the Code of Canon Law, decree 3322² of S.R.C. permitted the Celebrant to give Holy Communion to a sick person, even if he were in a room where the altar could not be seen, but where the voice of the celebrating priest could be heard. This permission is abrogated by Canon 868. In the sources quoted for that canon, S.R.C. 2672¹, 2885, and 3448³ — all of which are in agreement with the canon — are given; while no mention is made of S.R.C. 3322². A small minority of writers, however, seem to think that the permission given in S.R.C. 3322² still holds good.

II. HOLY COMMUNION OUTSIDE MASS⁴⁸*Who May Give Holy Communion?*

1. Whenever and wherever⁴⁹ a priest may lawfully celebrate Mass, he may give Holy Communion during the Mass, unless the Ordinary for just reasons and in particular cases has forbidden the administration of the Blessed Eucharist.⁵⁰ Even when wearing black vestments he may give Holy Communion immediately before or after Mass, provided it be a private Mass.⁵¹ It is forbidden to give Holy Communion immediately before or after a solemn, a sung, or a conventual Mass.⁵²

2. It is tolerated, in case of necessity, that a priest, clothed in the sacred vestments, on his way to or from the celebration of a private Mass at an altar where the Blessed Sacrament is not reserved should stop at the altar where the Blessed Sacrament is reserved to give Holy Communion.⁵³ It is better, however, in such a case to give Holy Communion, vested in amice, alb, cincture, and stole, and then put on the maniple and chasuble for Mass, or, if the priest has said Mass, to remove the chasuble and maniple in the sacristy and then return to give Holy Communion.

3. Apart from the celebration of Mass, any priest—even one not attached to the church, with the leave, at least presumed, of the rector of the church—may give Holy Communion to those who seek it.⁴⁵

When May Holy Communion Be Given?

4. In general, Holy Communion may be given on any day.⁵⁵ But there are certain restrictions, which do not, of course, apply to the administration of Holy Viaticum, during the *Triduum Sacrum*, i.e., (i) while Holy Communion may, for a sufficient reason, be given before the Mass of Maundy Thursday, and should, of course, be given during that Mass, It may not be given after Mass, until the Mass of Holy Saturday;⁵⁶ (ii) on Holy Saturday Holy Communion may be given during, or immediately after the Mass,⁵⁷ so that the distribution of Holy Communion forms one function (morally speaking) with the Mass of the day. Hence, Holy Communion may not be given when an interval of any length has elapsed after the Mass, nor may it be given in churches or

⁴⁸ The distribution of Holy Communion outside Mass is not dealt with in the rubrics of the Missal, but in the Roman Ritual (Title IV, Chapter 2). It is given here, however, for convenience and completeness.

⁴⁹ S.R.C. 4201.

⁵⁰ RR. IV, i, 18; C.J.C. 869.

⁵¹ R.R. IV, i, 13; C.J.C. 846 § 1 and see Glossary, p. 725.

⁵² S.R.C. 4177⁹.

⁵³ S.R.C. 2740¹¹.

⁵⁴ C.J.C. 846, § 2.

⁵⁵ C.J.C. 867, § 1.

⁵⁶ Rubric on Maundy Thursday; C.J.C. 867, § 2.

⁵⁷ C.J.C. 867, § 3.

oratories where, though the Blessed Sacrament is reserved, the Mass of the day has not been celebrated.

As the Mass of Holy Saturday is ordinarily a solemn or a sung Mass, the Celebrant may not give Holy Communion immediately after it, while still at the altar in the Mass vestments. He should, in such a case, return to the sacristy, remove the chasuble and maniple (or if he prefers remove all the vestments and put on a surplice and white stole) and then, *without delay*, return to give Holy Communion. Or another priest, vested in surplice and stole, may administer the Sacrament, but *immediately* after Mass. If, however, the Mass is a Low Mass, probably⁵⁸ the Celebrant may give Holy Communion immediately after it, without removing the Mass vestments.

5. It is, obviously, unbecoming to give Holy Communion at an altar where another priest is celebrating Mass, but it is permissible in case of necessity. In such a case the priest who administers Holy Communion should carry out the full rite of the administration outside Mass (as described below), saying the prayers, giving the Blessing, etc., even though the Mass in progress be a Requiem Mass, for in such a case the distribution of Holy Communion has no connection with this Mass.

Holy Communion at an Altar of Exposition

6. Apart from necessity or grave cause or a special indult of the Holy See, it is absolutely forbidden—and the Congregation of Sacred Rites has repeated the prohibition several times and in rather strong terms⁵⁹—to distribute Holy Communion either during Mass or before or after Mass, at an altar where the Blessed Sacrament is exposed. The practice of giving Holy Communion at such an altar may not be tolerated.⁶⁰

7. During the time of exposition the Blessed Sacrament should be reserved at another altar for the administration of Holy Communion, even though it be necessary to use a temporary tabernacle and even though there be very little room available there for the giving of Holy Communion.⁶¹ If necessary benches may be arranged around this other altar as a temporary Communion rail.⁶²

⁵⁸ Because canonists usually interpret "*privatim*" of canon 846 § 1 as a Mass which is not sung nor conventual. It is doubtful, however, if the Mass of Holy Saturday, which is essentially bound up with the entire Liturgy of the day, could ever be considered as "private" (see Glossary, p. 725).

⁵⁹ S.R.C. 3448¹, 3482, 3505¹, 3525⁴, 4353, and July 27, 1927 (when the Congregation

declared that decrees 3448 and 4353 are in full force). If Holy Communion is given in case of necessity or by indult, it would be well to veil the Blessed Sacrament during the distribution.

⁶⁰ S.R.C. 3448¹, 3482.

⁶¹ S.R.C. 3449³, 3525⁴.

⁶² S.R.C. 3525⁴. For the rite, if in case of necessity, etc., Holy Communion is given at an altar of Exposition, see p. 445.

The Hour of Holy Communion

8. While Holy Viaticum may be given on any day and at any hour, Holy Communion is to be given, ordinarily, only during the hours when Mass may be celebrated (see Vol. I, ch. III). For a reasonable cause, however, it may be given outside these hours.⁶³

Holy Communion Immediately Before or After Mass

9. When a priest gives Holy Communion immediately before or after a private Mass, he does so in all the Mass vestments⁶⁴ (the maniple included), even though these be black. He will use the full form of the administration of Holy Communion outside of Mass, including the Blessing (except when he is in black vestments), even though those who receive Holy Communion have just received the blessing or will shortly receive it in Mass.⁶⁵

10. The Celebrant places the chalice towards the Gospel side of the altar, and uses the corporal of the Mass for the distribution of Holy Communion. Hence, if he foresees that Holy Communion is to be given at the end of Mass, the Celebrant may, after the ablutions, leave the corporal extended on the altar and replace the veiled chalice on it, until Mass is finished.

11. When Holy Communion is given immediately after Mass the Leonine prayers may, very probably,⁶⁶ be omitted. If they are said, it must be immediately after the last Gospel, and before the distribution of Holy Communion.

The Preparation of the Altar for Holy Communion

12. When Holy Communion is given apart from Mass, the cover of the altar is removed, and two candles are lighted. The key is laid near the tabernacle (unless the server will bring it later—see p. 312, note 7) and the purifying bowl⁶⁷ is at hand with a purificator. On the credence table, or at the Communion rail, if there is no server, face downward, to keep it free of dust, is the Communion plate. This is needed⁶⁸ in addition to the Communion cloth,⁶⁹ whenever Holy Com-

⁶³ C.J.C. 867, §§ 4, 5.

⁶⁴ R.R. IV, ii, 13.

⁶⁵ S.R.C. 4257.

⁶⁶ See Vol. I, ch. X.

⁶⁷ This bowl, which should be always near the tabernacle from which Holy Communion is given, should have a cover and should not contain a sponge, but a little water. This should be changed frequently and its contents poured into the sacrarium

(or into the fire if there is no sacrarium, R.R. IV, ii, 8).

⁶⁸ According to the Instruction of the Congregation of the Sacraments of March 26, 1929.

⁶⁹ The cloth is laid on the top of the rail—not held by the communicant—as an extra precaution, in case a Sacred Particle should fall.

munion is given, except in a solemn or pontifical Mass, when the paten is used.

13. A burse,⁷⁰ of the colour of the stole that the priest will wear,⁷¹ containing a corporal,⁷² should be laid on the altar, unless the priest will himself carry it to the altar.

The Vestments of the Priest

14. The priest who is to give Holy Communion first washes his hands. This is, ordinarily, a symbolical washing and it is presumed that his hands are already clean. If they are not, he should cleanse them thoroughly with soap. He may, while washing his hands, say the prayer *Da, Domine, virtutem manibus meis*, as before Mass. It is not prescribed.

15. He then puts on a surplice,⁷³ and a stole, either white⁷⁴ (the liturgical colour of the Blessed Sacrament) or of the colour of the Office of the day. It is well, when possible, to use the colour of the day, not only because it will be in keeping with the conopaeum of the tabernacle (unless this be always white) and with the altar frontal, but also to remind the communicants of the intimate connection between the daily Sacrifice and Holy Communion.

On All Souls' Day the colour of the stole is to be either white or violet,⁷⁵ unless Holy Communion be given in black vestments, immediately before or after (private) Mass.

16. The priest may himself carry the burse (with the corporal) to the altar,⁷⁶ holding it underneath, the top part resting on his breast (*ante pectus*—R.R. IV, ii, 1); and he will wear his biretta.

17. If possible the priest should be accompanied by a server, in cassock and surplice, who may carry the tabernacle key (see p. 312, note 7); and who will present the Communion plate to the first communicant, or will himself carry it at the Communion rail where this is the practice (cf. p. 420, n. 23).

The Arrival at the Altar

18. On arriving at the altar, the priest uncovers and gives his biretta to the server⁷⁷ and genuflects on the floor (*in plano*) with him. He may kneel for a moment and say a short prayer. This is not prescribed in the order for the administration of Holy Communion, but in the very first

⁷⁰ S.R.C. 2932.

⁷¹ S.R.C. 3515.

⁷² Not a pall. Cf. S.R.C. 2932.

⁷³ Even though he has the right to wear a rochet, which is not a sacred vestment to be used in the administration of the

sacraments. S.R.C. 2993, 3784.

⁷⁴ R.R. and S.R.C. 2740.

⁷⁵ R.R. IV, ii, 1; S.R.C. 4289.

⁷⁶ S.R.C. 2850 and R.R. IV, ii, 1.

⁷⁷ Who, after genuflecting, will place it on the credence.

chapter of the Roman Ritual (I, 6), the priest who is about to administer a sacrament is directed to pray for a short time in preparation.

19. Having gone up to the altar, the priest takes the corporal with his right hand from the burse, which he holds upright on the altar with his left hand. He places it, as at Mass, towards the Gospel side, against a gradine or a candlestick or flat on the altar, and then unfolds and spreads the corporal, as for Mass.⁷⁸

20. He opens the tabernacle, genuflects, with his hands laid on the altar, outside the corporal, takes out the ciborium, holding it at the node under the veil. He then closes the tabernacle door⁷⁹ unveils and uncovers the ciborium, placing the cover on the corporal, and without any further genuflection⁸⁰ awaits, if necessary, the conclusion of the *Confiteor*.

21. Meanwhile the server, bowed and kneeling at the Epistle corner, says the *Confiteor*, in the name of the communicants. Before⁸¹ or after reciting the *Confiteor* he gets the Communion plate from the credence table and presents it to the first communicant, unless he himself is to communicate or to carry it for the other communicants.

If there be no server, one of the communicants⁸² ought to say the *Confiteor*. Only if this is not possible should the priest himself say it.⁸³ In this case he recites it, standing deeply bowed, either at the foot or at the table of the altar. He omits "*tibi, Pater*" and "*te, Pater*." In such a case also, he must answer all the subsequent prayers himself, unless one of the communicants can do so (which is preferable).

22. After the recitation of the *Confiteor*, the priest proceeds exactly as in giving Holy Communion within Mass.⁸⁴ As he has not, however, yet touched the Blessed Sacrament, he does not place his hands on the corporal when genuflecting before the distribution nor does he hold the index finger and thumb of the left hand joined together at all; nor those of the right, until he has touched the Sacred Hosts.

The Return to the Altar

23. Having finished the distribution of Holy Communion, the priest, carrying the ciborium in his left hand and the Communion plate in his right⁸⁵ returns to the altar. He places the ciborium and the plate on the altar and genuflects (unless the ciborium is empty), with at least the right hand on the corporal. Then he begins aloud⁸⁶ the antiphon

⁷⁸ See p. 326.

⁷⁹ Unless, of course, the tabernacle is empty.

⁸⁰ Cf. R.R. IV, ii, 1, 2.

⁸¹ Cf. R. X, 6; R.R. IV, ii, 12.

⁸² See p. 417, n. 7.

⁸³ Cf. S.R.C. 3488².

⁸⁴ See p. 418 sqq.

⁸⁵ Unless the server had held it for the communicants, then he may carry it back to the altar and there hand it to the priest.

⁸⁶ R.R. IV, ii, 6.

O sacrum convivium. During Paschaltide and within the octave of Corpus Christ—except when the priest is in black vestments for the distribution of Holy Communion immediately before or after a private Requiem Mass⁸⁷—he adds one *Alleluia* to this antiphon and to the versicle *Panem* and its response which immediately follows. He says the other versicles, the server answering, and the prayer *Deus qui nobis*, with the long conclusion, as in Mass (*Qui vivis et regnas cum Deo Patre*, etc.) In Paschaltide there is a special prayer—*Spiritus nobis, Domine*, which is the Postcommunion of Holy Saturday—with a long conclusion, and the word *ejusdem* added before *Spiritus*, because the first word of the prayer refers to the Holy Ghost. This prayer is used in Paschaltide even when Holy Communion is given in black vestments.⁸⁸

Purification of the Communion Plate and of the Priest's Fingers

24. Meanwhile, during the recitation of the prayers,⁸⁹ the priest purifies the index finger and thumb of his right hand by rubbing them together over the ciborium. With the thumb and index finger he then purifies the Communion plate into the ciborium,⁹⁰ and lays the plate aside near the corporal. Next, without genuflecting,⁹¹ he covers and veils the ciborium (or he may do this after he has washed his fingers), meanwhile keeping the index finger and thumb held together. Then he purifies the index finger and thumb in the purifying bowl and dries them with the purificator that is beside it. He opens the tabernacle, replaces the ciborium, genuflects with his hands laid on the altar outside the corporal, and closes and locks the tabernacle door.

The Blessing

25. He gives the blessing with the same gestures as in the Mass,⁹² but with the form of blessing which is to be used outside of Mass, *i.e.*, *Benedictio Dei omnipotentis* (before turning around, and while raising his eyes and hands and bowing his head) *Patris*, etc.⁹³ He does not kiss the altar before giving the blessing.⁹⁴ This blessing is to be given whenever Holy Communion is distributed outside of Mass (unless the priest is wearing black vestments),⁹⁵ even though the communicants had just received the blessing, or will later receive it in Mass.⁹⁶ The plural form

⁸⁷ R.R. IV, ii, 13; S.R.C. 3465.

⁸⁸ S.R.C. 3465.

⁸⁹ R.R. IV, ii, 8; S.R.C. 3975³.

⁹⁰ Instruction of the Congregation of the Sacraments of March 26, 1929 (§ 7).

⁹¹ Cf. R.R. IV, ii, 8; S.R.C. 3116, 3975².

⁹² See p. 396.

⁹³ R.R. and S.R.C. 3792¹⁰.

⁹⁴ Cf. S.R.C. 2704⁸.

⁹⁵ R.R. IV, ii, 13; and S.R.C. 3177.

⁹⁶ S.R.C. 4257⁷.

of the blessing is retained even though there had been only one communicant.

26. If a bishop gives Holy Communion outside of Mass he uses the usual form for a Pontifical Blessing, *i.e.*, *Sit nomen Domini Benedictum*, etc., and he makes the sign of the cross three times over the communicants.⁹⁷

After the Blessing

27. Having given the blessing, the priest does not complete the circle, but turns back to the altar towards his left. Then he folds the corporal, as at Mass,⁹⁸ and replaces it in the burse. He may carry this back with him to the sacristy or leave it on the altar, to be removed by the sacristan. He is, of course, responsible for the safe custody of the tabernacle key.¹

28. Descending to the foot of the altar, he receives his biretta from the server, genuflects *in plano*, and with joined hands (unless he carries the burse) returns to the sacristy. There he uncovers, bows his head to the crucifix or to the chief image, and unvests.

29. The purification for the laity after Holy Communion, of which the Roman Ritual speaks (IV, ii, 1), has fallen into desuetude in most places.

30. If a deacon, by permission of the Ordinary of the place or of the parish priest, given for a grave cause, or presumed in case of necessity,² should distribute Holy Communion, he is to wear the stole in the usual manner of deacons and use the very same form of administration that is used by a priest³ (including the signing of the communicants at *Indulgentiam* and the blessing after Holy Communion).⁴

⁹⁷ R.R. IV, ii, 10; S.R.C. 3731⁵.

⁹⁸ See p. 390.

¹ C.J.C. 1269, § 4; cf. Instruction of the S. Congregation of the Sacraments of May 26, 1938.

² R.R. IV, i, 12; C.J.C. 845 § 2.

³ R.R. IV, ii, 10.

⁴ Pontifical Commission for the Authentic Interpretation of the Canons of the Code, July 13, 1930 (ad II).

APPENDIX C

THE COMMUNION OF RELIGIOUS AT A GRILLE

31. If *outside* of Mass, whether immediately before or after, when the priest is in the Mass vestments, or apart from Mass, when the priest administers Holy Communion in a surplice and stole, the priest is to distribute Holy Communion to nuns, and to them *alone*, whose choir is behind the altar or at the side of the sanctuary, or at a distance from the altar, he proceeds as follows:¹ When the *Confiteor* has been said by the server or by the nuns, the priest carries the veiled ciborium to the opening of the grille of the nuns' choir, and there places it on a corporal, unveils and uncovers it. At the grill he recites the prayers before Holy Communion, distributes the Blessed Eucharist, covers and veils the ciborium and says all the prayers after Holy Communion, as he would do at the altar (making the genuflections which the Ritual prescribes). He blesses the nuns, not with the ciborium,² but with his hand, using the usual form *Benedictio Dei*, etc. He then carries the ciborium back to the altar and replaces it in the tabernacle as usual.

32. If Holy Communion is to be given to others besides the nuns, even to one person only (*e.g.*, the server), or to the nuns *within* Mass, all the prayers are to be recited at the altar, as usual, and the blessing given towards the people, as the Ritual prescribes.

33. When the grille of the nuns is outside the sanctuary and at a considerable distance from the altar, some authorities (following Cavalieri) say that the *ombrellino* should be carried over the priest and that two lights (or at least one) should be borne before him by a server.

¹ S.R.C. 3764⁴, 3800.

² S.R.C. 2543, 2725¹, 3800.

PART III

SOME SPECIAL FORMS OF LOW MASS

LOW MASS FOR THE DEAD

In Missa pro Defunctis ante Confessionem non dicitur Psalmus: *Judica me, Deus*, sed pronuntiata Antiphona: *Introibo ad Altare Dei*, et responso a ministro: *Ad Deum, qui laetificat*, etc., dicitur *Adjutorium nostrum*, et Confessio, cum reliquis ut supra. Cum Celebrans ad Altare incipit Introitum, non signat se, sed manu dextera extensa, facit signum crucis super librum, quasi aliquem benedicens. Non dicitur: *Gloria Patri*, sed post Psalmum repetitur: *Requiem aeternam*; nec dicitur *Gloria in excelsis*, nec *Alleluia*, nec *Jube, Domine, benedicere*, nec *Dominus sit in corde meo*; nec osculatur librum in fine. Non dicitur *Credo*, non benedicitur aqua in Calicem fundenda; dicitur tamen Oratio: *Deus, qui humanae substantiae*, etc. Cum lavat manus, in fine Psalmi *Lavabo inter innocentes*, non dicitur *Gloria Patri*. Ad *Agnus Dei* non dicitur: *miserere nobis*, cujus loco dicitur: *dona eis requiem*; nec tertio: *dona nobis pacem*, cujus loco dicitur: *dona eis requiem sempiternam*; neque percutitur pectus. Non dicitur prima Oratio ante Communionem, scilicet: *Domine Jesu Christe, qui dixisti Apostolis tuis*, etc., nec datur pax. In fine non dicitur: *Ite, Missa est*, nec *Benedicamus Domino*, sed: *Requiescant in pace*. Et non datur Benedictio: sed dicto *Placeat*, et osculato Altari, dicitur, ut supra: *In principio erat Verbum*, etc. Alia omnia ut in aliis Missis.¹

In the Liturgy Masses for the dead are, in general, considered private Masses;² it is supposed that another Mass, that of the day, has been celebrated for the entire community. Certain older accidental rites have been suppressed in Requiem Masses, certain newer minor ceremonies have never been admitted into them, either because they belong to a public Mass,³ or because they are regarded as signs of joy and festivity,⁴ or because these minor ceremonies more directly regard the living⁵ or are concerned with the Deacon or Subdeacon.⁶ Hence arose the changes in the rite of a Requiem Mass that are noted here and there throughout *Ritus* and that are dealt with also in *Ritus*, XIII, 1. At the end of these

¹ R. XIII, 1.

² See Glossary, p. 725.

³ E.g., the Creed; the kiss of peace and the prayer for peace that precedes it, for these are a preparation for Communion and this is supposed to take place in the public Mass of the day.

⁴ E.g., the *Gloria Patri*, the *Gloria in ex-*

celsis, Alleluia. Cf. Callewaert, *Caeremoniale*, p. 125.

⁵ E.g., the blessing of the water, which represents the faithful; the blessing of the congregation.

⁶ E.g., the blessing of the Subdeacon after the singing of the Epistle, or of the Deacon before the Gospel.

rubrics, the general principle is enunciated that "everything else (in Masses for the dead) is as in other Masses."

1. No alteration is made in the prayers of preparation or thanksgiving. The *Gloria Patri* is said in them as usual, and *Alleluia* is added to antiphons in Paschaltide, for these prayers are not part of the Mass itself.
2. Although in a solemn Requiem Mass the kissing of objects (e.g., the thurible) is omitted, the kissing of the cross on the amice, maniple, and stole is not omitted when vesting for or unvesting after a Requiem Mass.
3. Even though a Requiem Mass be said for one deceased person only, all the formulas of the Mass (the Introit, Gradual, Offertory, Communion Verse), except the prayers, are always in the plural.
4. The psalm *Judica me* is omitted; and so after the response to *Introibo*, etc., has been made, the Celebrant at once says *Adjutorium nostrum*.
5. At the beginning of the Introit, the Celebrant does not sign himself, but placing his left hand palm downward on the table of the altar⁷ he makes the sign of the cross over the book "*quasi aliquem benedicens*," i.e., he transfers the blessing from himself to the dead. In making this cross his little finger is towards the book but does not touch it, and he keeps the transverse line of the cross more or less within the limits of the width of the book.
6. The *Gloria Patri* is omitted in the Introit, and after "*ad te omnis caro veniet*," *Requiem*, etc., is repeated, without, however, again signing the book.⁸
7. The *Gloria in excelsis*, and the *Alleluia* verse are omitted. There is a Gradual and Tract; and in all sung, conventual, or privileged Requiem Masses the Sequence *Dies irae* is said; in Low daily Masses of the dead, its recitation is optional.⁹
8. The *Munda cor meum* is recited as usual, but *Jube, Domine*, and the blessing are omitted.
9. At the end of the Gospel the book is not kissed, nor is *Per evangelica dicta* recited.¹⁰
10. The Creed is never said.
11. At the Offertory the water is not blessed, i.e., the sign of the cross is not made over it, but the prayer *Deus, qui humanae* is said as usual.
12. At the end of the part of Psalm 25, the *Lavabo*, the *Gloria Patri* is omitted, and *Requiem aeternam* is not substituted for it.

⁷ S.R.C. 2572²³.

⁸ Regarding the prayers in a Requiem Mass, see Vol. I, ch. IX.

⁹ Rubric in *Missa Quotidiana*.
¹⁰ R. VI, 2; S.R.C. 2956¹⁰.

13. The Preface is always the proper Preface of the dead; and the *Communicantes* is *without exception* the common one.
14. Within the Canon, while the usual bow of the head is made at the name of *Jesus* or *Mary* and at that of the Pope, it is not made at the mention of a saint whose feast (or its vigil or octave) occurs on that day, for a Requiem Mass has no connection with the Office of the day.
15. The form of *Agnus Dei* is changed in dead Masses; and while reciting it the Celebrant does not strike his breast, but stands, bowed as usual, with his hands joined before his breast, and not laid on the edge of the table of the altar.
16. After *Agnus Dei*, the Celebrant lays his joined hands on the edge of the altar, as usual, for the prayers before Holy Communion. The first of these *Domine, Jesu Christe, qui dixisti*, is omitted; and the Pax (in a solemn Mass) is not given.
17. Instead of *Ite, Missa est*, the Celebrant turns towards the altar,¹¹ stands erect with his hands joined before his breast, and says *Requiescant in pace* (always in the plural¹²).
18. The Blessing is not given, and the Celebrant having said *Placeat* and kissed the altar, goes to recite the last Gospel, which is always the beginning of St. John's Gospel.
19. The Leonine prayers may be omitted if the Absolution for the dead¹³ is given immediately after a Low Requiem Mass, provided the priest does not go to the sacristy to vest but puts on the cope in the sanctuary.¹⁴
20. If Holy Communion be distributed immediately before or after a private Mass of the dead,¹⁵ the Blessing is not given; and *Alleluia* is not added to the versicle (*Panem de caelo*) and its response in Paschaltide.¹⁶

¹¹ R. XI, 1.

¹² S.R.C. 1611.

¹³ See Vol. III, pp. 663 sqq.

¹⁴ Cf. S.R.C. 4305 and Vol. I, ch. X.

¹⁵ See Glossary, p. 725.

¹⁶ Cf. p. 431.

LOW MASS BEFORE THE BLESSED SACRAMENT EXPOSED

I. PUBLIC EXPOSITION

1. The law of the Church is opposed to frequent public exposition of the Blessed Sacrament. It regards such exposition as a singular privilege, to be made use of very rarely lest this form of honouring the Most Holy Eucharist should be cheapened in the minds of the faithful, and lest the very great reverence that is due to the Sacred Host exposed for special adoration should gradually decline.

Apart, then, from the Forty Hours' Prayer,¹ public exposition, i.e., exposition in the monstrance, even if only to give Benediction,² is allowed in churches³ which have the right to have the Blessed Sacrament reserved:⁴

(i) On the Feast of Corpus Christi and during Mass and Vespers on each day within its octave. On the feast itself, if the Host that is to be exposed is consecrated at the principal Mass, the exposition takes place at the Communion of that Mass, otherwise it occurs after Mass.⁵

(ii) At other times, only for a just and weighty reason, especially of a public character, and with permission of the Ordinary of the place, even though the church belongs to exempt Religious.⁶

This is the liturgical law in reference to exposing the Blessed Sacrament in the monstrance, even for a brief period, as laid down in the Code of Canon Law, canon 1274, § 1 and in decrees of the Congregation of Sacred Rites (e.g., 3104¹⁴).

Mass Forbidden Before Blessed Sacrament Exposed

In accordance with ancient usage,⁷ the Church is strongly opposed to the celebration of Mass before the Blessed Sacrament exposed, except during the octave of Corpus Christi⁸ and for the Mass of Deposition at

¹ C.J.C. 1275.

² Commission for the Authentic Interpretation of the Code, March 6, 1927.

³ Hence even at Corpus Christi, in *oratories* Exposition is allowed only by permission of the Ordinary.

⁴ Commission for the Interpretation of the Code, July 14, 1922.

⁵ Cf. R.R. IX, v, 2; C.E. II, xxxiii, 17; S.R.C. 4269¹¹.

⁶ C.J.C. 1274 § 1.

⁷ Cf. C.E. I, xii, 9.

⁸ C.J.C. 1274, § 1.

the Forty Hours' Prayer.⁹ This opposition is due not only to the fact that the Church does not favour frequent Exposition, and that the celebration of Mass before the Sacred Host is the very special privilege of the great Feast of Corpus Christi and of the last day of the Forty Hours' Prayer, but also to the fact that either the solemn Exposition of the Blessed Sacrament or the celebration of Mass claims the entire attention and reverence of the worshippers, and this attention and reverence should not be divided and distracted.

Accordingly, the Congregation of Sacred Rites has repeatedly legislated against the practice of celebrating Mass before the Blessed Sacrament exposed.¹⁰ It is true that, *in particular cases*, the Congregation has from time to time given replies which implicitly¹¹ or even explicitly¹² recognize the usage on the ground of immemorial custom that had to be tolerated because of the difficulty of eradicating it. This toleration in particular circumstances may not, however, be extended to other cases. Besides, in the most recent reply which the Congregation has given on the subject, that is the reply of July 27, 1927,¹³ it is stated that Mass may not be celebrated before the Blessed Sacrament exposed and that this usage may not be tolerated.¹⁴ It added that former decrees 3448 and 4353, which forbade the practice, are in full vigour and that local Ordinaries are to give particular attention to their observance.

3. The existing law of the Church is, then, that apart from "necessity, grave cause, or special indult," Mass, whether sung or not, may not lawfully be celebrated before the Blessed Sacrament exposed, even though the Sacred Host be veiled, or be exposed only in the ciborium and within the tabernacle.¹⁵ An example of necessity would be the occurrence of Exposition (e.g., the second day of the Forty Hours' Prayer) on a Sunday or holyday of obligation, when Masses must be celebrated in a church where there was only one altar (at which the Exposition was taking place).

4. Since the Sacred Liturgy does not ordinarily suppose Mass to be celebrated in presence of the Blessed Sacrament exposed, the rubrics, except for the directions given in the Missal, Ceremonial of Bishops, and *Memoriale Rituum*,¹⁶ for the end of Mass on Maundy Thursday and for

⁹ Clementine Instruction, XII and XIV. On the opening day of the Exposition only the last part of Mass (that is, from the time the Celebrant has consumed the Precious Blood) takes place before the Blessed Sacrament exposed.

¹⁰ E.g., decrees 1406, 1421⁵, 2765, 3505², 4353 and a reply of July 27, 1927.

¹¹ E.g., D.D. 2390⁴, 2417⁸, 2427¹⁰, 2509, 3599, 3922⁴.

¹² E.g., D.D. 3124², 3558¹, 3728², 4104¹.

¹³ A.A.S., 1927, p. 289.

¹⁴ Cf. S.R.C. 3448¹, 4353. And D. 2765 calls it "an abuse which must be eliminated."

¹⁵ S.R.C. several decrees, especially 3448¹, 4353 and July 27, 1927.

¹⁶ See Glossary, p. 725.

the Mass of the Pre-Sanctified on Good Friday, do not deal professedly with the case. Accordingly the correct procedure has to be gleaned from the Clementine Instruction,¹⁷ from Gardellini's Commentary on it (which forms Volume IV of the Decrees of the Congregation of S. Rites), from various replies of S.R.C. and from the practice of Rome itself, as well as from the brief references of the liturgical books. It is on these sources and on the general principles of ceremonial that rubricians rely in giving directions for the celebration of Mass in the presence of the Blessed Sacrament Exposed.

II. SOME GENERAL RULES

5. The altar cross, which must be removed for the Exposition outside the time of Mass, may be removed or not for Mass, according to custom.¹⁸
6. The bell must not be rung, even at the Elevation.¹⁹
7. All bows of the head at mention of the Holy Name, and any genuflection that is to be made at either corner of the altar (*e.g.*, during the Epistle or Tract, or Gospel) are to be made towards the Blessed Sacrament, and not towards the Missal.²⁰ The genuflection at *Flectamus genua* is, however, to be made towards the book.²¹
8. Whenever the eyes are to be raised "*ad caelum*," "*ad Deum*," etc., they are raised, in this Mass, to the Sacred Host (even though the cross remain on the altar).

Genuflections

9. (a) The double genuflection is made only on first arriving at the altar, and before departing at the end of Mass; all other genuflections in the course of Mass are simple genuflections.²²
- (b) During Mass, each time on his arrival at the middle of the altar from the side, and each time before his departure from the middle to the side, the Celebrant is to make a simple genuflection to the Blessed Sacrament.²³ This genuflection is made *immediately* on his arrival, so that it is his first action at the middle, or *immediately* before his departure, so that it is his last action there.
- (c) Each time that the Celebrant turns from the altar to address the people he first genuflects, and he repeats the genuflection on again facing the altar. If the Celebrant is *at the middle* when about to turn (as, for example at the end of the *Gloria in excelsis*), he first kisses the altar and

¹⁷ See Glossary, p. 723.

¹⁸ S.R.C. 2365¹.

¹⁹ I.C., § 16; S.R.C. 3157¹⁰, 3448² (cf. 4377).

²⁰ Cf. *Mem. Rit.* IV, ii, 1, n. 21; S.R.C. 3875⁴.

²¹ S.R.C. 2859.

²² S.R.C. 2682¹⁰, 3426⁶, 3434⁶.

²³ Rubrics of Maundy Thursday of Missal, C.E., and *Mem. Rit.*

then genuflects; but if he *arrives* at the middle immediately before turning to the people, as he does after the *Communio*, he first genuflects, then kisses the altar and turns.²⁴

10. When the Celebrant turns from the altar to the people, he turns halfway only and withdraws a little to the Gospel side so that he faces the Epistle corner, and has his back to the Gospel corner.²⁵ At *Orate, fratres* and at the Blessing, he does not complete the circle but turns back to the altar by his left.²⁶

III. THE COLLECT OF THE BLESSED SACRAMENT

11. At a Mass celebrated in the presence of the Blessed Sacrament exposed, even on the most solemn feasts of the Church, the Collect, Secret, and Postcommunion from the votive Mass of the Most Holy Eucharist,²⁷ are to be recited. They are not said under one conclusion with the prayers of the Mass that is celebrated, but after the prayers prescribed by the rubrics, and before the prayers ordered or permitted, on occasion, by the rubrics or by the Ordinary, and before prayers of devotion.²⁸ These prayers of the Blessed Sacrament are omitted only when the Mass is of a mystery identical with the Blessed Eucharist or when the commemoration of such a mystery occurs in the Mass.²⁹

12. In the case of Mass before the Blessed Sacrament exposed the Celebrant may never vest at the altar.³⁰

IV. CEREMONIES OF LOW MASS BEFORE THE BLESSED SACRAMENT EXPOSED

1. In general all the ordinary ceremonies of Low Mass are to be observed, except for the changes noted in this chapter. The ceremonies for Mass before the Blessed Sacrament exposed are to be observed even if the monstrance be veiled during Mass or if the Exposition be in the ciborium only (*i.e.*, within the tabernacle, with the door opened).³¹

2. If the Blessed Sacrament is to be exposed, the Celebrant, on his arrival at the altar, fully vested, spreads the corporal, places the chalice towards the Gospel side, opens the Missal, then exposes the Blessed Sacrament according to the usual rite, and places It on its throne. Withdrawing a little towards the Gospel side, he descends the front steps obliquely so as not to turn his back fully on the Sacred Host. He kneels on the bottom step, bows his head and his shoulders somewhat,³² rises,

²⁴ Cf. *Mem. Rit.* IV, ii, § 1, n. 21.

²⁵ Rubrics of Maundy Thursday of Missal, C.E., and *Mem. Rit.*

²⁶ *Ibid.*

²⁷ It is the seventh Mass of the first series of votive Masses in the Missal (the

second appointed for Thursday).

²⁸ See Vol. I, ch. X.

²⁹ See Vol. I, ch. X.

³⁰ See p. 312.

³¹ S.R.C. 2427¹⁰.

³² S.R.C. 4179⁴.

puts in incense as usual, not blessing it, kneels, receives the thurible, bows again moderately, and incenses the Blessed Sacrament with three double swings. He then bows once more, returns the thurible, rises, and at once begins Mass.

3. When the Blessed Sacrament has been already exposed before Mass, the Celebrant on coming within sight of It³³ removes his biretta and hands it to the server (or retains it up to the foot of the altar, if, for any special reason, he is not carrying the chalice).

4. At the foot of the altar the Celebrant makes a double genuflection, *in plano*. Then he goes up to the altar, arranges the chalice on the corporal, as usual, genuflects (always with his hands on the altar, and outside the corporal except between the consecration of the Sacred Host and the second ablution), arranges the Missal, returns to the middle, genuflects, withdraws a little to the Gospel side, descends the front steps obliquely, makes a simple genuflection on the lowest step, and begins Mass.

Oramus; Kyrie, eleison, etc.

5. When the Celebrant has gone up to the altar after the preparatory prayers, he genuflects, lays his joined hands on the altar, recites the prayer *Oramus* and kisses the altar, as usual. He then genuflects and goes to the Missal.

6. On his arrival at the middle to say *Kyrie, eleison*, he genuflects, says the prayer and the *Gloria* (if it is to be recited), kisses the altar, genuflects, turns partly towards the people, facing the Epistle corner, and says *Dominus vobiscum*. He turns back by his left, genuflects, and goes to the Missal.

7. When he comes to the middle to say *Munda cor meum*, he first looks up at the Sacred Host, then genuflects, bows low with hands joined, recites the prayer, genuflects, and goes to the Gospel corner. Should he himself be obliged to transfer the book, he bows his head when passing the middle with it,³⁴ places it at the Gospel corner, returns to the middle, looks at the Sacred Host, genuflects, and says the prayer *Munda*.

8. When he has kissed the book after the Gospel, the Celebrant returns to the middle, genuflects, recites the Creed, kisses the altar, genuflects, turns partly to the congregation, says *Dominus vobiscum*, turns back, genuflects, and says *Oremus*. If, however, the Creed is not said, the Cele-

³³ Some authors say that when the Celebrant is carrying the chalice, he is to remain covered until he reaches the foot

of the altar.

³⁴ S.R.C. 4198¹².

brant, on returning to the middle genuflects first,³⁵ next kisses the altar, and then turns to say *Dominus vobiscum*.

9. He genuflects immediately before going to the corner to put wine into the chalice, and again upon his return to the middle.

The Washing of the Fingers

10. After blessing the *oblata* at *Veni, sanctificator*, he genuflects, goes to the Epistle corner, descends either to one of the steps or to the floor (*in plano*), according to local custom,³⁶ turns by his left (so as to avoid turning his back completely on the Blessed Sacrament), and faces the congregation, having the altar on his right. There³⁷ he washes and dries his fingers. He may finish the psalm standing at the Epistle corner, on the footpace facing the altar-card.

11. Returning to the middle, he first looks up at the Blessed Sacrament, then genuflects and recites the prayer *Suscipe, sancta Trinitas*. Next he genuflects, partly turns to the people, withdrawing a little to the Gospel side, and recites *Orate, fratres*. In turning back he proceeds by his left, leaving the circle incomplete, in order not to turn his back fully on the Sacred Host. While turning he finishes the prayer, then genuflects, and recites the Secret(s).

Distribution of Holy Communion

12. It is strictly forbidden to distribute Holy Communion at any altar where the Blessed Sacrament is exposed.³⁸ If, however, through necessity, it has to be done,³⁹ the Celebrant will proceed as usual. Some authors say that he is not to make any change, whatever, in the ceremonies; others⁴⁰ suggest that for the *Ecce Agnus Dei*, etc., he should stand not in the middle, but at the Gospel corner. In giving Holy Communion the Celebrant should endeavour to turn his back as little as possible on the Sacred Host, hence, at the end of each row of communicants, he should turn around towards the Host.

The Ablutions

13. After drinking the first ablution the Celebrant places the chalice on the corporal, genuflects, takes the chalice to the Epistle corner, receives the wine and water, dries his fingers as he returns to the middle, lays the

³⁵ See the general rule above, p. 442.

³⁶ S.R.C. 2682¹⁵.

³⁷ "*Aliquantulum extra altare in cornu Epistolae*" is the rubric of the Missal. C.E. and Mem. Rit., on Good Friday, add "*versa facie ad populum*."

³⁸ See p. 427.

³⁹ In such a case it would be well to veil the Blessed Sacrament during the distribution.

⁴⁰ E.g., de Herdt, Gatterer, Kuenzel.

purificator aside (outside the corporal) for a moment, genuflects, takes the purificator in his left hand, and drinks the second ablution.⁴¹

14. The genuflections before and after the *Communio*, and *Dominus vobiscum*, and *Ite, Missa est*, follow the general rules previously given. If *Benedicamus Domino* occurs, the Celebrant, turning back to the altar, genuflects before he says it.

The Blessing

15. Having said *Benedicat vos omnipotens Deus*, as usual, the Celebrant instead of bowing his head at *Deus*, genuflects, turns partly to the people, blesses them, turns back by his left (not completing the circle), and with no further genuflection, goes to the Gospel corner.

16. When the Gospel is the pericope from St. John, he does not sign the altar at *Initium* if the Blessed Sacrament is on the table;⁴² he may do so, if it is not (if it is exposed on a throne above the altar) or he may sign the altar-card.⁴³ If the last Gospel be a proper one, he signs the book. At *Et Verbum caro factum est*, he genuflects towards the Blessed Sacrament.

17. After the Last Gospel, the Celebrant descends obliquely to the foot of the altar (or below the top step) and recites the Leonine prayers.

18. Then he goes up to the altar, genuflects, takes the chalice, comes down obliquely, makes a double genuflection *in plano*, and departs. He takes his biretta and puts it on when he is out of sight of the Blessed Sacrament.⁴⁴

V. MASS AT AN ALTAR WHERE HOLY COMMUNION IS BEING DISTRIBUTED

Ordinarily Holy Communion must not be distributed by one priest at an altar where another is celebrating Mass (see p. 427). It might happen, however, in case of necessity that a priest would be obliged to say Mass at an altar where the distribution of Holy Communion is in progress.⁴⁵ If the distribution will soon come to an end, on arrival he makes a double

⁴¹ So *Mem. Rit.* directs (IV, ii, § 1, n. 19) the second ablution to be taken on Maundy Thursday. Many authors say, however, that the second ablution in the Mass before the Blessed Sacrament may be taken at the middle, without going to the Epistle corner.

⁴² Rubric of Maundy Thursday. Some authors teach that even if the Blessed Sacrament is not on the table, but above the altar, the latter is not to be signed at this Mass.

⁴³ M.R. IV, 1, § 1, 21.

⁴⁴ Should Benediction immediately follow, the Leonine prayers may be omitted (see Vol. I, ch. X), and before going to the bench to put on the cope and on his return to the altar, the Celebrant will make a double genuflection *in plano* (because he passes out of the immediate ambit of the altar, cf. *Mem. Rit.* IV, ii, § 1, n. 22; S.R.C. 4048⁵).

⁴⁵ For the case in which another priest arrives during Mass to give Holy Communion, see p. 329.

genuflection towards the ciborium, then kneels at either side of the altar, and waits until the ciborium has been replaced in the tabernacle and the blessing given. If, however, the distribution of Holy Communion goes on for a long time the Celebrant is to make a double genuflection, towards the ciborium: (a) on arriving at the altar, (b) on descending to begin Mass, after the arrangement of the chalice and Missal, (c) before his departure at the end of Mass. In addition, after the preparatory prayers — after *Oremus* — and before going up to the altar, he makes a single genuflection in the direction of the ciborium. At the Blessing, having said *Benedicat vos omnipotens Deus*, the Celebrant turns towards the priest who is giving Holy Communion, genuflects on one knee to the Blessed Sacrament, and then gives the blessing, making the sign of the cross towards that part where Holy Communion is not being given. If the distribution begins near the end of his Mass, the Celebrant after Mass waits, kneeling, until the distribution is over; if it will continue long he makes a double genuflection and departs.

MASS CELEBRATED IN THE PRESENCE OF
A GREATER PRELATE¹

1. By a "greater" prelate is meant in the Sacred Liturgy a Cardinal everywhere (outside of Rome), a Nuncio in the place of his nunciature, a Legate in the place of his legation, an Archbishop in his own province, a Bishop in his own diocese, and a blessed Abbot in the place of his jurisdiction.²
2. In preparation for this Mass a kneeling desk (faldstool or prie-dieu), covered with a cloth and having on it two cushions, one for the prelate's arms, the other for his knees, is placed in the middle of the sanctuary, before the altar, or towards the Epistle side, unless circumstances should necessitate another position.³ The colour of the cloth and cushions will be red for a cardinal, green for a bishop. For both, however, it will be violet on days of penance, or at a Requiem Mass.
3. On the credence table is prepared the pax-brede,⁴ covered with a silk veil of the colour of the vestments, and with it a small purificator or finger towel.
4. The following ceremonies are observed only if the prelate is present in the official choir dress proper to his rank.
5. The Celebrant should, ordinarily, arrive at the altar before the prelate.⁵ Having arranged the chalice on the altar and opened the Missal, he goes to the foot of the altar *on the Gospel side* and stands there, with hands joined, facing the Epistle side. When the prelate arrives the Celebrant makes a deep bow to him, awaits his signal to begin Mass, bows again (unless the signal be given at once after the prelate's arrival), makes the proper reverence to the altar and begins Mass, with the server kneeling on his left.⁶
6. If, however, the prelate is already at his kneeling desk when the Celebrant arrives, the latter⁷ bows to the prelate as he passes him. Standing at the foot of the altar, a little to the Gospel side in order not to turn

¹ R. III, 2, 8, 11; VI, 2; X, 3; XII, 3, 5; C.E. I, xxx.

² Cf. R. III, 2; C.E. I, xxx, 4. By custom, if a bishop celebrates or is present at a Mass, *in a private oratory*, even outside his diocese, he is treated as if within it (at least by his own subjects).

³ C.E. I, xxx, 1.

⁴ See Glossary, p. 726.

⁵ Cf. R. III, 2.

⁶ Should the prelate be kneeling, not at the middle, but to one side, the Celebrant may begin Mass at the foot of the altar in the middle, as usual.

⁷ Covered, since he is carrying the chalice.

his back directly on the prelate, he uncovers, bows deeply to the cross or genuflects if the Blessed Sacrament is present, goes up the front steps, and arranges the chalice and Missal as usual. He goes down *on the Gospel side of the altar*, and after saluting the prelate and the altar, begins Mass.

7. In the *Confiteor*, instead of *vobis, fratres* and *vos, fratres*, the Celebrant says *tibi, Pater* (not *Reverendissime Pater*) and *te, Pater*, while bowing towards the prelate. He says *Misereatur* and *Indulgentiam* as usual.

8. Having finished the preparatory prayers, the Celebrant bows low to the prelate, then comes around to the front of the altar and ascends the steps in the middle, as usual, while reciting *Aufer a nobis*.

9. At the end of the Gospel, the Celebrant does not kiss the Missal nor say *Per Evangelica*.⁸ Instead, the book is carried (except in a Mass of the Dead) open to the prelate by the server, or by an assistant chaplain, and he kisses the beginning of the text of the Gospel, while saying *Per Evangelica*. Having genuflected after this action (and not before it) to the prelate, the server returns the book to its stand on the altar, and only then does the Celebrant continue Mass.

10. At the Offertory, the Celebrant, not the prelate, blesses the water.⁹

The Kiss of Peace

11. During the first prayer (after the *Agnus Dei*) in preparation for Holy Communion, the server brings the pax-brede veiled and the purificator from the credence table, kneels at the Celebrant's right on the footpace, and uncovers the pax-brede. The Celebrant, having recited the prayer *Domine J. C., qui dixisti*, lays his hands on the altar, within the corporal and kisses it. Then, with hands joined, he kisses the pax-brede presented to him by the server, while saying *Pax tecum* and continues the Mass. The server, having replied *Et cum spiritu tuo*, and wiped the pax-brede with the purificator, covers it with its veil, and goes to the prelate. The server uncovers the pax-brede, and without a reverence, presents it to the prelate, saying *Pax tecum*.¹⁰ The prelate kisses the pax-brede saying *Et cum spiritu tuo*, and the server, having genuflected to the prelate, wipes the pax-brede, replaces its veil and takes it and the purificator to the credence table. This ceremony is not carried out in a Mass of the Dead, when the kiss of peace is not given.

The Blessing

12. Having said *Benedicat vos omnipotens Deus* and bowed to the cross, the Celebrant turns towards the prelate and bows his head¹¹ to him,

⁸ R. VI, 2.

⁹ C.E. I, xxx, 3.

¹⁰ R. X, 3; C.E. I, xxx, 2.

¹¹ R. XII, 3.

"as if asking permission to bless." Then he gives the blessing, away from the prelate¹² (e.g., to the Gospel side, if the prelate is in the middle of the sanctuary).

13. If the Leonine prayers are to be recited, the Celebrant after finishing the last Gospel descends on the Gospel side either to the highest step or to the floor and there kneels, facing towards the Epistle side, while he recites them. Having finished, he rises, bows his head to the prelate and awaits his departure, before going to get the chalice.

14. If, however, the prelate is to remain in the sanctuary, the Celebrant goes to the middle immediately after the prayers, or after the last Gospel if the prayers are not to be said, takes the chalice, descends by the front steps, receives his biretta (standing a little to one side, so as not to turn his back directly on the prelate), bows low or genuflects to the altar, puts on the biretta, and in passing the prelate, bows his head, covered, to him.

15. Should the Blessed Sacrament be exposed, all special marks of honour to a prelate are omitted.¹³

Mass Before Several Greater Prelates

16. When there are several greater prelates present, they will either all be of equal rank¹⁴ or one will be of higher rank than the others. In the first case (a) in the *Confiteor* the Celebrant bows towards the cardinals and says *vobis, patres* and *vos, patres*; (b) the Missal is not presented to any of the prelates after the Gospel, nor is it kissed by the Celebrant;¹⁵ (c) the pax-brede is presented to each prelate beginning with the one in the highest place or in the place nearest the altar on the Gospel side. In the second case (a) in the *Confiteor*, the Celebrant bows towards the prelate of highest rank saying *tibi, pater*, and *te, pater*; (b) the Missal is presented to this prelate *only*; (c) the pax-brede is presented to each prelate, beginning with this prelate of highest rank.

A Prelate Outside the Place of His Jurisdiction

17. A prelate present in choir dress at Mass *outside the place of his jurisdiction*, may kneel at a kneeling desk with cushions (without a cloth)¹⁶ but the only mark of honour that he receives¹⁷ is a bow from the Celebrant (covered) as he passes him on the way to and from the altar. He may also receive the kiss of peace (given with the pax-brede).

¹² *Ibid.*

¹³ Cf. S.R.C. 2928⁶.

¹⁴ This can occur only if all are cardinals.

¹⁵ C.E. I, xxx, 3.

¹⁶ Cf. S.R.C. 2011².

¹⁷ Cf. R. XII, 3.

THE LOW MASS OF A BISHOP¹

1. Apart from the rather exceptional case of a Low Pontifical Mass (e.g., at a private ordination), a Bishop will occasionally say a Low Mass in a public church or oratory with certain solemnity; but ordinarily will do so quite privately in his own oratory, and without special solemnity.

I. LOW MASS WITH SOME SOLEMNITY

2. When a Bishop celebrates Low Mass — with or without special solemnity — he is entitled to the use of his ring,² his pectoral cross,³ and the skull cap⁴ (unless the Blessed Sacrament be exposed); but he does not⁵ use his mitre or crozier, nor the archiepiscopal cross, if he is an archbishop.

3. A Bishop has the privilege of following his own calendar in all churches and oratories.⁶

4. If a Bishop celebrates Low Mass with some solemnity he will arrive in the choir dress of his rank, i.e., the choir cassock, belt, rochet and mozzetta (*mantelletta* if outside his diocese), and violet biretta.

Preparations

5. At least four candles⁷ and not more than six, are lighted on the high altar; the Missal is placed open in its usual position at the Epistle corner; the altar-cards are not put on.

6. The vestments are laid on the table of the altar, in the middle, and are covered with a veil of the same colour. The maniple is not, however, laid with them, except at a Requiem Mass, but is placed aside at the Gospel corner or on the credence table.⁸

7. On the credence table are prepared the chalice, with the paten, host,

¹ A Bishop's Low Mass is dealt with here and there in the *Ritus* of the Missal (e.g., I, 4; V, 1; VIII, 2; XII, 8) and more fully in C.E. I, xxix.

² C.E. I, xxix, 3; C.J.C. 811, § 2.

³ C.E. I, xxix, 3.

⁴ C.J.C. 811, § 2.

⁵ C.E. I, xxix, 11; cf. S.R.C. 4035².

⁶ C.J.C. 239, § 1, 9^o.

⁷ Cf. C.E. I, xxix, 4.

⁸ If the Blessed Sacrament is exposed, the Bishop vests in the sacristy or at a table out of sight of the Blessed Sacrament.

etc.,⁹ the bell; the basin and ewer which are used at pontifical functions, and one or more (large) finger towels; the hand candle (with a wax candle, lighted); and a small salver, to hold the Bishop's pectoral cross and ring when he removes either.

8. Before the altar, in the middle of the sanctuary, is placed a faldstool¹⁰ (with two cushions) or a kneeling desk covered with a cloth,¹¹ and on it two cushions, one for the Bishop's arms, the other for his knees. The colour of the cloth and cushions will be red for a Cardinal, green for a Bishop — for both, violet if the vestments for the Mass are violet, or black. On the faldstool or desk is placed the Pontifical Canon,¹² open at the prayers of preparation for Mass.

9. If the Blessed Sacrament is not at the High Altar, another kneeling desk, similarly equipped, is placed before the altar where the Blessed Sacrament is reserved; or, at least, a cushion is placed there on the lowest step.¹³

The Assistants

10. When the Bishop celebrates a Low Mass with solemnity, he should be attended by two chaplains attired in cassock and surplice,¹⁴ and not wearing a stole,¹⁵ and some servers. It is presumed that at least one of the chaplains is a priest. This may not always be possible, but the chief assistant to the Bishop should be at least a tonsured cleric.¹⁶

11. The *Ceremonial of Bishops*¹⁷ describes the duties, in general, of these chaplains thus: to make the responses, transfer the Missal, cover and uncover the chalice whenever it is necessary, to hand the towel when the Bishop washes his hands, to minister at the pouring of the wine and water, and to do other necessary things.

12. If the assistants are, then, in major Orders, one of them will (a) bring the chalice (and ciborium, if there be one) to the altar at the Offertory; (b) wipe it and pour in the wine and water requesting the Bishop to bless the water by saying "*Benedicite, Pater Reverendissime*";¹⁸ (c) present the paten and host, and, later, the chalice to the Bishop, with the usual ceremonial kisses; (d) cover and uncover the chalice whenever necessary, as the Deacon and Subdeacon do in solemn Mass; (e) replace

⁹ Unless there be no cleric (at least tonsured) to assist the Bishop. Then the chalice must be left ready on the altar near the vestments (cf. S.R.C. 4181⁷).

¹⁰ See Glossary, p. 723.

¹¹ Unless the bishop be an extern bishop (S.R.C. 367).

¹² See Glossary, p. 721.

¹³ Cf. S.R.C. 4268⁹.

¹⁴ C.E. I, xxix, 2, 5.

¹⁵ S.R.C. 2741, 3367.

¹⁶ S.R.C. 4181³.

¹⁷ I, xxix, 5.

¹⁸ For a cardinal "*Benedicite, Pater Eminentissime et Reverendissime*."

the Missal by the Canon after the Secrets; (f) remove the Bishop's skull cap at the beginning of the Preface; (g) present the paten, with the usual kisses, at the Embolism (*Libera*); (h) open and close the tabernacle, if Holy Communion is to be given;¹⁹ (i) hold the paten under the chin of each communicant; (j) replace the skull cap on the Bishop's head; (k) serve the wine and water for the ablutions; (l) wipe the chalice, re-cover it, and take it to the credence table.

13. If the chief assistant of the Bishop is not in major Orders but is a cleric (tonsured) he may do all that is described in §§ 11 and 12²⁰ but: (a) he may not wipe the chalice and pour in the wine and water at the Offertory; (b) he may not hand the paten or the chalice to the Celebrant; (c) he may not touch the chalice during the Canon, nor uncover or cover it; (d) he may not wipe the chalice after the ablutions, although he may re-veil it and carry it to the credence table.²¹

14. If the assistants to the Bishop be laymen only, they must serve his Mass almost as they would that of a priest, but one or two of them may assist the Bishop at the Missal, turning the leaves when necessary and holding the hand candle.²²

15. The duties of the other servers at a Bishop's Low Mass are to wash his hands; to bring the vestments from the altar to the chaplains for the vesting of the Bishop and to take them back at the unvesting; to hold torches at the Elevation.²³ They salute a Cardinal, or a Bishop in his own diocese (an Archbishop in his province), by a genuflection; while they bow low to a Bishop outside his diocese.

The Ceremonies of the Mass

16. When the Bishop arrives to say Mass with some solemnity, he may be received at the door of the church by the assistants (chaplains) and servers.²⁴ The first chaplain will hand him, with the usual ceremonial

¹⁹ He may, should the Bishop wish, take out the ciborium and afterwards replace it. For this he must put on a stole, but only for the moment while he is doing this.

²⁰ S.R.C. 4181⁴.

²¹ S.R.C. 4181⁶.

²² S.R.C. 4181⁷. The ceremonies of the assistants (whether clerics or laymen) are not described here in detail, since they are not dealt with in the rubrics of the Missal. A detailed description of them will be found in the present writer's book *How to Serve Mass* (Brepols, Turnhout, 1928), pp. 77-93.

²³ Whenever the Bishop reads (before, during, or after Mass), the hand candle is

held beside him, either by one of the chaplains or by a server. When not in use it may be placed on the altar (or on the credence table). The person who holds it does not kneel or genuflect while doing so; hence at the Elevation he puts it aside before kneeling. When the Bishop is at the Epistle corner the hand candle is, ordinarily, held on his right; when he is at the middle of the altar or at the Gospel corner, it is held on his left.

²⁴ When possible the rector of the church will receive him, even if he does not act as an assistant at his Mass, and it is he who will present the aspergillum to the Bishop.

kisses, the aspergillum with which the Bishop first touches his forehead and then sprinkles those around him.²⁵

17. If the Blessed Sacrament is not at the high altar, the Bishop will first make a brief visit at the altar where It is reserved.

18. On arrival at the high altar, he bows low to the cross, or genuflects, if the Blessed Sacrament is present, and kneels at the faldstool or kneeling desk, where he reads from the Canon the prayers of preparation for Mass. During the prayers one of the chaplains, or a server, holds the hand candle beside him.

19. When he has finished his preparation the Bishop goes to the foot of the altar, makes the proper reverence there, and removes the pectoral cross, which is placed on the salver held by one of the assistants, and the mozzetta or the mantelletta. The mozzetta is spread on the kneeling desk, its hood turned towards the altar; but the mantelletta is folded and placed aside on the credence table or bench.

20. The Bishop puts on his biretta, removes his ring (which is placed momentarily on the salver), and washes his hands. A server, kneeling (or standing, if the Bishop be outside his diocese) pours the water; one of the chaplains hands the towel. The Bishop then removes his biretta (which is put aside, with the mozzetta) and resumes his ring.

21. The Bishop next puts on the vestments (saying the vesting prayers, if he has not already said them) assisted by the chaplains.²⁶ The train of his choir cassock is not let down for Low Mass. He does not now put on the maniple (except in a Mass of the Dead).²⁷ Before the stole he puts on the pectoral cross, so that it will be under the chasuble.²⁸ He does not cross the stole, but lets the ends hang down straight,²⁹ fastening them with the cincture. After putting on the chasuble, he says the prayer that is said for the putting on of the maniple,³⁰ if he has not already said it at the end of the prayers of preparation.

22. The Canon is taken to the altar by one of the chaplains and placed open at the prayer *Oramus te, Domine*, against the tabernacle or gradine. The maniple is brought to the foot of the altar.

23. The Bishop makes the proper reverence to the cross or Blessed Sacrament and begins Mass. After³¹ he has said *Indulgentiam . . . Domine*, he kisses the cross on the maniple,³² presented to him by the chaplain, and puts it on.³³ He then continues the preparatory prayers.

²⁵ An extern Bishop (i.e., not a "greater" prelate, see p. 448) takes holy water himself, but does not sprinkle others.

²⁶ Should the Blessed Sacrament be exposed, he must vest before coming to the altar.

²⁷ R. I, 4.

²⁸ C.E. II, viii, 14; S.R.C. 3873², 4035².

²⁹ R. I, 4.

³⁰ C.E. II, viii, 9.

³¹ C.E. II, viii, 32.

³² R. I, 4.

³³ He puts on the maniple after *Indulgentiam* even in Passiontide (S.R.C. 3575²).

24. After the *Gloria in excelsis*, he says *Pax vobis*; but *Dominus vobiscum*, if the *Gloria* is not said.³⁴

25. At the Offertory the Bishop (if at least one assistant is in major Orders) receives the paten from the chaplain, blesses the water, and receives the chalice, prepared by the chaplain, as in solemn Mass.

The Preface

26. After the Secrets, the Canon is placed on the bookstand instead of the Missal, and the skull cap is removed by one of the chaplains. It is placed on the salver and left on the credence table.

27. In the prayer *Te igitur*, instead of *et Antistite nostro*, he says *et me indigno servo tuo*.³⁵ He does not name the Bishop of the place, when celebrating outside of his own diocese.

28. If sufficient servers are available, two of them will kneel with lighted torches at the sides of the altar for the Elevation.³⁶ Otherwise two large candles are lighted, one on each side at the foot of the altar steps. They are kept lighted until after the consumption of the Precious Blood, or until after the distribution of Holy Communion, if this takes place.³⁷

29. The bell is rung three times at the Elevation of the Host, and three times at the Elevation of the Chalice, and no more.³⁸

The Communion

30. If Holy Communion is given, one of the chaplains, if he is a priest or deacon, opens and closes the tabernacle door for the Bishop. He may, wearing a stole, take out and uncover, and later cover and replace, the ciborium, if the Bishop so wishes.

31. During the distribution of Holy Communion the Bishop may present his ring or hand to be kissed by each communicant³⁹ or not "according to his prudent judgment."⁴⁰ One of the chaplains, if he is a priest or deacon, holds the paten under the chin of each communicant.⁴¹

32. After the consumption of the Precious Blood (or after the distribution of Holy Communion, when it occurs) one of the chaplains replaces the skull cap on the Bishop's head, and a chaplain ministers at the ablutions. If a chaplain be in major Orders, it is he who will wipe and re-veil the chalice and remove it to the credence table; if he be a cleric only, he may not wipe the chalice but he may re-veil and remove it; if the

³⁴ R. V, 1.

³⁵ R. VIII, 2.

³⁶ C.E. I, xxix, 6.

³⁷ *Ibid.*, § 7; R. VIII, 6.

³⁸ So C.E. I, xxix, 6; but in view of S.R.C. 4377, it would seem that it may be rung at the *Sanctus* (R. VII, 8) and,

where the custom exists, before the Consecration.

³⁹ As C.E. II, xxix, 5 directs.

⁴⁰ S.R.C. 4395.

⁴¹ Instruction of the Congregation of the Sacraments, March 26, 1929 (III, § 5).

assistants be laymen, the Bishop must himself rearrange the chalice and leave it on the altar to be removed after Mass.

33. After the ablutions the Bishop washes his hands at the Epistle corner, uncovered and saying nothing. A chaplain offers him the towel. Meanwhile the Canon is replaced in the middle of the altar and the Missal is restored to the Missal-stand.

The Blessing

34. The Bishop gives the blessing "*more episcopali*"⁴² saying *Sit nomen Domini*, etc., and making the sign of the cross three times,⁴³ but he does not use either mitre or crozier.

35. If the Leonine prayers are to be said,⁴⁴ the Bishop, having removed the maniple, says them kneeling on a cushion⁴⁵ at the foot of the altar.

36. The Bishop unvests at the foot of the altar, unless the Blessed Sacrament be exposed.⁴⁶ He takes off the maniple first, except in a Requiem Mass, and resumes his mozzetta and pectoral cross. He does not again wash his hands.⁴⁷

37. He reads the prayers of thanksgiving at the kneeling desk, using the Canon and with the hand candle held beside him.

38. In all else, apart from the rite described above, a Bishop says a Low Mass like a simple priest, according to the rubrics of the Missal.⁴⁸

II. WHEN A PRELATE IS PRESENT AT A BISHOP'S MASS

39. Should a Cardinal or a sovereign prince be present at the Low Mass of a Bishop, at the end of the first Gospel, a Missal, but not the one being used in the Mass, is taken to him to kiss the beginning of the text of the Gospel.⁴⁹

40. If a Cardinal, or another Bishop, or a prince be present at a Bishop's Low Mass, after the *Agnus Dei* the first chaplain, kneeling at the right of the celebrating Bishop, presents the pax-brede⁵⁰ to him when he has finished the prayer *Domine Jesu Christe, qui dixisti*. The Bishop kisses it saying *Pax tecum*, to which the chaplain replies *Et cum spiritu tuo*. He then carries the pax-brede to the prelate or prince (or, if more than one, to each, beginning with the one of highest rank) and presents it to him to kiss, saying *Pax tecum*, to which the prelate replies *Et cum spiritu tuo*. Before presenting the pax-brede the chaplain makes no reverence to

⁴² C.E. I, xxix, 11; R. XII, 8.

⁴³ As in C.E. I, xxv, 5.

⁴⁴ See Vol. I, Ch. X.

⁴⁵ S.R.C. 4268⁹.

⁴⁶ C.E. II, xxxiii, 30.

⁴⁷ S.R.C. 4056².

⁴⁸ C.E. I, xxix, 11.

⁴⁹ C.E. I, xxix, 9 and see p. 450.

⁵⁰ See Glossary, p. 725.

the prelate; after presenting it he makes the proper reverence (genuflection or low bow).⁵¹

III. A BISHOP'S LOW MASS ACCORDING TO THE SIMPLE RITE

41. When a Bishop says a Low Mass quite privately (*e.g.*, in his own oratory) two candles suffice on ordinary days, four on the more solemn feasts;⁵² the Canon and the hand candle may be dispensed with.

42. The Bishop may vest in the sacristy and ordinarily he will wear his house cassock (the black one, with red trimmings). The rubrics do not suppose a Bishop ever to wear a biretta when vested, but some authors (*e.g.*, Martinucci) think that he may use it in going from the sacristy to the altar to say a private Mass and in returning thither.

43. In a Low Mass said privately a Bishop celebrates in the same manner as a simple priest, except that (*a*) he wears his pectoral cross and ring, and he may wear his skull cap, (*b*) he puts on the maniple after *Indulgentiam* (except in a Requiem Mass), (*c*) he says *Pax vobis* after *Gloria in excelsis*, if this be said, (*d*) he washes his hands after the ablutions, and (*e*) he gives the Blessing in the episcopal way.

⁵¹ C.E. I, xxix, 8 and see p. 449.

⁵² C.E. I, xxix, 4.

PART IV

THE SERVING OF LOW MASS¹

¹ The serving of Low Mass is dealt with only incidentally throughout the *Ritus* of the Missal. The details are not fixed and are determined by applying general principles of ceremonial, by analogy between the duties of the Deacon and Subdeacon at Solemn Mass and those of the server at Low Mass, by some decisions of S.R.C., and by local usage. The serving of Mass is dealt with only in outline here. A detailed treatment of the subject will be found in the present writer's book *How to Serve Mass* (Brepols, Turnhout, 1928).

THE SERVING OF MASS BY ONE SERVER

I. GENERAL REMARKS

1. Ordinarily² there will be one server only at the Low Mass of any priest, whatever be his rank, who is not a Bishop.³ The Liturgy supposes him to be a cleric, but a layman is now allowed to serve Mass.⁴

2. When at all possible, the server, even though not a cleric, should wear a cassock and surplice,⁵ but when this is not possible, he may serve Mass in his ordinary dress.⁶ It is desirable that a server should wear slippers when taking part in ceremonies. A server is not allowed to wear gloves or a girdle, or any other ornament.

3. The movements of a server on the altar should be grave, reverent, and as noiseless as possible. He should walk erect, at a moderate pace, and with eyes cast down. He should also kneel *erect*, except when he is to bow. When moving about the altar he holds his hands joined, the palms together, the right thumb over the left. When not engaged in any special duty (*e.g.*, when kneeling at the foot of the altar) he may hold them folded the right over the left, but held at the height of his breast. When one hand is occupied, the other, usually the left, is to be laid flat under the breast (the fingers and thumb held close together), and never left hanging at his side.

4. When turning at the altar, the server will, as far as possible, avoid turning his back completely on the Blessed Sacrament or on the cross; thus, for example, after placing the book at the Epistle corner of the altar, he turns away *by his right*, descends the steps at the side, turns *by his left* and goes to his place.

5. In making genuflections, bows, and sign of the cross (large and

² While one server only is permitted for a private Mass (see Glossary, p. 725), two (not more) are tolerated on *more solemn occasions* for a Low Mass that is not strictly private, *e.g.*, a conventual Mass (not sung), the parochial Mass, the Community Mass in an institution, or for a Low Mass which, on some special occasion, takes the place of a solemn or sung Mass (S.R.C. 3059').

³ *Ritus* supposes only one server for Low Mass and S.R.C. 1131²¹, 2583⁶, 3059⁷, 3262¹⁸, 4154 confirm this.

⁴ Cf. S.R.C. 3108³, 4271¹, 4328 and *De Defectibus* (Missal) X, I. There is an indulgence of three years for serving Mass (S. Penitentiary, May 13, 1937).

⁵ R. II, 1; S.R.C. 3108³, 4194².

⁶ S.R.C. 4271¹.

small) the server is to follow the rules laid down for the priest (pp. 288 sqq.).

6. A most important part of the duties of a server is to answer correctly. He must be *most particular* about the responses, answering accurately, distinctly, in a moderate tone of voice, and at a moderate pace. He must never interrupt the priest by beginning a response too soon; nor must he delay the priest by not replying at once.

Some General Rules

7. Throughout Low Mass, except at the Gospels,⁷ the server, when not engaged in any special duty, kneels. During the preparatory prayers, when the priest is standing at the foot of the altar, the server kneels on the floor at his left; otherwise he kneels on the lowest step on the side opposite that on which the Missal is.⁸

8. On arriving at the altar, on *passing* the middle during Mass, and before leaving at the end of Mass, the server genuflects (always *in plano*), even when the Blessed Sacrament is not present.⁹ In this case the genuflection is made to the cross of the altar, and the priest will only bow.

9. Whenever, in the course of Mass, the priest while speaking *aloud*¹⁰ bows, genuflects, or makes the sign of the cross, the server, as far as possible, does the same¹¹ (if *e.g.*, he is kneeling when the priest genuflects as, for example, at *Et incarnatus* of the Creed, he bows).

10. Whether the server — following the rubric of C.E. I, xviii, 16 — should, when handing anything to the Celebrant or receiving anything from him, kiss *his hand* is a moot point. Some authorities, among them Martinucci, de Amicis, Vavasseur-Haegy-Stercky, Vismara, consider that he should do so, except when handing the cruets at the Offertory, for R. VII, 4 and S.R.C. 4193² say that in this case the priest's hand is not to be kissed. Other authorities are silent but do not prescribe these kisses. Others, again, for example, De Herdt, Hébert, Callewaert, are definitely against the practice, because of the prohibition at the Offertory and because, as Callewaert¹² adds, inferior ministers are not ordained, as the Deacon and Subdeacon are, for immediately ministering to the Celebrant.

Ringling the Bell

11. The server is to ring the bell gently, even if no one be present at Mass,¹³ at the Sanctus and at each Elevation.¹⁴ He may ring it, if cus-

⁷ Cf. R.G. XVII, 2.

⁸ R. III, 6; VI, 2; XI, 1; XII, 1. When the last Gospel is that of St. John, the altar-card represents the Missal.

⁹ S.R.C. 4193¹. (Cf. § 13, *infra*.)

¹⁰ Not, therefore, *e.g.*, during the Canon.

¹¹ Cf. S.R.C. 4057². Except during the *Confiteor*, since he himself says it after-

wards.

¹² *Cæremoniale*, p. 139. He would, however, have the server kiss the thing handed or received (*e.g.*, the biretta). So also De Herdt and Hébert.

¹³ Cf. S.R.C. 3638³.

¹⁴ R. VII, 8; VIII, 6.

tomary, once shortly before the Consecration¹⁵ and at each *Domine non sum dignus*. The bell is not to be rung,¹⁶ even at the Elevation, when: (a) The Blessed Sacrament is exposed (even at a different altar from that of the Mass); (b) a Sung Mass, or a public procession, or the Absolution at the bier is going on; (c) the clergy are going to or returning from choir in procession, or the Celebrant and Ministers of High Mass are going to or returning from the Altar; (d) the Divine Office is being said in choir and the (side) altar at which Low Mass is being celebrated is in sight of the choir.

Lighting and Extinguishing Candles

12. The candle on the Epistle side is to be lighted first, then that on the Gospel side. If there are several, the server begins with the candle nearest the cross on the Epistle side, and proceeds outward; then he crosses to the Gospel side, begins with the candle nearest the cross and continues outward. In extinguishing candles the contrary order is followed, *i.e.*, the server begins with the candle farthest from the cross on the Gospel side, and ends with the candle nearest the cross on the Epistle side.¹⁷

13. If the Blessed Sacrament is present, the server genuflects on arrival, when passing the middle, and before departing. If the Blessed Sacrament is not present he bows to the cross.¹⁸

II. THE SERVING OF MASS BY ONE SERVER

The Beginning of Mass

14. The server, having said a brief prayer before the Blessed Sacrament, puts on his slippers, cassock, and surplice, and is ready *at least five minutes* before the time appointed for Mass, to assist the Celebrant to vest.

15. In the absence of a sacristan he must see to the preparations for Mass. He makes ready the cruets and takes them, with the finger bowl and towel, to the credence table. He removes the altar cover, puts on the altar-cards, and places the bookstand at the Epistle corner of the altar, parallel to the edge of the table. He sees that the bell, Communion plate, and the card with the prayers after Mass are on the credence table. He lights the candles, ordinarily two only.¹⁹

16. The server, standing at the Celebrant's left, should assist him to vest. Unless the Celebrant should prefer to take them himself directly

¹⁵ S.R.C. 4377.

¹⁶ In order not to distract attention from the chief function. I.C. § 16; S.R.C. 3157¹⁰, 3448², 3814¹.

¹⁷ S.R.C. 4198³.

¹⁸ Only *in actu functionis* does he genuflect to the cross; cf. S.R.C. 3792¹¹. See § 8 of this chapter.

¹⁹ See Vol. I, ch. XII.

from the vesting bench, the server should hand him each vestment. He kisses the cross on the amice, maniple, and stole, but to one side, so as not to kiss them in the same place as the Celebrant. At least (as *Ritus*, I, 3 directs), he should hold the cincture behind the priest, the double end to the left, the tasselled end to the right, and arrange the alb, seeing that it hangs evenly, about an inch from the floor.

17. When the priest is ready, the server takes the Missal and holds it with both hands at the bottom, the upper part resting against his breast, the opening to the left. Standing behind the Celebrant, a little to his left, he makes with him a moderate bow to the crucifix or chief image of the sacristy and precedes the priest to the altar.

18. At the sacristy door he may hand holy water to the Celebrant,²⁰ and, if customary, he rings the bell at the entrance to the church to draw attention to the coming celebration of Mass.

19. Should the sacristy be behind the altar, so that the latter may be approached from either side, the server goes to the altar by the Gospel corner, so that the Celebrant is not obliged to pass him on reaching the foot of the altar. He returns, after Mass, by the Epistle corner.²¹

20. If on the way to the altar it is necessary to pass an altar where the Blessed Sacrament is present either in the tabernacle or exposed, or the High Altar, or an altar where a relic is exposed for veneration, etc., the server will make, usually, the same reverence as the priest does.²²

21. On arriving at the foot of the altar, the server takes the Celebrant's biretta, and when he genuflects or bows, the server genuflects. He then puts the biretta on the credence table or on the Ministers' bench, and going up the steps on the side at the Epistle corner, places the closed Missal²³ on the left-hand half of the bookstand, with its opening towards the middle of the altar. He then turns by his right, descends at the side, turns by his left (cf. § 4 above), and goes to his place at the left-hand side of the foot of the altar, genuflecting as he passes the middle of the altar.

22. During the preparatory prayers, while the Celebrant is at the foot of the altar, the server is to kneel on his left and a little behind him.²⁴ The server makes the sign of the cross when the priest does so, answers the psalm, bows his head at *Gloria Patri*, and signs himself at *Adjutorium*.

²⁰ Cf. S.R.C. 2514⁴.

²¹ S.R.C. 3029¹².

²² See pp. 305, 323. Many authors direct the server to genuflect (the Celebrant bows his head only) when passing the High Altar at which the Blessed Sacrament is not reserved. But when so passing he is not in *actu functionis*, and so a moderate bow

seems to be the correct reverence. (Cf. S.R.C. 3792¹¹.)

²³ At no time during Low Mass is the server to open the Missal or turn over the pages to find the right place (S.R.C. 2572⁵, 3448¹⁴).

²⁴ R. III, 6.

The Confiteor

23. While the priest recites the *Confiteor*, the server does not bow nor does he strike his breast. For *Misereatur tui* he bows towards the Celebrant.²⁵ Then bowing moderately towards the altar he recites the *Confiteor*. At *tibi, Pater* and *te, Pater* he bows somewhat²⁶ towards the Celebrant. At *mea culpa* he lightly strikes his breast three times with the open palm of the right hand, the left held flat meanwhile under his breast²⁷ (unless he is holding a book or card). He remains bowed while the Celebrant says *Misereatur vestri*, etc., then kneels erect and signs himself at *Indulgentiam*, etc. For the remaining prayers, up to and including *Oremus*, he bows.

24. When the priest goes up to the altar, the server rises and kneels on the lowest step, still at the Gospel side. He signs himself at the beginning of the Introit (cf. § 9 above) and at the end of *Gloria in excelsis* when the priest does so; and bows his head when the Celebrant bows. At the *Kyrie, eleison*, the server must be careful to answer the priest, not to say it *with him*.²⁸ The server answers *Amen* at the conclusion of the first and last prayers;²⁹ and *Deo gratias* at the end of the Epistle.

The Gospel

25. Immediately after the end of the Epistle, or towards the conclusion of the Tract or Sequence, when it occurs, he rises, genuflects as he passes the middle, goes around to the Epistle corner of the altar and waits there *in plano*³⁰ until the Celebrant leaves the book. Then the server goes up, takes the bookstand in both hands, goes down obliquely by the front steps, genuflects *in plano* at the middle (facing straight towards the cross), ascends obliquely and places the bookstand at the Gospel corner of the altar. The Missal is not set parallel to the edge of the table, but at an angle, so that it faces partly towards the middle of the altar.³¹ He then turns by his left from the altar (cf. § 4 above), goes to the foot of the steps, turns by his right to the altar, and stands there facing the Celebrant.

26. Having answered *Et cum spiritu tuo*, the server makes the small sign of the cross on his forehead, lips, and breast,³² when the Celebrant does, and then answers *Gloria tibi, Domine*. He waits briefly to hear if the Holy Name is pronounced in the opening words of the Gospel (as it

²⁵ Cf. C.E. II, viii, 31.

²⁶ R. III, 9.

²⁷ Cf. R. III, 7.

²⁸ "Celebrans dicit... *Kyrie, eleison*... alternatim cum ministro" (R. IV, 2).

²⁹ Should the Celebrant say *Oremus*, *Flectamus genua*, the server replies *Levate*

(R. V, 4) but does not rise.

³⁰ Should there be a great number of steps (e.g., 5 or 7) he may wait on the top step to avoid delay.

³¹ R. VI, 1.

³² See p. 290.

generally is), and if so he bows his head; otherwise he departs without bowing. He goes to the foot of the steps on the Epistle side, genuflecting as he passes the middle of the altar, and stands there with hands joined, facing towards the book. At the end of the Gospel he answers *Laus tibi, Christe* and at once kneels.

27. If the Creed is said the server kneels during its recitation,³³ and bows his head when the priest bows. He bows moderately when the Celebrant genuflects at *Et incarnatus est*, etc., and at the end of the Creed he makes the sign of the cross with the priest.³⁴

The Offertory

28. Having answered *Et cum spiritu tuo* and bowed his head at *Oremus* the server rises and goes directly³⁵ to the credence table.³⁶ He removes the stoppers from the cruets, and takes the cruets (in the dish if there is one) and the towel to the altar at the Epistle corner, where he stands on the top step. He places the cruets to his right on the table of the altar, and spreads the towel to the left of them, on the corner of the altar. Taking the wine cruet in his right hand, he wipes the base of it, if necessary, on the towel, and as the Celebrant approaches kisses the cruet. He bows his head to the priest and hands him the cruet, without kissing his hand.³⁷ He then takes the water cruet in his right hand, wipes it if necessary, and kisses it (or the spoon, if it be used). He receives back the wine cruet in his left hand, and hands the water cruet to the priest after the sign of the cross has been made over it. The server then kisses the wine cruet and replaces it on the dish; receives back the water cruet, takes it in his right hand, kisses it, and places it on the towel. He then takes the wine cruet (in the dish), bows his head to the Celebrant, turns by his right and (see § 4) departs, and replaces the dish on the credence table. Returning to the corner of the altar with the finger bowl, he takes the towel between the third and little fingers of his right hand (or he may place it across his left arm or he may leave it on the altar) and the water cruet between the thumb and first two fingers.

29. When the Celebrant arrives the server bows his head and pours some water, slowly and with care, over the priest's fingers, until he receives a signal to stop. The Celebrant then takes the towel, dries his fingers and hands the towel to the server. He bows again and returns with the bowl, water cruet, and towel to the credence table. There he

³³ R.G. XVII, 2.

³⁴ Cf. S.R.C. 2915^o.

³⁵ The server genuflects at the middle only when he is *obliged* to pass it.

³⁶ In some places it is customary for the server to fold the chalice veil. If he does,

he folds it lengthways twice (making four folds), not turning out the lining, and places it at the back of the altar outside but close beside the corporal.

³⁷ R. VII, 4; S.R.C. 4193².

replaces the stoppers in the cruets, or covers them with the finger towel, to prevent dust or flies getting in, and, taking the bell, goes to his place at the foot of the altar on the Epistle side.³⁸

30. When the Celebrant says *Orate, fratres*, the server does not begin the reply (*Suscipiat*) at once, but waits until the priest has fully turned back to the altar. Then, without bowing, the server says the response. Should the priest say *Orate, fratres* before the server has returned to his place, he kneels at once wherever he is and at the proper time answers *Suscipiat*.

31. He makes the responses to the short invitations to prayer which precede the Preface, bowing at *Gratias agamus*, etc. At the *Sanctus*, bowed somewhat, he rings the bell³⁹ gently three separate times. He signs himself at *Benedictus*, etc. (see § 9).

The Canon

32. At the end of the memento of the living the server lights the Elevation candle at the Epistle side of the sanctuary, where this is customary.⁴⁰ It remains lighted until after the Communion of the priest and people.

33. At *Hanc igitur* — when the Celebrant spreads his hands over the host and chalice — the server rings the warning bell once for the Consecration, where this is customary.⁴¹

34. Then he rises and, taking the bell, goes, without genuflecting, to the top step or to the footpace where he kneels a little to the right of the priest. When the Celebrant bends down to say the words of consecration the server bows moderately. When the priest genuflects the server rings the bell, and then takes the end of the chasuble in his left hand and, without kissing it, raises it⁴² when the Celebrant raises the Sacred Host. At the same time the server again rings the bell and, looking up at the Host, says silently "with faith, piety, and love" the words "My Lord and my God."⁴³ He drops the chasuble immediately and as the priest genuflects he again bows, and rings the bell for the third time.⁴⁴ He remains bowed down during the consecration of the wine, and then acts at the Elevation of the Chalice as he did at that of the Host.

35. After the Elevation, the server rises, and taking the bell with him, turns to his left (see § 4) and goes down to the floor. He turns by his

³⁸ There are various correct ways of serving the cruets (the rubrics do not go into details) and one recognized way is given in the text.

³⁹ R. VII, 5.

⁴⁰ R. VIII, 6; cf. S.R.C. 4141^o.

⁴¹ Cf. S.R.C. 4377.

⁴² R. VIII, 6. Unless the chasuble be of very ample proportions he should raise it only very little.

⁴³ Indulgence, seven years each time.

⁴⁴ He may ring three separate times or continuously until the priest has placed the Host on the corporal (R. VIII, 6).

right and goes to his place at the Epistle side, where he again kneels on the lowest step.

36. In due time he answers "Amen" at the end of the Canon, *Sed libera nos a malo* at the conclusion of the *Pater noster*, and *Et cum spiritu tuo* when the Celebrant says *Pax Domini*, etc.

37. He bows his head at *Agnus Dei* and strikes his breast when the Celebrant does, but he does not do this at *Nobis quoque peccatoribus*,⁴⁵ nor at *Domine, non sum dignus* (which, when said the first time, concerns the Celebrant alone). He bows, and if customary, rings the bell at each *Domine, non sum dignus*. He bows also while the priest receives the Sacred Host.

The Communion

38. When the Celebrant (after his Communion under the form of bread) uncovers the chalice and begins to gather up the sacred fragments from the corporal, the server rises and goes to the credence table, taking the bell with him. He takes the Communion plate (unless he is going to receive Holy Communion himself) to the first of the communicants.⁴⁶ Returning to the altar he kneels on the lowest step at the Epistle side, facing the Gospel side, and immediately after the priest has drunk the Precious Blood, the server, bowing moderately,⁴⁷ recites the *Confiteor* "on behalf of the communicants."⁴⁸ He remains bowed while the Celebrant says *Misereatur vestri*, answers *Amen*, kneels erect, signs himself at *Indulgentiam*, and again answers *Amen*.

39. If he himself is to communicate he now goes up to the top step, carrying with him the Communion plate, and kneels on the edge of the footpace. This he will do even if he be not a cleric and even if he be not in cassock and surplice.⁴⁹ By reason of his ministry the server ordinarily receives Holy Communion before all others.⁵⁰

40. When the Celebrant, holding a Sacred Particle, says *Ecce Agnus Dei* the server looks at the Sacred Host, and if he is himself going to receive, strikes his breast at each *Domine, non sum dignus*.

41. Having received Holy Communion, he goes down on the Epistle side, and takes the Communion plate to the first of the communicants. If he is to hold it during the distribution of Holy Communion,⁵¹ he walks at the right of the Celebrant, preceding him, along the Communion rail and with his right hand holds the plate *horizontally* under the chin of each communicant. At the end of the distribution he may hand the plate to

⁴⁵ Cf. S.R.C. 3535³.

⁴⁶ Cf. R. X, 6.

⁴⁷ Cf. S.R.C. 4179¹.

⁴⁸ R. X, 6, and R.R. IV, ii, 1.

⁴⁹ S.R.C. 4271¹.

⁵⁰ S.R.C. 1074, 4328, and see p. 419.

⁵¹ See p. 420, n. 23.

the priest or he may take it back to the altar and, having genuflected behind the Celebrant when he genuflects on his return, place it on the altar at the Celebrant's right or hand it to him. When the plate has been purified the server will remove it from the altar and replace it face down on the credence table.

42. If the server is not to hold the plate, he remains kneeling on the lowest step at the Epistle side during the distribution of Holy Communion.

The Ablutions

43. When the Celebrant has closed the tabernacle door after replacing the ciborium, the server rises and goes to the credence table for the cruets. He takes the two cruets (in the dish if there is one) and, carrying them to the altar,⁵² places them on the corner of the table to his right. He takes the wine cruet in his right hand,⁵³ keeping his left laid flat on his breast.

44. When the Celebrant holds out the chalice, the server draws near to him, bows his head, pours in wine carefully until he receives a signal to stop, bows again, turns by his right and returns to his place on the top step at the Epistle corner.

45. When the Celebrant comes for the second ablution he will rest the chalice on the table of the altar (unless the server is too small), and the server, after bowing, pours a little wine over his fingers. He then replaces the wine cruet on the altar (or on the dish), takes the water cruet in his right hand and pours in water, steadily but not too quickly, over the priest's fingers until he receives a signal to stop. He then bows again, replaces the water cruet in the dish, and takes the cruets to the credence table.

46. Next he crosses *in plano* to the Gospel corner of the altar, genuflecting as he passes the middle, goes up the side steps to the altar, and takes the Missal-stand. He turns by his right, goes down obliquely to the middle, genuflects, goes up obliquely to the Epistle corner, and places the Missal-stand on the altar, parallel to the edge.⁵⁴ He then turns by his right, goes down on the Epistle side, extinguishes the Elevation candle, if it had been lighted, and goes to kneel on the lowest step at the Gospel side of the altar,⁵⁵ genuflecting as he passes the middle.

⁵² If Holy Communion was given, and the Precious Blood is still in the chalice he genuflects before going up the steps (S.R.C. 3975¹), and he bows low while the Celebrant drinks the contents of the chalice.

⁵³ He does not kiss the cruets at either ablution, since he does not hand them to the Celebrant.

⁵⁴ R. XI, 1.

⁵⁵ *Ibid.* The server should not move the chalice veil.

The Conclusion of Mass

47. The server makes the responses *Et cum spiritu tuo*, and *Amen* at the conclusion of the first and last of the Postcommunion prayers. To *Ite, Missa est* or *Benedicamus Domino* he answers *Deo gratias*.⁵⁶

48. At the Blessing he bows his head, makes the sign of the cross, and answers *Amen*. He then rises, answers *Et cum spiritu tuo*, makes the small signs of the cross on his forehead, lips, and breast when the Celebrant does so and answers *Gloria tibi, Domine*. Then he crosses to the Epistle side,⁵⁷ stands there facing towards the Celebrant, genuflects at *Et Verbum*, and at the conclusion of the Gospel answers *Deo gratias*.

49. If, however, there is a proper last Gospel to be read, the Celebrant does not close the Missal after saying the Postcommunion prayers. Immediately, then, after replying to *Ite* (or *Benedicamus*) the server rises, genuflects in the middle, goes up obliquely⁵⁸ to the altar, takes the Missal-stand, turns by his left, goes down obliquely, genuflects, goes up obliquely to the Gospel corner and places the Missal-stand at an angle there, as he had done for the first Gospel. He then turns by his left (see § 4), goes down to the second step below the footpace, turns, and kneels for the Blessing.⁵⁹ He stands and makes the responses and the small signs of the cross. Going down to the floor he waits at the Gospel side until the Gospel is over. He then retransfers the Missal to the Epistle corner of the altar.

50. During the Gospel or immediately after it the server gets the prayer card from the credence table.

51. During the recitation of the Leonine prayers, the server kneels beside the Celebrant on the lowest step. He answers the prayers audibly and distinctly, says the *Hail, Holy Queen* with the priest (beginning "Mother of mercy"), and clearly answers *Amen* at the end of each of the two prayers that follow.

52. When the prayers are finished the server replaces the card on the credence table, takes the biretta, and goes to the altar for the Missal. Standing at the Celebrant's right, he genuflects at the foot of the altar when the priest bows or genuflects, hands him his biretta and precedes him to the sacristy.⁶⁰

53. In the sacristy he stands behind the priest, a little to his left, and

⁵⁶ *Alleluia, Alleluia*, is added to *Ite* and the response on Easter Sunday and during its octave (to Saturday inclusive).

⁵⁷ R. XII, 1.

⁵⁸ This time only, to avoid delaying the priest.

⁵⁹ Should the priest turn around to give

the Blessing while the server is crossing with the Missal, he kneels on the lowest step to receive the blessing, answers *Amen*, and then proceeds on his way.

⁶⁰ Should this be behind the altar, he goes there by the Epistle side (S.R.C. 3029¹²).

bows moderately with him to the crucifix or chief image of the sacristy.

54. He may aid the priest to unvest, receiving each vestment from him and putting it on the vesting bench. He kisses the cross on the stole, maniple, and amice, as he did when helping the priest to vest. (See § 16.)

55. In the absence of the sacristan, the server extinguishes the candles.⁶¹ (See § 12.) He removes the bookstand and altar-cards, replaces the altar cover, and takes the cruets and finger bowl to the sacristy.

56. He then resumes his usual garments, and after a short prayer before the Blessed Sacrament, departs.

⁶¹ If he has not done so after the last Gospel, as the rubric says (R. XII, 6).

APPENDIX

I. THE SERVING OF A REQUIEM LOW MASS

57. The server at a Requiem Low Mass acts as at any other Low Mass except for the following points:

(a) The psalm *Judica* is omitted and so, immediately after *Introibo* and its response *Ad Deum*, etc., the Celebrant makes the sign of the cross and says *Adjutorium*, etc.

(b) The server does not make the sign of the cross at the beginning of the Introit.

(c) He does not kiss the cruets at the Offertory, and the water is not blessed by the Celebrant.

(d) The server does not strike his breast at *Agnus Dei*.

(e) Instead of *Ite, Missa est*, the priest faces the altar and says *Requiescant in pace*, to which the server answers *Amen*.

II. THE SERVING OF LOW MASS CELEBRATED BEFORE THE BLESSED SACRAMENT EXPOSED

58. The following points must be noted in serving a Low Mass at an altar where the Blessed Sacrament is exposed:¹

(a) The server will take the Celebrant's biretta, without kissing it, when they come in sight of the Blessed Sacrament.

(b) On arriving at the altar and before departing at the end of Mass the server makes, with the Celebrant, a double genuflection.² During Mass he makes a single genuflection, even when crossing the centre of the

¹ Cf. p. 440.

² See p. 295.

altar.³ A double genuflection is made during Mass only if he leaves the sanctuary.

(c) At the Offertory and at the ablutions, the server, before going up with the cruets, makes a single genuflection at the foot of the altar. He does the same when he comes down after having served the cruets, before going to the credence table.⁴ He does not kiss the cruets at the Offertory.

(d) The Celebrant will come down to one of the steps or *in plano* to wash his fingers at the *Lavabo*; the server will stand facing him.

(e) The bell is not rung at all at a Mass celebrated before the Blessed Sacrament exposed.⁵

(f) After Mass, the Celebrant will receive his biretta from the server when they are out of sight of the Blessed Sacrament.

³ S.R.C. 3426⁴.

⁴ S.R.C. 3975¹.

⁵ S.R.C. 3157¹⁰, 3448²; I.C., § xvi.

MASS WITHOUT A SERVER

1. As the Mass is essentially a public act, which affects the entire Church, the celebration of Mass is forbidden unless there is a server — “*qui gerit personam totius populi Catholici*,” says St. Thomas Aquinas¹ — who will “serve and answer.”² The server is *to serve* at the altar³ and, as no woman is allowed to serve at the altar, the server must be of the male sex.⁴ Although he is supposed to be a cleric, in practice, servers who are not clerics are permitted. He is also to reply⁵ and so must know the Latin responses.

2. Apart from Papal indult (which, for example, is often granted to missionaries) it is strictly forbidden to celebrate Mass without someone who can, at least, either serve or make the replies. Only in case of real necessity may a priest say Mass when there is no one who can and may serve or who can at least reply,⁶ e.g. (a) to consecrate a Host to give Viaticum, (b) to say Mass on a Sunday or holyday of obligation so that others — or even he himself — may fulfil the duty of assisting at Mass. The theologians allow a priest to continue Mass should his server depart after Mass has begun and there is no one to take his place even for the responses.

The Rite When There Is No Server

3. The Celebrant must himself see to the lighting of the candles and to the preparation of the cruets. These should be placed on a table or stand quite close to the Epistle corner of the altar, or if this is not possible, on the altar itself at the Epistle corner. The stoppers of the cruets may be removed for greater convenience, and it would be convenient beforehand to pour some water into the finger bowl, in which the Celebrant can dip his fingers at the *Lavabo*. The Communion plate should be

¹ *Summa Theologica*, III, Q. 83, art. 5 (ad 12).

² C.J.C. 813, § 1 (cf. *De Defectibus*, X, 1).

³ *Ritus* in many places indicates what this service is, e.g., to remove the book (VI, 1; XI, 1), to serve the cruets (VII, 4; X, 5), to light and extinguish candles

(VIII, 6; XII, 6), to ring the bell (VII, 8; VIII, 6).

⁴ C.J.C. 813, § 2.

⁵ *Ritus*, III, 6; VI, 1, 2; VII, 7, etc.

⁶ A less grave cause is required should there be some male person who can serve at the altar, but does not know the responses.

left near the Communion rail, within reach of the first communicant; and the Missal placed on the Missal-stand at the Epistle corner.

4. The Celebrant is to make all the responses himself⁷ but (a) he says the *Confiteor* once only,⁸ omitting the words *vobis, fratres*, and *vos, fratres* and saying at the end *Misereatur nostri*; (b) in the reply to *Orate, fratres*, he says "*de manibus meis*."

5. In moving the Missal,⁹ he does not genuflect¹⁰ when passing the middle, even if the Blessed Sacrament is present, but bows his head to the cross.¹¹

6. At the ablutions, the Celebrant may pour the wine over the index finger and thumb of the left hand only, then the water over the same fingers; and then, having changed the water cruet to the left hand, over the fingers of the right hand. Or, having poured the wine and water over the index finger and thumb of the left hand, and put away the cruets, he may purify the index finger and thumb of the right hand by dipping them into the wine and water which is in the chalice.

When a Woman May Say the Responses

7. The rubrics suppose¹² that those present at Mass (*circumstantes*) sometimes make the responses, and so the Ordinary may permit the congregation to reply, *with* the server (for he is needed to *serve* at the altar) when this is possible, *i.e.*, when it can be done in an orderly and proper way¹³ and without disturbance to other priests celebrating Mass in the same church or undue disturbance of those assisting at Mass.¹⁴

8. The Code of Canon Law (canon 813 § 2) now allows a woman to make the responses when, for a just cause, no man is available, on condition that she answers from a distance and does not come near the altar. Formerly Mass was thus permitted only in case of necessity;¹⁵ now it is allowed for a just cause, and so a priest may celebrate Mass simply out of devotion, when only a woman is available to answer.¹⁶

⁷ Cf. *Ritus* re. *Kyrie*, IV, 2; and re. *Orate, fratres*, VII, 7.

⁸ S.R.C. 3368¹.

⁹ This R. VI, 1, 2 supposes him to do, before the first Gospel even when there is a server.

¹⁰ S.R.C. 3975².

¹¹ R. VI, 1.

¹² E.g., R. III, 10; IV, 2; VII, 7; and *Ordo Missae*, in loco.

¹³ E.g., in communities or schools, where the congregation can be trained to reply becomingly.

¹⁴ S.R.C. 4375.

¹⁵ S.R.C. 2745³, 4015⁴.

¹⁶ It is an abuse for one server to serve two Masses at the same time. It is not lawful to make it a *regular practice* (e.g., in convents) never to have a male server, but only a woman to answer. The rubrics and the Code of Canon Law require a male, ordinarily, to *serve and answer*; and it is difficult to see how there could be a "just cause" for making a *practice* of having no server (*De Defectibus*, X, 1).

APPENDICES

BINATION (DUPLICATION)

I. GENERAL REMARKS

1. Except on Christmas Day and All Souls' Day, when any priest may celebrate Mass three times, a priest may not say more than one Mass on any day, unless he has the faculty to binate either by Apostolic indult or from the local Ordinary.¹ This faculty may be granted by the Ordinary only when, in his prudent judgement, because of the want of priests, a notable number of people (the theologians say twenty, at least) would miss Mass on a Sunday or holyday of obligation.²

2. Of the faculty of binating obtained from the Ordinary several points should be noted: (a) It is *local*, not personal, that is, it is given to a certain church or public or semipublic oratory, because of the need of the faithful to have Mass, and so even a visiting priest may use it, if he supplies Masses for the local clergy; (b) it ceases, if there is another priest (e.g., a visitor) able and willing to celebrate at a fixed hour; (c) it *may not be presumed* (in a church to which it is not, ordinarily, granted), but must be sought from the Ordinary, except in case of urgent necessity (e.g., one of the priests of a parish becomes ill unexpectedly on a Saturday night or Sunday morning, and there is no time for recourse to the Ordinary).

Stipend for a Second Mass

3. If a priest celebrates two Masses and has to apply the ministerial fruits of one³ of them *ex titulo justitiae* (e.g., because it is the *Missa pro populo*, which he is bound to say because of his office; or because he has accepted a stipend for the celebration), he may not — except on Christmas Day — accept a stipend for the other Mass. He may, however, satisfy by the Mass which he is not bound to celebrate in justice, an obligation to say Mass arising, for example, from charity, from a promise, from a vow, or from the order of a superior. And while he may not accept a stipend for the application of the ministerial fruits of this Mass, he may, on occasion accept payment for some *extrinsic* reason such as being

¹ C.J.C. 806, § 1.

² *Ibid.*, § 2.

³ Which one makes no matter.

obliged to *sing* the Mass, or to travel an unusual distance to say it, or to celebrate at a later hour than usual.⁴

Fast Broken in Error

4. If a priest who is to say two Masses should inadvertently break his fast (e.g., by taking the ablutions at his first Mass) may he celebrate the second Mass when another priest who is fasting and free to replace him cannot be found?⁵ The moral theologians (guided by certain replies of Roman Congregations at various times) say that *per se* the fact that a notable number of the faithful would otherwise miss Mass or the fact that surprise or even some scandal should arise because of the omission of the second Mass, is not sufficient to excuse the priest from the Eucharistic fast and so he may not celebrate again when he is not fasting. They add, however, that *per accidens*, it may often happen, in such a case (especially when, as generally occurs, it is not known or noticed that the priest has broken his fast) that the priest will be excused from the law of fasting, and so may say his second Mass, because there is good ground for believing that the people will not go to another church, or remain in or return to, the same church to hear a Mass at a later hour, and so will deliberately neglect Mass. It may be allowed, too, when there is danger of grave scandal or loss of character on the part of the priest, if he does not celebrate the second Mass, which the people expect.

The Liturgical Rules for the Celebration of a Second Mass

5. The rules for the celebration of more than one Mass in the same church are to be found in special rubrics given before the *Communio* of the first Mass on Christmas Day and on All Souls' Day, and after the Offertory verse of the second Mass on those days. The rules for the celebration of two Masses in different places are embodied in an Instruction issued by Sacred Congregation of Rites on March 11, 1858,⁶ and which is now printed — with an instruction for two Masses in the same church added to it — in the Appendix of the newer typical editions (1913 and 1925) of the Roman Ritual.

II. TWO MASSES IN DIFFERENT CHURCHES

6. A small bowl⁷ containing a little water to wash the Celebrant's fingers, a finger towel, and another bowl⁸ to receive the purification of the chalice, are prepared beforehand on the altar.

⁴C.J.C. 824, § 2. This exception applies also to the second and third Masses on All Souls' Day (Commission for the Authentic Interpretation of the Code, December 13, 1923).

⁵Cf. Vol. I, ch. XI.

⁶S.R.C. 3068.

⁷If there is a permanent purifying bowl on the altar this will, of course, do.

⁸Or the same bowl will do, if it be sufficiently large to contain a little water to purify the priest's fingers and afterwards to receive the water used in purifying the chalice.

7. The Celebrant should warn the server beforehand that there will be only one ablution. For this no wine will be used,⁹ but only water which is poured into the chalice by the server, in the same way that he ordinarily pours in the wine for the first ablution.

8. At the consumption of the Precious Blood, the Celebrant should drain the chalice as completely as possible, and especially take care that there are no drops of the Precious Blood near the lip to be touched by the pall, when it is placed on the chalice. Replacing the chalice on the corporal, he covers it with the pall and then with joined hands, he silently recites, at the middle, the prayer *Quod ore sumpsimus*.

9. Next he washes the thumb and index finger of each hand in the purifying bowl¹⁰ and dries them with the purificator or the finger towel.¹¹ While doing so he recites the prayer *Corpus tuum*, etc.

Veiling the Chalice

10. He leaves the chalice on the corporal and, without wiping it, arranges it as usual, *i.e.*, with the purificator across the top (but not pushed into the cup, because of the presence of drops of the Precious blood), the paten, the pall, and the chalice veil. He places the veiled chalice towards the back of the altar, on the corporal.

11. While an unpurified chalice receives certain marks of respect,¹² the Celebrant is not to genuflect to it, during the rest of the Mass, even though it may obviously contain drops of the Precious Blood.¹³

At the End of Mass

12. After the last Gospel,¹⁴ the Celebrant unveils the chalice and if, as usually happens, any drops of the Precious Blood have gathered in the

⁹To prevent the Celebrant drinking the first ablution by accident, it is a good thing to prepare in the wine cruet only sufficient wine for the Offertory, and at this to empty completely the wine cruet into the chalice.

¹⁰Cf. *De Defectibus*, IX, 4 and S.R.C. 3764¹⁵.

¹¹He does not dry his lips, because he has not drunk the purifications following the consumption of the Precious Blood.

¹²*E.g.*, it must be placed always on a corporal and may be touched only by a cleric in major Orders vested in surplice.

¹³Cf. S.R.C. 1772⁷.

¹⁴Or after the Leonine prayers, if they occur. As the Instruction takes no account of the recitation of the Leonine prayers (for these form no part of the rite of Mass), neither does it take account of the

case when Holy Communion is given at Mass. If, after the consumption of the Precious Blood, the Communion of the faithful takes time, sufficient to allow the drops of the Precious Blood to gather at the bottom of the cup, there seems to be no reason why the priest should not on his return to the altar, after replacing the ciborium, drink these drops. He can then purify the chalice at that time rather than at the end of Mass. Some rubricians say, too, that if for a special reason, the Celebrant does not wish to delay at the altar, he may drink the drops of the Precious Blood and purify the chalice (while in his vestments) in the sacristy, immediately on his return from the altar, after Mass. This, however, should not be done except in case of necessity, as the Sacrifice ought to be completed at the altar.

bottom of the cup he drinks them, holding the paten under his chin, and taking them from that part of the chalice at which he had drunk the Precious Blood. The Instruction insists that he must not omit doing this "because the Sacrifice lasts morally, and — if any of the species of wine still exist — must, by divine precept, be completed."

13. Then the Celebrant receives into the chalice an amount of water equal to the amount of wine taken at the Offertory, passes it around the surface of the chalice, by tilting the chalice slightly and rotating it, and then pours it into the bowl, pouring it from the part of the rim at which he had drunk the Precious Blood.

14. Next he dries the chalice with the purificator and, placing it outside the corporal to his left, lays the purificator, paten and pall on it, as usual, folds the corporal and places it in the burse, veils the chalice and puts the burse on top. Then he either departs with the chalice, or having placed it in the middle of the altar, descends to say the Leonine prayers.

15. After unvesting and making his thanksgiving the Celebrant is to see to the disposal of the water that was used to purify the chalice. This may be (i) drunk at the second ablution of a subsequent Mass,¹⁵ if the same priest is to say Mass in this church the next day or some day soon, or (ii) it may be soaked up in absorbent cotton and burnt, or (iii) it may be poured into the sacrarium or piscina, or (iv) the Celebrant may take it with him, in a clean and securely corked bottle, and drink it at the second ablution of his second Mass.¹⁶

16. Should the Celebrant, in accordance with the Instructions of the Holy Office of March 22, 1923, and July 1, 1931, be dispensed from the Eucharistic fast for his second Mass, he may take the two ablutions at his first Mass, as if he were saying but the one Mass.¹⁷

III. TWO MASSES IN THE SAME CHURCH

17. If the priest is to celebrate both Masses at the same altar, he will see before his first Mass that the box of altar breads is on the credence table (or he may take an extra large altar bread in the burse) and he will warn the server that the ordinary ablutions are to be completely omitted at the first Mass.

18. After the consumption of the Precious Blood, he covers the chalice with the pall, recites *Quod ore sumpsimus* with joined hands at the middle of the altar and purifies his fingers in the purifying bowl while reciting *Corpus tuum*, as described above (§§ 8, 9, 10). Then he lays the purificator across the chalice — which must remain on the corporal — places on

¹⁵ Cf. S.R.C. 3764¹⁵.
¹⁶ S.R.C. 3798¹⁶.

¹⁷ Holy Office, November 16, 1923.

it the paten, receives a fresh altar bread¹⁸ from the box held for him by the server and lays it on the paten, covers this with the pall and lays the chalice veil over all. He then places the chalice towards the back of the corporal.

19. At the end of Mass he does not purify the chalice but takes it unpurified to the sacristy, where it is to be placed, on a corporal or pall, "in a becoming and locked place" until the second Mass. He must see beforehand that there is a corporal spread on the altar on which to put the unpurified chalice, when he arrives with it for the second Mass.

20. But if there be no sacristy (according to the Instruction; or even if there is one, according to the rubricians) the Celebrant may leave the chalice on a corporal on the altar until his second Mass. Or, if it is not safe to leave it on the altar, he may put it, without the chalice veil, into the tabernacle, genuflecting before and after, if the Blessed Sacrament be therein. Before beginning his second Mass, he will take it out with the requisite genuflections.¹⁹

The Offertory of the Second Mass

21. At the Offertory of the second Mass, after unveiling the chalice, the Celebrant places it on the corporal a little towards the Epistle side. He takes the paten and offers the bread as usual. Then, leaving the chalice on the corporal, and without wiping it with the purificator, the priest lifts it slightly and carefully pours in the wine and water, blessing the water and saying *Deus qui humanae substantiae* as usual. He does not then wipe the inside of the chalice, but offers it at once saying *Offerimus*.²⁰

22. If the second Mass immediately follows the first, so that the Celebrant does not leave the sanctuary, the Leonine prayers may be omitted after the first Mass.

Bination on Palm Sunday

23. Many Bishops obtain in their quinquennial faculties from the Holy See, the faculty to allow a priest who, from necessity, must binate on Palm Sunday, to omit at *one* of his Masses, at whichever one he likes, the reading of the Passion, except the part of it that is read as the Gospel

¹⁸ The rubric of Christmas Day and All Souls' Day supposes this done (*patena cum hostia consecranda*). If, however, the breads were not at hand, the Celebrant may place one on the paten later, before his second Mass, or even at the Offertory of this Mass.

¹⁹ If the second Mass is to be a solemn Mass the unpurified chalice is left on the credence table, on a corporal.

²⁰ Although the rubric quite clearly directs the priest to leave the chalice on the corporal, a few rubricians suppose the priest to go to the Epistle corner for the wine and water. If he does, he must either hold the chalice in his left hand, or place it on the pall, but must not put it on the altar cloth.

of the Mass. In such a case, then, the Celebrant at one of his Masses, may read only the last part of the Passion, *Altera autem die*, saying before it, as in Low Mass at other times, "*Munda cor meum*," "*Jube, Domine*," etc., and at the Missal, "*Dominus vobiscum*," "*Sequentia sancti Evangelii secundum Matthaeum*."

APPENDIX B

THE FIRST MASS OF A NEWLY ORDAINED PRIEST

I. LOW MASS

1. The altar will be prepared as for a great feast. Six candles may be used. The chalice may be left beforehand on the credence table¹ and the assistant priest will bring it to the altar at the Offertory. In this case, the Missal, too, will be placed beforehand, open, on the Missal-stand at the Epistle corner of the altar. A book containing the *Veni Creator* and *Te Deum*, with the versicles and prayer that follow each, is prepared on the credence table.

2. It is permitted, and very advisable, that at his first Mass, the Celebrant should have an assistant priest.² He will wear a cassock and surplice³ (he may wear the rochet if he has the right to do so, but covered by a surplice). His business is to stand by the Celebrant (at the book, on whichever side of the altar it may be, but not between the Celebrant and the middle of the altar) to watch over his actions. He should interfere as little as possible with the Celebrant, intervening only when necessary and as unobtrusively as possible. He precedes the Celebrant to the altar (or walks at his left, a little in front); presents the book for the *Veni Creator* before, and the *Te Deum* after Mass, if these take place. He kneels behind the Celebrant, on his right, for the preparatory prayers; kneels on the footpace, close to the Celebrant, at the Elevation; holds the Communion plate if the Celebrant distributes Holy Communion; and kneels for the Blessing.

3. Two servers may serve this Mass.

4. The hymn to the Holy Spirit, *Veni Creator*, may be recited or sung before this Mass (before the Asperges, if this takes place, on a Sunday). The Celebrant, kneeling, intones it; all remain kneeling for the first strophe and then stand. The Celebrant kneels and sings, or recites, the versicle *Emitte*; and then stands while he sings the prayer, *Deus, qui*

¹ So some authors. Cf. the directions of M.R. for the functions with which it deals.

² See Vol. III, pp. 649 sqq.

³ While the use of a stole (of the colour of the vestments), either all through Mass

or from the Consecration to the Communion, is allowed, if it is the custom (S.R.C. 3515¹), it is more conformable to liturgical law not to use one.

corda fidelium. This is sung to the second ferial or semifestal tone⁴ and with the short conclusion.

5. After Mass the Leonine prayers may be omitted⁵ and the *Te Deum* may be sung (or recited). The Celebrant, standing, intones it. All kneel while the one verse *Te, ergo, quaesumus* is sung. The Celebrant kneels while he chants the versicles⁶ *Benedicamus Patrem*, etc., *Benedictus es*, etc., *Domine, exaudi*, etc.; and stands while he chants *Dominus vobiscum* and the prayer, *Deus cujus misericordiae* (to the semifestal tone and with the short conclusion).

II. HIGH MASS

6. If the first Mass is a High Mass, the use of a cope⁷ by the assistant priest is tolerated.⁸ His ceremonies are described in Volume III.

7. In a Sung Mass, without Deacon and Subdeacon, the assistant priest may not wear a cope; when the Celebrant sits, the assistant priest may sit at the sedilia on his left.

Indulgences

8. The Celebrant and his relatives to the third degree, who are present at his first Mass, can gain a plenary indulgence (on the usual conditions of Confession, Holy Communion, and prayers for the Pope's intentions); all others who are present can gain an indulgence of seven years.⁹

The Newly Ordained Priest's Blessing

9. After his Mass, on his return to the sacristy, the Celebrant may bless the assistant priest and the servers, using the form *Benedictio Dei omnipotentis*, etc. Others should be blessed with the same form after the Celebrant has taken off the Mass vestments.¹⁰ The custom of kissing a newly ordained priest's hands, which have been recently anointed, after having received his blessing (not, however, before receiving Holy Communion from him), is a laudable one.¹¹

The Ordination Masses

10. The Masses of the Holy Ghost, of the Blessed Virgin Mary, and for the dead, the celebration of which the ordaining bishop imposes on

⁴ See Vol. III, p. 554.

⁵ See Vol. I, ch. X.

⁶ S.R.C. 2956².

⁷ S.R.C. 3564².

⁸ The custom of having two laymen (at a High Mass), who stand in the sanctuary at a first Mass, and pour perfumed water over the Celebrant's hands (at the Lavabo only, however) is tolerated (S.R.C. 4257¹).

⁹ Leo XIII, January 16, 1886; S. Penitentiary, Mar. 18, 1932.

¹⁰ Cf. S.R.C. 4257².

¹¹ There is an indulgence of 100 days for doing so (S. Penitentiary, Dec. 29, 1934). Cf. the usage of the Franciscan Order (*Caeremoniale Romano-Seraphicum*, p. 284).

a newly ordained priest are private votive Masses, and may be said only when such Masses are permitted.¹² The Mass for the Dead will be the *Missa Quotidiana*, with the three prayers which are given for this Mass in the Missal. The Celebrant applies the fruits of these Masses as he wishes (it is the quality of the Masses, not their application, that is prescribed in the Pontifical), and may accept an offering for their application.

¹² S.R.C. 2802⁴. See Vol. I, ch. VI.

MASS CELEBRATED BY A DISABLED PRIEST

I. THE MASS OF A PRIEST WITH DEFECTIVE SIGHT

The following Instruction for a priest with very defective sight was issued by S.R.C. on January 12, 1921.¹

A. INTRODUCTORY REMARKS

1. A priest who is becoming blind, *i.e.*, whose sight is so defective that he can read only very large print, can obtain from the Holy See,² if his Bishop has not the faculty from Rome,³ a dispensation to celebrate, in accordance with rules which are explained in detail further on, either the Votive Mass of our Lady or that Mass of the Dead which is called the "daily" Mass.

2. The conditions which are attached to this privilege are not conditions of mere ritual correctness, but are binding in conscience.⁴

3. If in the faculty the words "*dummodo Orator non sit omnino caecus*" occur, and meantime the petitioner becomes entirely blind, he must refrain from celebrating Mass, until he has petitioned for a new indult; and having obtained it, he is bound *sub gravi* to have the assistance of another priest,⁵ even though this obligation is not expressly mentioned in the indult.⁶

¹S.R.C. 4363. The Instruction is also printed in the appendix to the Roman Ritual (typical edition, 1925).

²*I.e.*, from the Congregation of Sacred Rites.

³Nuncios and Apostolic Delegates can usually grant the faculty. Ordinarily certain conditions are added to the faculty: (a) provided the priest be not totally blind; (b) that he does not recite from memory but uses a book; (c) that he celebrate in a private oratory, or, if in a public church, at an hour when the church is less frequented, and with the aid of another priest, in so far as this may be necessary. If the priest be a parish priest, the faculty is given with the onus

remaining on him of explaining the Gospel on the days of obligation.

⁴S.R.C. 4363⁴.

⁵Or of a deacon.

⁶The priest who assists, when necessary, wears a surplice and a white stole (or a violet one, if the vestments be black) from the Consecration to the Communion inclusive. He may do all that the Deacon does in High Mass (putting in the wine and water, etc.) and he may lay his hand on the foot of the chalice when the Celebrant makes the signs of the cross over it. He may aid the Celebrant to begin the different prayers and, especially see that no fragments of the Sacred Host remain on the paten or corporal.

B. RULES CONCERNING THE VOTIVE MASS OF OUR LADY

(i) Which Mass of Our Lady Is to Be Said:

1. A priest of defective sight who has obtained a dispensation may say, at any season of the year, the fifth⁷ of the votive Masses of our Lady.

2. If, however, his sight is strong enough to enable him to read, from a Missal specially printed for those of defective sight, the four other votive Masses of our Lady, he may use these according to the season to which they are assigned.

(ii) When the Votive Mass of Our Lady Is to Be Said:

1. The votive Mass of our Lady may be said at any time of the year;⁸ it must, however, be said on every day on which the "daily" Mass of the Dead is not allowed according to the calendar of the church in which the priest of failing sight celebrates. This rule does not, however, affect the other privileges regarding Masses of the Dead, which are set forth below, under § C.

2. On the last three days of Holy Week (*Triduum Sacrum*), a priest of failing sight must abstain altogether from the celebration of Mass.

3. On Christmas day he may say three Masses.

(iii) The Rite of the Mass:

1. If the votive Mass of our Lady is celebrated "*pro re gravi et simul publica causa*,"⁹ a priest of defective sight says always one prayer only, the *Gloria*, the Creed, the Preface in the solemn tone,¹⁰ *Ite, Missa est*, and the last Gospel of St. John (*In principio*), even though on that occasion other priests, not enjoying the special faculty, would in accordance with the rubrics, add a commemoration or say an *oratio imperata*, or read the last Gospel of a commemorated Office.¹¹

2. In all other cases:

(a) The *Gloria in excelsis* is said: (i) Whenever it would be said in the Mass of the day according to the calendar of the church in which the Mass is celebrated; (ii) on the jubilee day of his own ordination as a priest; (iii) within octaves, even simple octaves, of feasts of our Lady, according to the calendar of the church in which the Mass is celebrated; (iv) on Saturdays.¹²

⁷The Mass, *Salve, sancta parens*, assigned as a votive Mass from the Monday after Trinity Sunday to the Saturday before the first Sunday of Advent. It is said in white vestments (S.R.C. 2560¹, 3146²).

⁸Even on the most solemn feasts.

⁹Cf. Vol. I, ch. VI.

¹⁰*I.e.*, when he sings the Mass.

¹¹In other words the priest of defective sight is allowed to omit all commemorations or *orationes imperatae*, because he could not read them at all, or only with much difficulty.

¹²Cf. Vol. I, ch. X.

(b) *The Prayers*: (i) The second and third prayers¹³ are not added whenever *Orationes de Tempore* are excluded by the rite of the Mass of the day (following the calendar of the church in which the Mass is said), e.g., the third (common) prayer is omitted in Passiontide; (ii) otherwise three prayers are said, i.e., the second, the prayer of the Holy Ghost, the third, *contra persecutores* or for the Pope.¹⁴

(c) *The Creed* is said: (i) Whenever it occurs in the Mass of the day according to the calendar of the church; (ii) on the jubilee day of the Celebrant's ordination.

(d) In the Preface *et te in veneratione* is said, except on feasts of our Lady and within the octaves (even simple) of these feasts. Then the Preface is recited as if the Mass of the feast or octave were said.

(e) The last Gospel is always that of St. John (*In principio*).

(f) In private oratories, the proper calendar of the Celebrant replaces the calendar of the church in which Mass is said. This holds also in regard to the Mass of the Dead (§ C, *infra*).

C. RULES CONCERNING THE MASS OF THE DEAD

1. Instead of the votive Mass of our Lady a priest with defective sight may celebrate the "daily" Mass of the Dead (a Low Mass or a Sung Mass), in accordance with the rubrics for Masses of the Dead and with the calendar of the church in which he celebrates.

2. He will celebrate this Mass (three times, if he likes) on All Souls' Day, saying, however, only the one prayer, *Fidelium*. If he wishes to celebrate twice or three times on that day, he will observe the Constitution "*Incruentum Altaris Sacrificium*" of Benedict XV, in virtue of which the Celebrant may apply one Mass only for whomever he wishes and may accept an offering for it, while applying the other two Masses, for which he may not accept a stipend, one for all the Faithful Departed, the other for the Pope's intentions, as other priests do.

3. Only one prayer is said in this Mass, whenever this "daily" Mass takes the place of a Mass in which, according to the rubrics, only one prayer should be said.¹⁵ Otherwise three prayers at least are said; and the first and second may vary, according to the special intention and application of the Mass.¹⁶

4. A priest with very defective sight is never bound to recite the Sequence *Dies irae*. In a sung Mass, however, the choir may not omit the chanting of the Sequence, even though the Celebrant does not say it.

¹³ I.e., the common commemorations.

¹⁴ Hence all commemorations and *orationes imperatae* are omitted (cf. S.R.C. 3146⁵).

¹⁵ E.g., a funeral Mass, an anniversary Mass (see Vol. I, ch. IX).

¹⁶ See Vol. I, ch. IX.

II. THE MASS OF A PRIEST WHO LACKS THE RIGHT ARM

The following Instruction was issued by the S.R.C. on January 28, 1920,¹⁷ for the celebration of Mass by a priest who has lost his right arm, and has obtained a dispensation from the Holy See to say Mass:

A. BEFORE MASS

1. The chalice is prepared beforehand and placed on the altar on the corporal; the Missal is also placed on the altar and opened at the proper place. On the Epistle side of the altar is a vessel containing water¹⁸ for the purification of the assisting priest's fingers.

2. If it is necessary to vest at the altar, it is done at the Gospel corner, the Celebrant standing on the footpace. From there he goes down to begin Mass in the usual way.

3. It will be convenient to mark with some suitable instrument¹⁹ beforehand, the line of the *fractio* on the host so that at the proper time it can be more easily divided.

4. The amice is kissed as usual, and it is placed on the head, etc., with the help of the assistants.

5. The right sleeve of the alb (unless the priest has an artificial arm) is fastened at the cincture.

6. The maniple is put on the left arm closer to the elbow than ordinarily, so that it may not be even in the least in the way during the sacred action.

B. AT THE MASS

(i) *General Rules*:

1. Another priest is always to assist the Celebrant, in addition to the usual server (when he is available).

2. The assisting priest will stand on the *left* of the Celebrant:

At the Confession (unless there is a server),

At the Gospel, etc.,

At the Secrets, etc.,

To wipe and rearrange the chalice, and at the last Gospel.

He will stand on the Celebrant's right:

At the Introit, etc.,

At the Offertory, etc.,

At *Qui pridie*, etc.,

At the Communion, etc.,

¹⁷ The Instruction was printed in *Ephemerides Liturgicae*, 1920, and is reproduced by some writers (e.g., Croegaert, Moretti). It does not seem to have been published

in *Acta Apostolicae Sedis*.

¹⁸ And a finger towel.

¹⁹ It is usually done with the edge of the paten.

And at the prayers after Mass.

3. The Celebrant is to make the cross with his left hand on himself, as well as over or towards things or persons, in the usual Latin manner, *i.e.*, tracing the transverse line from left to right.

4. The Celebrant is to keep his hand laid flat under his breast (the index finger and thumb joined after the Consecration) whenever he ought, were he not disabled, to hold his hands joined before his breast or on the edge of the altar. However, if with an artificial right hand he can observe the rubric becomingly, he does so.

5. Whenever the rubric orders the hands to be extended after they have been joined, the Celebrant will make the gesture with the left hand "*a pectore ad pectus*,"²⁰ and he will also raise the hand when this is prescribed.²¹ At the prayers, Preface, etc., he will hold his hand as the rubric indicates.

6. The assisting priest will, ordinarily, turn the leaves of the Missal; if, however, there is a server in surplice, he may stand at the Missal after the Elevation and turn the pages, at least as a precautionary measure, namely, if the Celebrant cannot easily do it.

7. The assisting priest is to wear a stole²² from the beginning of the Canon to the Communion inclusive.

8. Whenever the Celebrant uncovers and covers the chalice the assisting priest, for greater safety, will place the fingers of his right hand on the foot of the chalice. And he will do the same at the signs of the cross at the words *Per ipsum*, etc.

(ii) *Special Rules:*

1. While the Celebrant kisses the text of the holy Gospel, he will lay his left hand on the Missal, which the assisting priest will hold up.

2. At the Offertory the assisting priest will unveil the chalice, and do all that is done by a chaplain in the Mass of a Bishop²³ and by the Ministers in High Mass. He will not, however, kiss the Celebrant's hand²⁴ when handing him the paten and chalice. Afterwards he places the paten under the corporal.

3. At the words *Qui pridie quam pateretur* the Celebrant (the assisting priest helping with his right hand — which is the way he always helps in what follows) takes the host saying *accepit panem in sanctas ac venerabiles manus suas*, and at once (as the rubric directs at the consecration of the chalice) lays it down again, or leaves it in the hand of

²⁰ *I.e.*, moving it from the centre of the breast to the left until it is in a line with the left shoulder.

²¹ *E.g.*, at *Te igitur*.

²² Of the colour of the vestments (but violet, if the vestments are black).

²³ *Cf.* p. 452.

²⁴ *I.e.*, should he have an artificial right hand.

the assisting priest so that he [the Celebrant] may make the sign of the cross over it saying *benedixit*. Then taking it up once more he continues the Mass.

4. The pall is always taken from and replaced on the chalice by the assisting priest; the Celebrant meantime places the fingers of his left hand on the foot of the chalice.

5. Before the words *Per ipsum*, etc., the assisting priest helps the Celebrant to take up the Host, and afterwards purifies and dries his own fingers.²⁵

6. At the words *omnis honor et gloria*, the assistant raises the chalice, the Celebrant still holding the Host over it.

7. After the *Pater noster*, the assisting priest deals with the paten as the chaplain does at a Bishop's Mass or the Deacon in High Mass, excepting that he does not kiss the Celebrant's hand.²⁶

8. The Celebrant, with the aid of the assistant, slips the paten under the Host.

9. Similarly, the breaking of the Host over the paten is done with the aid of the assisting priest: the breaking off of the small Particle to be put into the chalice may be done by the Celebrant, the assistant holding and bending the upper part of the half of the Host.

10. At the words *Panem caelestem accipiam* the Celebrant does not take up the Host in his hand, which he will have to use presently to strike his breast.

11. At the words *Domine, non sum dignus*, etc., the Host will remain on the paten. At its reception, the assistant will help the Celebrant, placing one part of it over the other, and then with his right hand he holds the paten under the Celebrant's chin. Afterwards the assistant purifies and dries his fingers.

12. Having collected the fragments, the Celebrant will gather them with his fingers to the edge of the paten (lying) on the corporal, and then, while the assistant raises the paten with his right hand over the chalice, and holds its foot with his left, he will put them into the chalice.

13. The assisting priest, at the Communion and at the drinking of the purification, will hold the paten with his right hand under the Celebrant's chin.

14. To receive the ablution for his fingers the Celebrant places the chalice on the altar at the Epistle corner.

15. Finally the assistant will wipe the chalice and arrange it, as usual, in the middle of the altar.

²⁵ In the purifying bowl which was left beforehand on the Epistle side of the altar.

²⁶ *I.e.*, should he have an artificial right hand.

III. THE MASS OF A PRIEST WHO LACKS THE LEFT ARM

On the same date²⁷ the S.R.C. issued a similar Instruction for a priest who has lost his left arm and who has received a Papal dispensation to say Mass.

A. BEFORE MASS

The six general rules are the same as those given on page 217 except for the following particulars: (a) the purifying vessel for the assisting priest is put at the Gospel side of the altar; (b) the left sleeve of the alb is fastened at the cincture (unless the Celebrant has an artificial arm); (c) the maniple is worn on the right arm close to the elbow.

B. AT THE MASS

(i) General Rules

1. Besides the usual server (when one is available) another priest should always assist the Celebrant.
2. This assisting priest will stand at the left of the Celebrant:
At the Confession (unless there is a server),
At the Gospel, etc.,
At the Secrets, etc.,
At *Da propitius pacem*, etc.,
And at the last Gospel;
and he will stand at the Celebrant's right:
At the Introit, etc.,
At the Offertory, etc.,
At *Libera, nos*, etc.,
At the Communion, etc.,
And at the prayers after Mass.
3. The Celebrant is to keep his hand laid flat under his breast (the index finger and thumb joined after the Consecration) whenever he should, were he not disabled, hold his hands joined before his breast or on the edge of the altar. If, however, with an artificial left hand he can becomingly observe the rubric, he should do so.
4. Whenever the rubric orders the hands to be extended after they have been joined the Celebrant will make the gesture with the right hand "*a pectore ad pectus*"²⁸ and will also raise the hand, when this is prescribed.²⁹ At the prayers, Preface, etc., he will hold his hand as the rubric indicates.

²⁷ January 28, 1920.

²⁸ I.e., moving it from the centre of the breast to the right until it is in a line

with the right shoulder.
²⁹ E.g., at *Te igitur*.

5. At the Gospel corner, the pages of the Missal will be turned by the assisting priest; or at least he will help in this.

6. The assisting priest wears a stole³⁰ from the beginning of the Canon to the Communion inclusively.

7. Whenever the Celebrant uncovers or covers the chalice the assisting priest, for greater safety, will lay the fingers of his left hand on the foot of the chalice; and he will do the same at the signs of the cross at the words *Per ipsum*, etc.

(ii) Special Rules:

1. While the Celebrant kisses the text of the holy Gospel, he will place his hand on the Missal, which the assisting priest will raise.

2. At the Offertory the assistant will unveil the chalice, and do all that is done by a chaplain at a Bishop's Mass,³¹ and by the Ministers at High Mass.

3. At the words *Qui pridie* the Celebrant (aided by the left hand of the assisting priest) will take up the host saying *accepit panem in sanctas et venerabiles manus suas*, and at once (as the rubric directs at the consecration of the chalice) he will lay it down again (or leave it in the hand of the assistant), that he may make over it the sign of the cross, saying *benedixit*. Then he takes it up once more and continues the Mass.

4. Before the words *Per ipsum*, etc., the assistant will help the Celebrant to take up the Host; and afterwards purify and dry his own fingers.

5. At the words *omnis honor et gloria* the assisting priest raises the chalice, while the Celebrant, in accordance with the rubric, still holds the Host.

6. After *Pater noster* the assistant will deal with the paten as the chaplain does at a Bishop's Mass,³² and the Deacon at High Mass, and return again to the Celebrant's left.

7. The assistant will aid the Celebrant while he slips the paten under the Sacred Host.

8. Similarly, the fraction of the Sacred Host over the chalice will be done with the help of the assisting priest.

9. At the words *Panem caelestem accipiam* the Celebrant does not take the Host in his hand, which he will have to use immediately afterwards to strike his breast.

10. At the words *Domine, non sum dignus* the Host is to remain on the paten. At the receiving of the Sacred Host the assistant aids the Celebrant, laying one part of It over the other, and then holds the paten under the Celebrant's chin. Afterwards he will wash and dry his fingers.

³⁰ Of the colour of the Mass (violet, when the vestments are black).

³¹ Cf. p. 452.

³² Cf. p. 453.

11. Having collected the fragments, the Celebrant will gather them with his finger to the edge of the paten (lying) on the corporal and then, while the assistant raises the paten with his left hand over the chalice and with his right holds its foot, will put them into the chalice.
12. The assistant, at the Communion and at the drinking of the purification will hold the paten, with his left hand, under the Celebrant's chin.
13. To receive the ablution for his fingers the Celebrant will place the chalice on the altar at the Epistle corner.
14. Finally, the assistant will wipe the chalice and arrange it, as usual, in the centre of the altar.

IV. THE MASS OF A LAME PRIEST

A priest who is so lame as to become "*irregularis ex defectu*" can usually obtain permission to say Mass, and to say it sitting, if necessary. A secular priest obtains this dispensation from the S. Congregation of the Sacraments, and a Religious from the S. Congregation of Religious. The conditions usually attached to this dispensation are : (a) that he celebrate in a private chapel and (b) that, so far as possible, he should stand during the Canon of the Mass, or at least from the Consecration to the consumption of the Sacred Species.

Naturally the priest would be seated before the middle of the altar, and he would replace each genuflection by a bow made as deeply as possible.

The Celebration of Mass

BOOK III : : THE RITE OF HIGH MASS AND SUNG MASS

Nihil obstat: WM. S. GENSLER, Censor deputatus
Imprimatur: ✠ MOYSES E. KILEY, Archiepiscopus Milwaukiensis
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PART I

THE BLESSING AND SPRINKLING OF HOLY WATER

THE BLESSING OF HOLY WATER¹

1. The Rubric I, vi, 2 in *The Ceremonial of Bishops* directs that the supply of blessed water be renewed at least each week, that it may be always fresh and clean, and in sufficient quantity for the needs of the faithful. The rubric of the Missal directs that the blessing be done, ordinarily, on Sunday² before the principal Mass. The Roman Ritual also supposes the water to be blessed on Sunday, and adds "and whenever it is needed."

2. On Easter Sunday and Whitsunday, however, the water is not blessed. For the *Asperges* and other uses, some of the water, blessed in the baptismal font on the previous day and drawn off from this before the Holy Oils were added, is used. If there is no baptismal font, holy water must not be blessed during the Holy Saturday ceremonies, but it may be blessed privately in the sacristy, using the ordinary blessing of the Missal or Ritual.³

3. The blessing may be done by the Celebrant of the principal Mass. It will then be done immediately before the Mass and the priest will wear all the Mass vestments except the maniple and chasuble. Or it may be done by another priest vested in surplice and violet stole⁴ at any time that is convenient before the principal Mass.

4. In preparation for the blessing a vessel (or vessels) of water is prepared on a small table in the sacristy,⁵ some salt on a plate,⁶ a towel to wipe the priest's fingers after handling the salt, and the Missal or Ritual.

5. When the Celebrant of the solemn Mass blesses the water, he wears the amice, alb, cincture, and the stole⁷ of the colour of the Mass, worn crossed⁸ as at Mass. He does not, ordinarily, put on the cope until he has

¹ This is dealt with in the Missal (after the Requiem Masses and Prayers for the Dead); in R.R. VIII, ii, and in the Appendix (the first of the non-reserved blessings); and in C.E. I, xv, 14; II, xxxi, 3.

² Cf. S.R.C. 1322³.

³ S.R.C. 3271.

⁴ R.R. VIII, ii, 1.

⁵ R.R., for the blessing unconnected with Mass, says "in the church or sacristy."

⁶ The amount to depend on the quantity of water to be blessed.

⁷ Cf. S.R.C. 2951³.

⁸ S.R.C. 1637³.

blessed the water.⁹ The Deacon and Subdeacon, vested for Mass¹⁰ but without the maniple, assist at the blessing, answering the prayers.

6. It is not necessary that fresh salt be exorcized and blessed each time water is blessed. If salt is used which has previously been exorcized and blessed,¹¹ the Celebrant having recited *Adjutorium* (while making the sign of the cross), at once begins the exorcism of the water.

7. When making the prescribed signs of the cross while putting the salt into the water, authors generally direct the Celebrant to hold the salt between the thumb and index finger of his right hand. He may, however, let it slide from the plate into the water while making the crosses with the plate. When there are several vessels of water, the forms of exorcism and the prayers of blessings are said only once over all, but the salt must be put three times into each vessel and the words prescribed for this action must be repeated.

8. After the blessing the aspersory-bearer puts some of the newly blessed water into the aspersory,¹² in preparation for the *Asperges*; and the Celebrant puts on the cope.¹³

⁹ Cf. M.R. I, ii, § 1, n. 3; III, ii, § 1, n. 3. He may, however, wear the cope for the blessing (cf. rubric of R.R., *re* the blessing of water on the vigil of the Epiphany).

¹⁰ Cf. R.G. XIX, 5. Martinucci says that if they are wearing folded chasubles they do not put them on until after the blessing; other authors make no exception.

¹¹ S.R.C. 2218³.

¹² See Glossary, p. 721.

¹³ In smaller churches, if a cope of the colour of the day is not available, the Celebrant will perform the ceremony in alb and stole (R.G. XIX, 4; S.R.C. 3697⁸). In such a case the Deacon and Subdeacon will not put on the dalmatic and tunicle until the Celebrant dons the chasuble for Mass.

THE ASPERGES

1. The *Asperges* ceremony may take place only once in the same church on the same day, and only on Sunday,¹ before the principal Mass.

2. It is obligatory in Cathedral and Collegiate churches,² ordinarily before the Conventual Mass;³ but it is not of precept in other churches and oratories unless it is enjoined by diocesan or synodal law, as is the case in England. It may take place even before a Low Mass and, if the services of singers are not available, the antiphon and prayers may be merely recited.

3. The ceremony must be performed by the Celebrant of the Mass, and by no one else.⁴

4. On Palm Sunday, and on Candlemas Day when it falls on a Sunday, the *Asperges* takes place *before* the blessing of the palms or candles.⁵

5. In preparation for the *Asperges*, the chasuble and maniple of the Celebrant, and the maniples of the Deacon and Subdeacon, are left on the sedilia. The book or card with the prayers after the sprinkling is made ready on the credence table.

The Ceremony

6. When the Celebrant, after the blessing of the water, has put on the cope, he and the Deacon and Subdeacon take their birettas. When the Master of Ceremonies gives the signal, they bow moderately (cf., however, Vol. II, p. 305) to the crucifix or chief image of the sacristy and put on their birettas.

7. A procession is then formed: first the aspersory-bearer (generally the thurifer), who carries the aspersory, not at his side, but at the height of his waist, in his right hand, the left laid flat on his breast. Then come the acolytes, walking abreast, carrying their lighted candles (the outside hand of each at the knob of the candlestick, the inner hand under its foot). Next come the clergy, then the M.C. At the end of the procession

¹ Rubrics of Missal, M.R. and C.E. and cf. S.R.C. 1322³, 3268¹.

² S.R.C. 4051¹.

³ S.R.C. 3268¹.

⁴ Rubrics of Missal, R.R., C.E. and several decrees of S.R.C., e.g., 2684¹¹, 3039⁵.

⁵ The Rubric of Palm Sunday and M.R. III, ii, § 1, n. 5 and I, ii, § 1, n. 7.

comes the **Celebrant**, with hands joined, walking between the **Deacon** and **Subdeacon**,⁶ who hold the edges of the cope.⁷

8. At the entrance to the church no holy⁸ water is taken because of the *Asperges* which is to follow at once.

Arrival at the Altar

9. On arriving at the altar, the **aspersory-bearer** goes to the right-hand corner at the foot of the altar (so as to be immediately on the right of the **Deacon**), the **acolytes** go one to the right-, the other to the left-hand corner, the **M.C.** to the left (so as to be immediately on the left of the **Subdeacon**). The **Celebrant**, with the **Deacon** and **Subdeacon**, stands in the middle. The **Deacon** takes the **Celebrant's** biretta, kissing first the **Celebrant's** hand and then the biretta, and at the same time the **M.C.** takes the **Subdeacon's** biretta (without kisses). When the Blessed Sacrament is present, all genuflect *in plano*; otherwise the **Celebrant** makes a deep bow to the cross, while all others genuflect *in plano*.⁹

10. If other clergy come to the altar in the procession, the **aspersory-bearer** and **acolytes** genuflect on arriving at the altar and go, the former to his place at the foot of the altar on the right, the latter to their respective corners at each side of the altar, where they stand facing each other until the **Celebrant** arrives. They turn to the altar and genuflect when the **Celebrant** makes his genuflection or bows to it.

On arrival in the sanctuary, the **Celebrant**, **Deacon**, and **Subdeacon** go directly to the foot of the altar without saluting the clergy as they pass.

11. If, however, the clergy are in choir when the Sacred Ministers arrive, then on coming to the entrance to the choir, the **aspersory-bearer** passes to the right, followed by the **first acolyte**; the **second acolyte** and the **M.C.** go to the left, and all stand in a line with the Sacred Ministers at the entrance to the choir. The **Deacon** takes the **Celebrant's** biretta (with the usual kisses), the **M.C.** the **Subdeacon's**. All then bow to the clergy in choir, saluting first those on the Gospel side, and then those on the Epistle side. After the salutation all proceed in a straight line to the foot of the altar. The **M.C.** takes the **Celebrant's** and **Deacon's** birettas from the **Deacon** and all make the genuflection or bow as described in paragraph 9.

⁶ C.E. I, xv, 14; II, xxxi, 3; S.R.C. 2482³.

⁷ C.E. II, xxxi, 4. They turn in the orphrey somewhat, so that too much of the lining is not exposed.

⁸ See Glossary, "Lustral Water," p. 724.

⁹ If the **Deacon** and **Subdeacon** are canons and in their own church, they, like the **Celebrant**, make only a deep bow.

Sprinkling the Altar

12. After the reverence to the altar, the **Celebrant**, **Deacon**, **Subdeacon**, and **aspersory-bearer** kneel on the lowest step, even in Paschaltide. The **M.C.** takes the birettas to the bench; the **acolytes** place their candlesticks on the credence table and kneel in front of it.

13. The **Deacon** takes the aspergillum, filled with holy water, and hands it to the **Celebrant**. He holds it in the middle in such a way that the **Celebrant** can grasp the end of the handle without difficulty, and in handing it to him¹⁰ kisses first the aspergillum and then the **Celebrant's** hand.

14. The **Celebrant**, keeping his left hand laid on his breast, sprinkles the front of the altar three times, *i.e.*, in the middle, to his left, and to his right, meanwhile¹¹ intoning the antiphon *Asperges me (Vidi aquam in Paschaltide)*.¹² The choir continues with it.

15. He sprinkles himself, by touching his forehead with the aspergillum;¹³ then rising he sprinkles the **Deacon** and **Subdeacon**,¹⁴ who, still kneeling, bow and make the sign of the cross when sprinkled. The **Deacon**, **Subdeacon**, and all the others at the altar rise; and if there are no clergy present, the **Celebrant** sprinkles, with one sprinkling, the **M.C.**, **aspersory-bearer**, and **acolytes**, before going to sprinkle the people. The **Celebrant** then returns the aspergillum to the **Deacon**,¹⁵ who gives it to the **aspersory-bearer**. The **Celebrant** bows low to the altar, or genuflects if the Blessed Sacrament is present,¹⁶ while the **Deacon**, **Subdeacon**, **M.C.**, and **aspersory-bearer** genuflect, and they all go to sprinkle the clergy and people.

Sprinkling the Clergy

16. If there are clergy in choir the **Sacred Ministers**, preceded by the **M.C.** and the **aspersory-bearer**¹⁷ go to the side of the choir on which the person of highest rank is sitting.¹⁸ Should the choir be behind the

¹⁰ C.E. I, xviii, 16.

¹¹ C.E. II, xxx, 1; xxxi, 3.

¹² If he needs the book for this, the **Deacon** and **Subdeacon** hold it before him (cf. C.E. II, xxxi, 3), and then he sprinkles immediately after he has finished the intonation.

¹³ If he prefers, he may, as some authors suggest, trace a small cross with it on his forehead.

¹⁴ He sprinkles each with one sprinkling and he must not hand them the aspergillum to touch (S.R.C. 2013²).

¹⁵ He may keep it, if the distance to the clergy or people is short.

¹⁶ If there are but few clergy and they are quite close to the altar, the **Celebrant** may sprinkle them without leaving the foot of the altar. He turns to them and stands a little towards the Gospel side. In this case he makes no reverence to the altar, either before or after the sprinkling (S.R.C. 4198⁴).

¹⁷ He remains near the **Deacon**, so that from time to time he may replenish the aspergillum.

¹⁸ Ordinarily, this will be the Gospel side. Cf. S.R.C. 3059²³ and see p. 537.

altar, they will go to it by the Epistle side and return by the Gospel side.¹⁹

17. Having arrived at the side of the choir where the person of highest rank is, the **Celebrant** and those with him bow to the clergy. The **Celebrant** receives the aspergillum from the **Deacon**, with the usual kisses. If there is present a bishop, who is not the Ordinary of the diocese, the **Celebrant** sprinkles him²⁰ once, making a deep bow before and after the sprinkling. Prelates and Canons are sprinkled²¹ each in turn,²² beginning with the one of highest rank. The **Celebrant** salutes each with a bow of the head before and after. The rest of the clergy, if few in number, may be sprinkled individually, with a common bow to all on the same side of the choir before and after the sprinkling; if they are numerous, they are sprinkled in a body.²³ The **Celebrant** may do this either by a triple sprinkling, in the middle, to his left, and to his right, or he may move from one end of the choir to the other, sprinkling as he goes. The bows preceding and following the sprinkling are given to all in common.

18. None of the clergy is to receive the holy water by touching the aspergillum,²⁴ but all are to be sprinkled by the **Celebrant**.²⁵

19. After sprinkling the clergy of one rank (e.g., prelates and canons) on one side, the **Celebrant** and his attendants make the proper reverence to the altar as they pass the middle and go to sprinkle those of the same rank on the other side. He remains on that side to sprinkle the clergy of the next order (e.g., Beneficiaries or simple priests), and then returns to the side where he had commenced, to finish the sprinkling of the clergy of this lower rank. The bows are made before and after the sprinkling as explained previously.

20. The clergy in choir stand²⁶ during the ceremony of the *Asperges*. Each receives the sprinkling uncovered, and with bowed head, and makes (by custom) the sign of the cross.²⁷

Sprinkling the People

21. Having finished the sprinkling of the clergy²⁸ the **Celebrant** and his attendants go to sprinkle the people. This is usually done from the entrance of the sanctuary.²⁹ The **Celebrant** bows to the people, then

¹⁹ Cf. S.R.C. 2867¹.

²⁰ With one downward (S.R.C. 4159⁶) movement of the aspergillum.

²¹ S.R.C. 1180¹¹, 2013⁴.

²² This is reserved to the Bishop of the place or his superiors.

²³ Several decrees of S.R.C. e.g., 2013, 3055, 4100².

²⁴ C.E. II, xxxi, 4. During the *Asperges* the clergy who form the (singing) choir are not bound to turn to the altar; the others in the sanctuary are bound only if it is the custom (S.R.C. 3029¹ and cf. p. 561).

²⁵ Cf. C.E. II, xxxi, 3.

²⁶ Re., the sprinkling of the acolytes, see p. 505, and note 37.

²⁷ S.R.C. 2013⁴, 3114², 3621⁴.

²⁸ S.R.C. 893³.

²⁹ S.R.C. 2013⁴.

sprinkles them in the form of a cross (i.e., in the middle, to his left, and to his right) and bows again. When sprinkled the people should bow and make the sign of the cross.

22. In some churches it is customary to go through the church to sprinkle the people, and this usage may be observed.³⁰ If the priest goes down the middle of the church and returns the same way, he ought to sprinkle the people *on each side* alternately on his way down and return with hands joined, since to sprinkle people on the back, unseen by them, is unbecoming and should be avoided when possible.

If the church is large, the **Celebrant** may pass around it, beginning on the Epistle side³¹ and returning on the Gospel side, sprinkling the people on each side as he proceeds. Should he pass the high altar, while going around, he bows, unless the Blessed Sacrament be present, when he genuflects. In either case the Ministers all genuflect.

23. During the sprinkling of the clergy and the people the **Celebrant** recites, in a low voice, alternately with the **Deacon** and **Subdeacon**, the psalm *Miserere*,³² ending with *Gloria Patri* (bowed), and then he repeats in full the antiphon *Asperges me*.³³ In Paschaltide, instead of *Miserere* he says the psalm *Confitemini*,³⁴ and the *Vidi aquam* in place of *Asperges*. He terminates the recitation of the Psalm when the sprinkling ends, and recites *Gloria Patri*, even though the entire psalm has not been said.

24. During the sprinkling, the choir sings in full the antiphon *Asperges me*, or in Paschaltide *Vidi aquam*. It sings only the first verse of the *Miserere*, then the *Gloria Patri*, after which the antiphon is repeated. The psalm *Confitemini* replaces the *Miserere* in Paschal time. The *Gloria Patri* is omitted on Passion Sunday and Palm Sunday.

25. When the choir sings *Gloria Patri*, the **Celebrant** may interrupt the sprinkling, and, with those who accompany him, bow towards the altar.³⁵

Return to the Altar

26. When he returns to the altar, the **Celebrant** sprinkles the M.C., **aspersory-bearer**, and **acolytes**, if he had not done so previously.³⁷ He

³⁰ S.R.C. 3114².

³¹ S.R.C. 2867¹, 3114².

³² Missal and R.R.; cf. S.R.C. 1322¹².

³³ S.R.C. 3402⁶.

³⁴ Should he not know this psalm by heart, it suffices to recite the first verse.

³⁵ S.R.C. 3402⁶.

³⁶ S.R.C. 3722³.

³⁷ If the clergy are in choir the correct time to sprinkle the acolytes is after the clergy have been sprinkled (cf. C.E. II, xxxi, 3) and before the people. But if the choir is large, so that the **Celebrant** would have to return some distance to the altar to sprinkle the servers, some authors suggest that he may do so when he has returned from the sprinkling of the people. Should the clergy be in choir behind the altar and the people in front of it, naturally the **Celebrant** will sprinkle the servers on his way from the choir to the body of the church.

gives the aspergillum to the **Deacon**, who receives it with the usual kisses. All make the proper reverences to the altar and stand facing it before the lowest step.³⁸ The **aspersory-bearer** puts away the aspersorium.

27. When the choir has finished the repetition of the antiphon, the **Celebrant**, with joined hands, sings the versicles³⁹ and prayer, to the second ferial tone⁴⁰ (d'l at the end of the prayer and of the conclusion). The book is held before him by the **Deacon** and **Subdeacon**.⁴¹

28. At the conclusion of the prayer, the **Celebrant** bows to the cross (or genuflects on the step,⁴² if the Blessed Sacrament is present), the **Deacon** and **Subdeacon** genuflect on the step, the **M.C.** *in plano*, and all go to the bench.⁴³ There the **Celebrant** assisted by the **M.C.**, takes off the cope and puts on the maniple and chasuble; while the **Deacon** and **Subdeacon** put on the maniple, each assisted by an **acolyte**. Then the **Sacred Ministers** preceded by the **M.C.**, return to the foot of the altar, make the proper reverences, and begin Mass.

³⁸ Cf. S.R.C. 1122.

³⁹ *Alleluia* is added to the first one in Paschaltide.

⁴⁰ See p. 555.

⁴¹ C.E. II, xxxi, 3.

⁴² S.R.C. 4198³.

⁴³ C.E. II, xxxi, 3 and cf. 3697³. If the Blessed Sacrament is not exposed nor the Bishop present (S.R.C. 2027³, 3110⁴), the **Celebrant** may put on the chasuble at the foot of the altar (provided he does not take it from the altar, which is the privilege of a bishop). Or he may retire behind the altar to change his vestments (S.R.C. 3108¹⁶). The more correct and more convenient method, however, is to change at the sedilia at the Epistle corner of the altar.

PART II

THE GENERAL CEREMONIES OF HIGH MASS

GENERAL RULES

I. WHAT HIGH MASS IS

The rubrics of the Missal recognize two kinds of sung Mass: (a) Solemn Mass, called in English "High" Mass, and described in paragraphs added to each chapter of the *Ritus Servandus*; (b) the *Missa Cantata*, or "sung" Mass, without Deacon and Subdeacon, and which is referred to in one place only in the *Ritus*, i.e., VI, 8.¹

A Solemn, or High, Mass is a Mass celebrated with a Deacon and Subdeacon² and other ministers,³ with music,⁴ incense,⁵ the kiss of peace and other ceremonies prescribed by the rubrics of the Missal and of the *Ceremonial of Bishops*.

The rite of High Mass may not be followed⁶ if the Mass is not sung,⁷ or if incense is not used,⁸ or if there are no other ministers besides the Deacon and Subdeacon,⁹ or if there is a Deacon but no Subdeacon.¹⁰

The rubrics of the Missal dealing with High Mass are not detailed. According to Gavantus (who was present at the Congregation that dealt with the revision of the Missal under Clement VIII, 1604) this is because the rubrics of the *Ceremonial of Bishops*¹¹ deal sufficiently with the rite, and because "it did not seem opportune to treat of small points (*minutiora*) in the Missal."¹² Hence, many of the details of High Mass must be sought in the rubrics of the *Ceremonial*, which though chiefly intended for Pontifical functions and for functions in cathedral and collegiate churches, is of obligation in all churches and oratories when solemn functions such as High Mass are celebrated.¹³

¹ In the United States of America, also commonly referred to as "High Mass."

² Cf. S.R.C. 3697¹⁰.

³ S.R.C. 3104². At least three, a thurifer and two acolytes, are mentioned in the *Ritus*.

⁴ Cf. S.R.C. 3031¹.

⁵ S.R.C. 3039⁶.

⁶ In this matter the rubrics are to be strictly observed—S.R.C. 1711⁴, 3096⁴; cf. 2521, 3576⁷.

⁷ S.R.C. 3031¹.

⁸ S.R.C. 3039⁶, 4054².

⁹ S.R.C. 3104².

¹⁰ S.R.C. 3697¹⁰.

¹¹ Which had been issued by the same pope, shortly before, in 1600.

¹² Gavantus, *Commentary*, Part II, title II, § 5.

¹³ Cf. S.R.C. 937⁴, 1666, 2888², 3839¹.

II. THE MINISTERS AT HIGH MASS

1. The rubrics of the Missal require, then, for High Mass a Deacon and a Subdeacon,¹⁴ two acolytes, a thurifer, and torchbearers.¹⁵ The Missal makes no mention of a Master of Ceremonies, but the *Ceremonial* speaks of him and supposes at least two such ministers for an important function. A second M.C. is not necessary on ordinary occasions, but if there is one his duty will be, under the direction of the first M.C., to look after the Deacon, Subdeacon, and acolytes.¹⁶ The first M.C. directs the function in general, and in particular looks after the Celebrant.

2. Only a priest may act as a substitute for a deacon but a cleric in Minor Orders or at least tonsured may, for a reasonable cause,¹⁷ act as substitute for a Subdeacon.¹⁸ He may wear the alb and tunicle, but not the maniple. During the Mass he may do all that a Subdeacon does except: (a) wipe the chalice and pour in the water at the Offertory; (b) touch the chalice again after having brought it to the altar, until after the ablutions; (c) uncover and cover the chalice during Mass; (d) wipe the chalice after the ablutions, although he may arrange and veil it, and carry it to the credence table.¹⁹

3. If a priest and a deacon are available to fulfil the office of Deacon and Subdeacon, either may take the part of the Subdeacon. Some rubricians say the priest should act as Deacon because of his greater dignity; others say the Deacon should do so since it is his special office.²⁰ The question has not been authoritatively decided.

4. At a High Mass not celebrated by a bishop, an Assistant Priest is allowed only for certain prelates of high rank²¹ (who are not, however, bishops), such as Protonotaries Apostolic "Supernumerarii"; and then only when they celebrate pontifically, and not in the presence of the Bishop of the diocese or of a prelate exceeding him in rank.²²

5. Only the Celebrant, Deacon, and Subdeacon may wear vestments.²³ All others wear cassock and surplice;²⁴ even the M.C., if he is a canon or prelate, must not wear his robes.²⁵

¹⁴ Cf. S.R.C. 2952, 3104².

¹⁵ Two, four, or six according to the dignity of the feast or the solemnity of the occasion. R. VIII, 8; cf. S.R.C. 4054².

¹⁶ "Acolyte" is a general term for altar-server and, in C.E., it includes the thurifer (e.g., I, xxiii, 1, 18).

¹⁷ S.R.C. 4181. Formerly real necessity was required (S.R.C. 2002¹³, 3832⁷).

¹⁸ S.R.C. 2002¹³, 2525¹, 2965¹, 3525¹, 3832⁷, and 4181.

¹⁹ S.R.C. 4181².

²⁰ Cf. C.E. I, xxvi, 2, 4.

²¹ C.J.C. 812; S.R.C. 2271, 2867², 2933, 3057, 3262¹⁵, 3408², 3442².

²² E.g., the Archbishop of the province, a Nuncio Apostolic, a Cardinal. S.R.C. 4154²⁰.

²³ C.E. I, xv, 13; cf. S.R.C. 1711¹.

²⁴ C.E. I, xi, 1. Cf. p. 22 *infra*.

²⁵ C.E. I, v, 4; S.R.C. 3398¹.

III. GENERAL RULES FOR HIGH MASS

A. THE CELEBRANT

1. Apart from the special ceremonies which are noted further on, and from the singing of certain parts of the Mass,²⁶ the celebration of High Mass differs little from that of Low Mass. There are very few differences in the canon of the Mass. The Celebrant, however, must keep in mind that he is no longer acting alone, but with the Deacon and Subdeacon, and he should recite the prayers which they say together at a moderate pace to enable them to recite them with him. Above all, he must perform his own part of the ceremony *with due regard to his assistants*. Thus when coming to the altar from the sedilia, he should not make his reverence until the Subdeacon is in his place at the Celebrant's left. Or again, he should so present his hand to the Deacon for the prescribed kisses that they can be given in a becoming and dignified manner.

2. *The Voice in High Mass*: (i) In High Mass the Celebrant intones the *Gloria in excelsis* and the Creed, when these are said. He sings in full:²⁷ (a) *Dominus vobiscum* and the prayers before the Epistle; (b) *Dominus vobiscum* and *Oremus* before the Offertory; (c) the concluding words of the last Secret, the introductory dialogue to the Preface, and the Preface; (d) the concluding words of the Canon (*Per omnia saecula saeculorum*), the introduction to the *Pater noster*, and the prayer itself; (e) *Per omnia saecula*, etc., and *Pax Domini*; (f) *Dominus vobiscum*, before and after the Postcommunion prayers, and the prayers themselves.

(ii) Parts which are recited in the secret voice and in the medium voice in Low Mass,²⁸ are said in the same voice in High Mass.

(iii) Parts which are said in the clear voice in Low Mass²⁹ and which are, for the most part, sung either by the choir or the Ministers in High Mass (e.g., the Gloria, the Epistle) are recited by the Celebrant in the medium or subdued voice (*submissa voce*).³⁰ The Blessing is to be said in the clear voice³¹ (as in Low Mass).

²⁶ R.G. XVI, 3.

²⁷ R.G. XVI, 3.

²⁸ In the medium voice are said: the two words *Orate, Fratres*, the entire *Sanctus*, the words *Nobis quoque peccatoribus*, the words *Domine, non sum dignus*. In the secret voice are said those prayers which are essentially sacerdotal and destined for sacramental acts.

²⁹ I.e., the preparatory prayers, Introit, Kyrie, Gloria, *Dominus vobiscum*, *Oremus* (*Flectamus genua, Levate*), Collect(s), Epistle, Gradual, Verse, Tract, Sequence, Gospel, Creed, Offertory verse, Preface and preceding verses, *Pater noster* and preceding *Per Omnia*, and *Pax Domini*, *Agnus Dei*, Communion verse, Postcommunion(s) (*Humiliate capita*, etc., and *Oratio super Populum*), *Ite, Missa Est* or *Benedicamus Domino*, or *Requiescant in Pace*, the Blessing, and the Last Gospel (cf. Vol. II, p. 502).

³⁰ R.G. XVI, 3.

³¹ R. XII, 7.

3. *Bows and Genuflections*: (i) When the Blessed Sacrament is not present, the Celebrant salutes the cross of the altar with a deep bow of the body: (a) not only on arrival³² and before departure at the end of Mass,³³ but also whenever he passes the middle of the altar, as at the incensation;³⁴ (b) on departing from the middle to go to a place outside the immediate ambit of the altar, for instance, to the sedilia, or to the pulpit, and on returning from such a place.³⁵

(ii) When the Blessed Sacrament is present in the tabernacle (or a relic of the Passion is exposed above the altar for veneration),³⁶ the Celebrant genuflects whenever he would make a deep bow if It were not there.³⁷ But while the genuflection on arrival and before departure to the sacristy is made *in plano*, all other genuflections made at the foot of the altar during Mass are made on the lowest step.³⁸

(iii) If a text occurs in which, whether read or sung, a genuflection is to be made,³⁹ the Celebrant makes the genuflection, not when he reads the text, but later when it is sung⁴⁰ by one of the Ministers or by the choir. An exception to this rule occurs in the Creed, when the Celebrant, with the Deacon and Subdeacon, does genuflect at the words *Et incarnatus est*, etc., in reciting the prayer at the altar.

(iv) When saluted by the Deacon or Subdeacon, if they pass him⁴¹ while he is seated, the Celebrant may, if it is the custom, respond, either by slightly bowing his head or by raising his biretta.⁴²

4. *Sitting*: The Celebrant may, if he wishes, sit at the sedilia⁴³ during the singing of the *Kyrie eleison*, the *Gloria in excelsis*, and the Creed; and also during the chanting of the Epistle, Gradual or Tract, or Prophecies,⁴⁴ if this is protracted. He sits during the sermon. While sitting he should not stretch out nor cross his legs.

5. *The Celebrant's Hands*: (i) Whenever the Celebrant genuflects at the altar, he lays his hands on the table. Between the consecration of the Sacred Host and the ablutions they must be placed on the corporal; at other times, outside it. When he genuflects while incensing, he lays his left hand on the altar.

(ii) If he is turned towards the altar when blessing anything there (e.g.,

³² R. II, 2; III, 1.

³³ R. IV, 4.

³⁴ While rubricians so direct the Celebrant when he is at the foot of the altar, for the most part they prescribe a bow of the head only when he is on the footpace (see Vol. II, p. 530). There seems to be no valid reason for this difference.

³⁵ S.R.C. 2722¹.

³⁶ Cf. R. IV, 6.

³⁷ S.R.C. 2682¹⁷.

³⁸ As, in the Epistle, Gradual, or Gospel.

³⁹ R.G. XVII, 6; S.R.C. 3104³; cf. C.E. I, ix, 1; xii, 22.

⁴⁰ S.R.C. 9⁶.

⁴¹ R. XII, 6.

⁴² S.R.C. 4057⁶, cf. 2184⁴.

⁴³ Cf. C.E. I, xxiii, 20.

⁴⁴ Cf. S.R.C. 3434⁵.

the water at the Offertory) he lays his left hand on the table;⁴⁵ otherwise, as in blessing incense, he lays it on his breast.

(iii) When seated his hands are laid palm downward on his knees, either over or under the chasuble.⁴⁶

(iv) If for any reason the Celebrant has to wait a little time at the altar, as he will if he does not sit during the singing of the *Gloria*, or while the chalice is being brought to the altar at the Offertory, he may either keep his hands joined, or lay them palm downward on the table.

B. THE DEACON AND SUBDEACON

1. *Their Office*: (i) The rite of ordination of a Deacon shows that he is intended as the immediate minister of the Priest, and his cooperator in the offering of Sacrifice; while the rite of ordination of a Subdeacon marks him out as the immediate helper of the Deacon at the altar. Hence the Deacon and Subdeacon stand by the Celebrant at the altar, they recite certain prayers with him, and they minister to him, the Deacon immediately, the Subdeacon mediately (immediately, only if the Deacon is impeded).

(ii) In general the Deacon and Subdeacon must take care, in joint actions, to act together, the Deacon taking the initiative. During Mass they must avoid, as far as possible, turning their backs directly towards the altar or towards the Celebrant, as is likely to happen when they are leaving the middle of the altar on the footpace to descend on either side or by the front steps. Whenever they pass the Celebrant they bow to him.⁴⁷ When unoccupied the normal place of the Deacon is behind the Celebrant, on the top step,⁴⁸ or lower down if there are a great number of steps. The Subdeacon's place is behind the Deacon, *in plano*, or on a step, if there are many of them. When changing places they should not move backwards or sideways, but turn fully in the direction in which they are to move. They walk erect, with heads up and hands joined before the breast.

2. *Presenting Objects*: Whenever the Deacon, even though he be a canon,⁴⁹ presents anything to the Celebrant, he first kisses the object and then the back of the Celebrant's hand. When he receives anything from the Celebrant, he kisses his hand first and then the object.⁵⁰ These ceremonial

⁴⁵ R. III, 5; C.E. I, xix, 3. So these rubrics should be interpreted (cf. p. 303, n. 55).

⁴⁶ Some authors say "over," because the bishop lays his hands over his gremial veil (C.E. I, xix, 2); others say "under," so as not to soil the chasuble, for a priest-celebrant has no gremial.

⁴⁷ Cf. C.E. I, xviii, 13.

⁴⁸ Cf. R. IV, 7.

⁴⁹ S.R.C. 1835, 2578⁵.

⁵⁰ R. IV, 4, etc.; C.E. I, xviii, 16.

kisses, however, are omitted in Requiem Masses,⁵¹ on Good Friday,⁵² and in the presence of the Blessed Sacrament exposed.

3. *Genuflections*: (i) When the Ministers (the Deacon and Subdeacon) are standing beside the Celebrant they always genuflect with him.⁵³ In genuflecting at the altar the Celebrant alone is allowed to place his hands on it.

(ii) When genuflecting at the altar, only the first genuflection on arriving and the last before departing are made *in plano*; all others are made on the step.⁵⁴

(iii) If the Deacon and Subdeacon are canons ministering in their own church, they do not genuflect to the cross of the altar, but like the Celebrant make a deep bow only.⁵⁵

(iv) During Mass, whether the Blessed Sacrament be present or not,⁵⁶ the Deacon and Subdeacon, genuflect *at the middle*, either at the foot of the steps, or on the footpace beside the Celebrant, whenever: (a) they arrive *at the middle* from any place outside the immediate ambit of the altar,⁵⁷ for example, on coming from the credence table, the sedilia, or the ambo; (b) they pass the middle, as at the incensation of the altar,⁵⁸ or after the ablutions; (c) they leave *the middle* to go to any place outside the immediate ambit of the altar.

They do *not*, therefore, genuflect: (a) When going from the footpace to the foot of the steps at the middle or vice versa,⁵⁹ for they do not leave the immediate ambit of the altar. Thus, for example, the Deacon and Subdeacon do not genuflect before going up to the footpace to recite the *Gloria* or Creed. (b) Before departing from the altar to a place outside its immediate ambit when they do not leave *from the middle*, or on arrival at the altar from a place outside its ambit, when they do not arrive *at the middle*. Hence when the Sacred Ministers go to the sedilia at the *Kyrie* or during a Sequence, they do not genuflect before leaving the altar, as they leave from the Epistle corner, and not from the middle;⁶¹ similarly they do not genuflect if they return *per brevior* from the sedilia.

⁵¹ R. XIII, 2; C.E. I, xviii, 16; II, xi, 5 (cf. pp. 658, 680).

⁵² S.R.C. 4193.

⁵³ R.G. XVII, 4.

⁵⁴ Cf. S.R.C. 2682⁴⁷.

⁵⁵ C.E. I, xviii, 3.

⁵⁶ R. IV, 7; S.R.C. 3792¹¹, 4048⁴. Hence, whether the Celebrant genuflects or only bows.

⁵⁷ By the altar here is meant the structure itself, together with the footpace and the steps (front or side).

⁵⁸ R. IV, 7.

⁵⁹ Except the Subdeacon when he arrives, at the Offertory at the foot of the steps with the paten. R. VII, 9; S.R.C. 4027.

⁶¹ Cf. M.R. VI, ii, § 3, n. 4.

(v) But when the Blessed Sacrament is *on the table of the altar* (i.e., between the Consecration of the Mass and the ablutions), then the Deacon and Subdeacon genuflect: (a) before leaving and on arriving,⁶² when going from one side of the altar to the other (e.g., when the Deacon leaves the left of the Celebrant at *Per quem haec omnia* and goes to his right, he genuflects before leaving and on arriving, but he does not genuflect when passing the middle); (b) before leaving (but *not* on arriving), when going from one side of the Celebrant to the middle (e.g., the Deacon at the beginning of the *Pater noster*⁶³), or from the middle to one side of the Celebrant⁶⁴ (e.g., the Deacon and Subdeacon at *Et dimitte nobis*⁶⁵).

4. *The Hands of the Deacon and Subdeacon*: (i) They are held joined before their breast⁶⁶ when not occupied. When, however, the Deacon and Subdeacon sit, their hands are laid, palms downward, the fingers close together, on their knees, on or under the dalmatic or tunic. When one hand is occupied, the other is laid flat under the breast.

(ii) Their hands must never be laid on the altar when they genuflect, or when kissing the altar (e.g., when the Deacon genuflects before receiving the Pax).

5. *Actions With the Celebrant*: (i) In general the Deacon and Subdeacon are to conform to the Celebrant, and act *with* him in reciting prayers, in bowing, and in genuflecting.

(ii) This means that when the Celebrant, while singing or reading *aloud*,⁶⁷ makes the sign of the cross, or when he bows, as at the Holy Name or at the name of the saint of the day, or when he strikes his breast the Deacon and Subdeacon, if unoccupied,⁶⁸ do the same.⁶⁹

(iii) The Deacon and Subdeacon reply to the Celebrant whenever the choir does not do so (e.g., at the opening prayers, at the *Kyrie*, at the end of the Epistle). They do not reply when the choir fulfils that office.

Going to the Sedilia

(iv) Whenever the Sacred Ministers leave from the Epistle corner to go to the sedilia, as they do at the singing of a Sequence, they make no

⁶² If, however, a genuflection is to be made almost immediately after arrival because the chalice is to be uncovered, it suffices to genuflect once only (i.e., with the Celebrant, when the pall has been removed).

⁶³ R. IX, 4.

⁶⁴ The rules given in § 3 about genuflections are based on the rubrics of the Missal and the *Ceremonial* and on S.R.C. 2682⁴⁷, 4027, 4048⁴.

⁶⁵ R. X, 8.

⁶⁶ Cf. R. II, 5; and see Vol. II, p. 283.

⁶⁷ Not, therefore, during the Secrets or Canon (except *Agnus Dei*, S.R.C. 3535³).

⁶⁸ The Subdeacon when holding the paten is occupied and so e.g., at *Benedictus*, does not sign himself.

⁶⁹ S.R.C. 4057⁵.

reverence to the cross before leaving. When they leave from the middle, however, as at the end of the recitation of the *Gloria* or Creed, the Celebrant bows low⁷⁰ or, if the Blessed Sacrament is present, genuflects. In either case the Deacon and Subdeacon genuflect and each turns towards the Celebrant and accompanies him.⁷¹ The Deacon remains for the time at his left, so as to be at his right at the sedilia. They descend by the shortest way, which is ordinarily by the side steps. If, however, the sedilia should (incorrectly) be placed in front of the altar, they descend by the front steps and make the reverence at the foot of the steps instead of on the footpace. On arriving at the sedilia the Celebrant at once sits, while the Deacon and Subdeacon raise the back of his chasuble and arrange it over the back of the seat. The Deacon receives the Celebrant's biretta from the M.C. or from an acolyte and hands it to him with the usual kisses. The Celebrant covers at once. The Deacon and Subdeacon take their birettas from the sedilia or receive them from the acolytes. They bow slightly to each other — as if inviting each other to sit⁷² — and seat themselves; when seated they put on their birettas. When they sit the acolytes may, if it is feasible, arrange the back part of the dalmatic and tunicle over the back of the sedilia.⁷³

(v) While seated the Sacred Ministers conform to the rules for the clergy in choir in regard to uncovering and bowing at certain texts,⁷⁴ whether these texts be sung by the choir, or only played on the organ⁷⁵ while the words are recited aloud.⁷⁶ When the M.C. signals to the Sacred Ministers to uncover, they take off their birettas together, place them on the right knee,⁷⁷ and bow their heads. When the words are finished they put on their birettas together.

Returning from the Sedilia

(vi) On the signal from the M.C. to return to the altar, the Deacon and Subdeacon uncover, rise, and place their birettas on the sedilia. When this

⁷⁰ See p. 512 (cf. Vol. II, p. 306).

⁷¹ Some authors direct the Ministers to descend *unus post alium*, but the majority of rubricians say that they come down together. The rubrics do not settle the question.

⁷² Cf. C.E. I, viii, 3. There is no reason why they should first bow to the Celebrant, but if it is the custom it may be observed, and the Celebrant may respond by a slight bow of his head, or by raising his biretta (S.R.C. 3434⁵).

⁷³ Should the Sacred Ministers have to go to the sedilia *per longiorem*, by the front steps, they make their reverence at the foot of the altar, bow to the clergy first on the Gospel side, then on the Epistle side, and go to the sedilia. If the Sacred Ministers are not yet seated when the verses of the *Gloria in excelsis* at which a bow should be made are sung, they turn at the sedilia, and bow towards the altar.

⁷⁴ Cf. R.G. XVII, 3; S.R.C. 1563¹, 2684¹², 3457³.

⁷⁵ S.R.C. 3457³.

⁷⁶ C.E. I, xxviii, 6.

⁷⁷ Some authors add "with the opening turned towards them" (not to soil the vestments).

is done the Celebrant uncovers and gives his biretta to the Deacon, allowing him to kiss his hand. The Deacon then kisses the biretta and gives it to the M.C., and the Celebrant rises. The return to the altar is made by way of the front steps.⁷⁸ They proceed in a line, the Celebrant between the Deacon and Subdeacon, and as they approach the altar, they stop near the clergy on the Epistle side, and bow to them. Then they proceed a little, drawing nearer to the clergy on the Gospel side, stop once more, and bow to these.⁷⁹ Then they go to the foot of the altar, where the Celebrant — when the Subdeacon is in his place — makes the proper reverence, and the Deacon and Subdeacon genuflect on the lowest step. The Celebrant goes up to the middle, while the Deacon and Subdeacon take their places behind him.

Bows to the Choir

1. The bows made by the Sacred Ministers to the clergy in choir are either bows of simple ceremonial politeness made on entering or leaving the choir, or on returning to the altar from the sedilia, or bows which are considered part of the solemnity of High Mass, inherent in the rite, such as that made by the Deacon before and after incensing, or that made by the Subdeacon after he has given the Pax to anyone in choir.

2. At a Requiem High Mass the salutations to the choir are made as at other times, but in High Mass celebrated in presence of the Blessed Sacrament exposed or before a Greater Prelate,⁸⁰ the bows of mere ceremonial politeness are omitted, but not the others. This holds true also when the choir is formed of seminarists only.⁸¹

3. If the clergy are already in choir when the Sacred Ministers arrive, the latter salute the clergy on arrival in the choir. They salute them also when departing at the end of Mass, if the clergy remain in choir.

4. If in such a case the Sacred Ministers enter through the choir, they salute the clergy first and then reverence to the altar; but if they approach the altar from behind or from either side, they first reverence to the altar and then turn and bow to the choir, beginning on the side of greater dignity.⁸² At the end of Mass, no matter by what way the Sacred Ministers

⁷⁸ Unless they are returning to the Epistle corner (e.g., after the Tract or Prophecies), they then go *per breviorē*.

⁷⁹ Cf. C.E. I, xviii, 13. If there are no clergy present, some rubricians direct the Sacred Ministers to return from the sedilia *unus post alium* (the Celebrant being last). Should the sedilia be placed *in front of* the clergy on the Epistle side instead of in a line with them and nearer the altar, the Sacred Ministers go to the middle of the choir, bow to both sides of the choir (beginning with that of higher dignity, see p. 537) and then go to the foot of the altar.

⁸⁰ Such as the Bishop of the diocese or the Archbishop of the province.

⁸¹ Because of the difference in rank between the Sacred Ministers and the choir.

⁸² See p. 537.

leave, the reverence is made first to the altar and then to the clergy, if these remain in choir.

C. THE MASTER OF CEREMONIES

1. Though the office of M.C. is an important one, no mention is made of it in the rubrics of the Missal. Throughout the *Ceremonial of Bishops*, however, the M.C. is mentioned from time to time, and an entire chapter (I, v) is devoted to him — to his qualities, general duties, and privileges.
2. The *Ceremonial* supposes the chief M.C. to be a priest, and his assistant to be at least a Subdeacon.⁸³
3. The M.C. wears only a surplice over his cassock. If he be a canon he may not wear his cappa or mozzetta; but if, as a canon, he wears a violet cassock, he may wear this as M.C.; and if he is entitled to wear a rochet, he may wear it as M.C., but *covered by a surplice*.⁸⁴ He may not wear a skull cap.⁸⁵
4. The *Ceremonial* assigns few definite ceremonial acts to the M.C.⁸⁶ He is to direct the entire function with particular attention to the Celebrant, whom he is to assist, and, when necessary, direct. He must know the duties of each one who takes part in the Mass, and see that all carry out their parts. The M.C. has, ordinarily, no fixed place; he must be free to move about as the efficient control and direction of the ceremony require. Usually, he precedes the Sacred Ministers in the procession to and from a ceremony.⁸⁷ During the ceremony he has often to lead (*ducere*), or to accompany (*comitari*), someone to perform a ceremonial act. Thus he accompanies the Subdeacon when he goes to sing the Epistle, he leads the Deacon and others to the place where the Gospel is to be sung. In these and similar cases he usually walks at the left and a little in advance of the Sacred Minister.
5. The M.C. should give directions in a low tone, or, when possible, by a slight gesture alone. While he must be definite and firm in his control of a ceremony, he should also, as the *Ceremonial* suggests, be patient, modest, and tactful.⁸⁸ In the actual course of a ceremony, slight mistakes should be overlooked; if, however, errors concern something important they must

⁸³ If, in smaller churches, a layman acts as M.C. he is to be regarded as one of the servers. He may direct the other servers; and he assists, but must not direct, the Sacred Ministers.

⁸⁴ Cf. C.E. I, v, 4; S.R.C. 3022¹, 3165¹, 3398¹, 3840¹.

⁸⁵ S.R.C. 2308.

⁸⁶ Even when C.E. directs the M.C. to do something, quite often it is an act to be done by someone else, and by the M.C. only if this other cannot or does not act (e.g., C.E. I, ix, 5; xxiii, 18; II, viii, 64, 66).

⁸⁷ Cf. C.E. II, iii, 1; S.R.C. 2578².

⁸⁸ Cf. C.E. I, v, 3, 5.

be corrected as quietly and as imperceptibly as possible.⁸⁹ In his movements and in his general direction of a ceremony the M.C. should be quiet, grave, and unaffected, so as to inspire "devotion and reverence."⁹⁰

6. He invites a Sacred Minister or others to do something by bowing to them, the bow being greater or less according to the rank of the person.

7. The *Ceremonial* supposes the M.C. to direct, when necessary, the clergy in choir, unless there is a special Director of the choir. It supposes him also to direct *the congregation*,⁹¹ so that all may stand, sit, kneel, bow, etc., correctly.

8. When not engaged in any particular duty the M.C. may sit during a ceremony.⁹² His ordinary place is near the Celebrant. When it is necessary to give a direction he stands. Thus, for example, he rises to direct the Sacred Ministers to bow at certain words during the *Gloria* or Creed.

9. The direction of the M.C. is especially necessary when several persons have to perform some act together. Hence, he should give a signal when the Sacred Ministers, and others, are to reverence together to the altar. He directs the Ministers as to the proper order of bowing to the clergy in choir.

10. In preparation for a ceremony, especially one that does not occur often, the M.C. must train the servers who are to take part in it. Not only should they know what to do, but also how to do it under the particular circumstances in which the ceremony is to take place.⁹³

11. The M.C. must see, too, to the material preparations for the ceremony, giving directions to the sacristan, and himself seeing beforehand that everything is duly prepared at the altar, at the credence table, and in the sacristy.

The M.C. at High Mass

1. In general the M.C. (unless he be a canon, ministering in rochet and surplice in his own church) is to genuflect, even when the Blessed Sacrament is not present, and always *in plano*, on arrival at and before departure from the altar, and whenever he passes the middle during the function.⁹⁴

2. If he passes before the Celebrant when the latter is seated, he bows to him. When handing him any object he kisses the object and then the

⁸⁹ When feasible the M.C. will himself supply any omission that may arise through the fault of a server.

⁹⁰ C.E. I, v, 3.

⁹¹ *Ibid.*, 7.

⁹² Cf. S.R.C. 279, 350, 2578³.

⁹³ E.g., according to the shape and size of the sanctuary; the approach to it, whether from the nave or from behind the altar or from one of the sides.

⁹⁴ Cf. C.E. I, xviii, 3; S.R.C. 4048⁴.

Celebrant's hand; when he receives any object directly from him he kisses the Celebrant's hand and then the object⁹⁵ (except at Requiem functions and on Good Friday⁹⁶).

3. When not occupied, he will find it convenient to stand *in plano* on the Epistle side, where he can see and be seen by the Sacred Ministers and others.

4. Briefly, his duties⁹⁷ are: (i) To arrange the procession to and from the altar; (ii) to see to the birettas of the Sacred Ministers at the beginning and end of Mass; (iii) to attend the Celebrant at the Missal, at the Epistle corner or in the middle of the altar, when he is not assisted by the Deacon or assistant Priest;⁹⁸ (iv) to recite the general prayers (the opening prayers, the *Kyrie*, *Gloria*, Creed, *Sanctus*, *Agnus Dei*), with the Deacon and Subdeacon, when he is not otherwise engaged while they are said; (v) to accompany the Subdeacon for the chanting of the Epistle and when giving the Pax; and to conduct the Deacon for the singing of the Gospel; (vi) to lead the Sacred Ministers to and from the sedilia, if they sit during any part of the Mass; (vii) to remove from, and afterwards replace on, the altar the Missal at the time of the incensation of the altar.

D. THE ACOLYTES⁹⁹

1. In general their office (as the ordination of an acolyte shows) is to minister to the Deacon and Subdeacon, and through them to the Celebrant.

2. Their place, therefore, is near but not at the altar (they go up to it only when it is necessary) and so, when not occupied, they stay at the credence table, on which are placed the candles, the cruets, etc., which are connected with their office.

3. During a function, even when the Blessed Sacrament is not present,¹ they genuflect, always *in plano*, whenever they arrive in, or depart from, the sanctuary, and whenever they pass the middle of the altar.²

4. They keep their hands joined before the breast both when moving about in the sanctuary, and, if standing, while the Celebrant sings or recites aloud, or whenever they themselves are the subject of some action, *e.g.*, when being sprinkled or incensed. Otherwise, they may, if they prefer,

⁹⁵ C.E. I, xviii, 16.

⁹⁶ And in presence of the Blessed Sacrament exposed (p. 680).

⁹⁷ In the description of the ceremonies of High Mass and in the résumé of them, directions are given for the M.C. simply as a reminder and for the benefit of inexperienced Masters of Ceremonies.

⁹⁸ See p. 510.

⁹⁹ Among them is classed the thurifer by C.E.

¹ Cf. S.R.C. 3792¹¹.

² Cf. S.R.C. 4193¹.

keep their hands folded, the right over the left, and held before their breast. When one hand is occupied (it will be, generally, the right), the other is to be laid flat under the breast, the thumb and fingers kept close together.

5. When the Sacred Ministers sit, the acolytes may sit³ on the steps of the altar, without, however, turning their backs to the cross or to the Celebrant. It is more suitable to have a bench provided for them.

E. THE TORCHBEARERS

1. The rubrics of the Missal⁴ speak of the acolytes at High Mass lighting at least two extra candles, at the end of the Preface, but the rubrics of the *Ceremonial* speak of torches being carried at the Low Mass of a Bishop⁵ and at a Pontifical Mass.⁶ For the latter, four, six, or at most eight torches are mentioned. Accordingly, for an ordinary High Mass two suffice;⁷ four would be appropriate for the greater feasts, and six for an exceptionally solemn occasion.

2. The torchbearers may sit, when not engaged in their office, in places prepared for them on either the Gospel or Epistle side of the altar.⁸ They then observe the choir ceremonies. Their torches are prepared either in the sacristy or (if this be too far away from the altar) near the credence table or behind the altar.

3. Ordinarily the torchbearers hold their torches only from the *Sanctus* until after the Elevation of the chalice, but (a) if Holy Communion is to be distributed, they remain until after Communion (*i.e.*, until the tabernacle door is shut, or until the Particles which remain are consumed by the Celebrant); (b) on fasting days,⁹ provided the Mass of the day is said and the clergy in choir remain kneeling until *Per omnia Saecula* before *Pax Domini*, they remain until after the consumption of the Precious Blood.¹⁰

4. They walk in procession in pairs, and carry the torch in the outer hand (*i.e.*, the one who walks on the right carries it in the right hand, the other in the left). The other hand is laid flat under the breast, the thumb and fingers held close together.

³ S.R.C. 2515⁵.

⁴ R. VIII, 8.

⁵ C.E. I, xxix, 6, 7.

⁶ C.E. II, viii, 68, 71; xi, 7.

⁷ In case of necessity the two acolytes of the Mass may act as torchbearers. Meantime the M.C. replaces them in ringing the bell, etc.

⁸ If they are seminarists they will, ordinarily, sit in choir with the inferior clergy.

⁹ Except Christmas Eve, Maundy Thursday, Holy Saturday, the eve of Pentecost, and the Ember days of Whitsuntide—all of which are regarded as partly festive days. R.G. XVII, 5.

¹⁰ R. VIII, 8. See pp. 564, 618 *infra*; for a Requiem Mass, see p. 662.

INCENSATION

I. THE USE OF INCENSE

1. The use of incense, a perfume burned in God's honour, is an essential part of the rite of solemn Mass.¹ Incense is used in High Mass to add solemnity and splendour to the rite, and because of its symbolism. In general, it is used as a mark of respect and honour,² and it is a symbol of the offering of sacrifice,³ of adoration,⁴ and of prayer.⁵

The rubrics prescribe incensation of the cross, of the altar, and of the Celebrant, after the Prayers of Preparation;⁶ incensing of the book of the Gospels before, and of the Celebrant after, the singing of the Gospel;⁷ and, at the Offertory, incensation of the *oblata*, the cross, the altar, the Celebrant, and of all others who take part in the Mass.⁸ The altar is incensed (a) to honour it because it represents Christ, and is sacred by its consecration, by the inclusion in it of relics of the saints, and by the daily offering on it of the Sacrifice; (b) to recall its consecration, in which incense played an important part; and (c) to renew, as it were, its sanctification and purification in preparation for the renewal of the Sacrifice. The cross is incensed as a mark of respect, because it, too, represents Christ and recalls in a very special way the identity of the Sacrifice of the Cross and that of the Mass. The Gospel Book is incensed to honour it as representing Christ and His teaching, and to recall that the chanting of the Gospel spreads abroad, like the incense, the "fragrance of Christ,"⁹ in His word. In addition to being consecrated, and set aside for the Divine Service, and offered with prayer, the *oblata* are also incensed. This is done as a further sign of the purification and sanctification of these material elements¹⁰ which are destined to become

¹ S.R.C. 2424³, 3039⁶.

² It is, e.g., carried before the Bishop as he goes in procession to pontificate.

³ By God's command the Jews offered incense in sacrifice (cf. Exod. XXX; Levit. II, XXI); and even in pagan rites the use of incense was common.

⁴ Cf. the offering of the Magi to our Lord (Matt. II, 11).

⁵ Cf. Apoc. V, 8; VIII, 3 and the prayer used when incensing at the Offertory, *Dirigatur* (Ps. 140, 2).

⁶ R. IV, 4.

⁷ R. VI, 5.

⁸ R. VII, 10.

⁹ Cf. 2 Cor. II, 15; Eph. V, 2.

¹⁰ Cf. The incensing at the consecration of an altar and at the blessing of candles, ashes, and palms.

the Body and Blood of Christ and to ascend¹¹ as an "odour of sweetness" before the throne of God, as did the smoke of the holocausts of the Old Law. The Celebrant, whether bishop or priest, is incensed as a mark of respect for his spiritual dignity, and because he stands at the altar as the representative of Christ, the instrument to offer His Sacrifice. The clergy, acolytes, and people are incensed as a mark of honour not for their personal merits, but because they are all members of the mystical body of Christ, sharing in varying degrees¹² in His priesthood, and co-operating in His Sacrifice.¹³

2. Little information about incensing is given in the rubrics of the Missal. The only detailed instruction they contain has reference to the incensation of the altar.¹⁴ The *Caeremoniale Episcoporum* deals more fully with the question, in various places, and especially in Chapter XXIII of Book I, which is entirely devoted to the matter. Its directions apply not only to Pontifical functions, but also, *mutatis mutandis*, to solemn functions, in which the Celebrant is not a bishop. Thus several times¹⁵ it says: "*Episcopus vel (alius) Celebrans*," in its rubrics. The further details of the ceremony of incensing gradually took more definite shape in practice, following common usage and the opinion of rubricians, and were (in part) eventually fixed by decisions of the Congregation of Sacred Rites. Certain details, especially in reference to the incensation of such persons as the liturgical choir, remain unfixed, and so there is a good deal of difference of opinion among rubricians, and some questions are determined by custom.¹⁶ This is recognized by the *Caeremoniale* itself¹⁷ and in decisions of S.R.C.¹⁸

3. In the Roman Rite one thurible alone is used at any function, except in processions of the Blessed Sacrament.¹⁹

II. THE HANDING OF A THURIBLE

A. CARRYING A THURIBLE

4. The thurible used in the Roman Rite consists of a metal bowl suspended on three long chains, and closed by a cover suspended from and controlled by a fourth chain. The three chains of the bowl end in a disk,

¹¹ Cf. The prayer (*incensum istud*) used at the incensing of the bread and wine.

¹² And so the number and kind of incensations vary.

¹³ Hence, e.g., the "*vestrum sacrificium*" of the *Orate, fratres*.

¹⁴ R. IV, 4, 5, 6.

¹⁵ E.g., I, xxiii, 1, 4, 8.

¹⁶ The rules which are given in this book are based on the rubrics, on the decisions of S.R.C., on the opinions of the best rubricians, and on universally recognized usage.

¹⁷ E.g., I, xxiii, 30.

¹⁸ E.g., 1579, 1664⁴, 2883⁵, 3059²⁵.

¹⁹ C.E. II, xxxiii, 7; R.R. IX, v, 3.

which has on its upper side a large fixed ring as a handle. Through a hole in the disk the chain of the cover passes. This chain is terminated by a smaller ring, by which the chain is held and the cover raised or lowered. Between the disk and the cover all four chains are encircled by a loose ring, which can be slipped up and down, and which, when pressed down to the top of the cover, or over it if the top is pointed, holds it in place when the thurible is closed.

5. Ordinarily the thurible is carried in the right hand.²⁰ The thumb of the thurifer is passed through the large ring of the disk; the middle finger through the small ring which controls the cover. By manipulating this finger the cover can be raised a little or lowered at will. This is the rule which is given in the *Caeremoniale* for the carrying of the thurible. In practice, however, it is found too difficult and, by recognized usage, the thurible may be carried by clasping the chains with the entire hand just under the disk. The incense boat with its spoon is carried in the left hand and held close to the breast.²¹

6. When incense is to be put in, the thurible is passed into the left hand, so that the right may be free to transfer the boat²² and to regulate the cover of the thurible.²³

7. The thurifer, when going to incense an object or a person, carries the thurible in both hands. The left, holding the chains just beneath the disk, is laid on the breast; the right, holds the chains just above the bowl, which is carried *at the side*, close to the right thigh.²⁴

8. When not in use the thurible should always be carried somewhat *open*, to permit air to reach the charcoal and to keep the cover cool. To keep the charcoal burning, it may be swung *lightly*, from *back* to *front*, held in the right hand only. When, however, incense has once been put in, the thurible should not be swung by the thurifer until it has been used.²⁵ Thus, after incense has been put in for the Gospel, the thurifer should not swing the thurible until after the incensation of the book before, and of the Celebrant after, the singing of the Gospel.

²⁰ C.E. I, xi, 7.

²¹ Ordinarily both hands—the left holding the boat, and the right the disk of the thurible—should be held at the same height, unless the stature of the thurifer or an unusual length of chain should require that they be held at different elevations.

²² Cf. C.E. I, xxiii, 1. Whenever possible, in a ceremony, an object should be handled with the right hand both for the sake of convenience and out of politeness.

²³ Many rubricians give a rule that when the thurible is “ceremonially” carried (*i.e.*, after incense has been ceremonially put in) it is carried in the right hand; otherwise it is carried in the left. But the rule given in the text is closer to the rubrics and is not without its supporters, *e.g.*, *Caeremoniale Romano-Seraphicum*, de Herdt, Vismara, Croegaert.

²⁴ Some rubricians, however, say it is held “*ante pectus*.”

²⁵ Except in processions.

B. OPENING A THURIBLE

9. The thurifer hands the incense boat, partly open,²⁶ to the person at the Celebrant's right (to the Deacon, or the M.C. if he assists at the putting in of incense). He then holds the thurible in his left hand, while with his right he opens the cover by means of the control chain.²⁷ Next, his left hand, in which he is holding all the chains just below the disk, he places on his breast. The thumb and index finger sustain the disk, the other fingers are extended and held close together. With the thumb and index finger of his right hand he takes hold of the chains above the cover but close enough to it to be able to control the thurible properly.

10. With the censer held in this manner the thurifer, somewhat bowed,²⁸ presents it, and in doing so raises it to a height that will be convenient for the Celebrant. The thurifer should not hold the thurible too close to the Celebrant, nor should it be held too far away.

11. When incense has been put in *and blessed* (see § 22), the thurifer steps aside a little, raises his left hand, letting the thurible hang, lowers the cover—sharply, to make it close down firmly, but without undue noise—and then pushes down the movable ring which keeps the cover in place. If the thurible is not to be used at once, as when incense is put in in preparation for the singing of the Gospel, it is kept open until it is needed.

C. HANDING A THURIBLE

12. When the censer is handed *to anyone who is not going to use it*, the thurifer presents it with his right hand and without kissing it.²⁹ He places the disk or its fixed ring in the right hand of the person. When the thurifer is not carrying the boat, he may present the thurible with both hands—the disk with his right, and the bowl with his left, to the right and left hand respectively of the person who takes the thurible.³⁰

13. If the thurible is to be presented *to the person who is to use it*, both hands are needed. The person who presents the thurible takes the disk by the large ring and places it in the left hand of the person who is to incense, and who receives the chains under the disk. He then³¹ places

²⁶ C.E. I, xxiii, 1.

²⁷ Having thus raised the cover, the thurifer at once lowers his right hand. It is not necessary, and it is undesirable, to open the thurible very far. It should be opened just enough to permit the putting in of incense without difficulty. As the thurible ought, ordinarily, to be carried open, when the time comes to put in incense it will often be unnecessary to open it more. It is already adjusted for presentation to the Celebrant.

²⁸ C.E. II, iii, 10.

²⁹ Only when presenting it to the Celebrant is it kissed.

³⁰ C.E. I, xxiii, 15.

³¹ The two actions should, for greater convenience, be separated, and the bowl should not be passed to the person who is to incense until he has first taken the disk.

the bowl in the recipient's right hand, holding the chains some distance above the cover, so that the person who receives it may take hold of the chains immediately above the top of the cover.³²

14. In thus handing the thurible to the Celebrant, the one who hands it first kisses the disk, and then kisses the back of the Celebrant's right hand as he takes the thurible. In receiving back the thurible, the Celebrant's right hand is first kissed and then the thurible.³³ These ceremonial kisses are omitted in Requiem Masses,³⁴ in presence of the Blessed Sacrament exposed, and on Good Friday.³⁵

D. HOLDING THE THURIBLE (TO INCENSE)

15. The person who is about to use the thurible places his left hand—holding the chains—on his breast, the thumb and index finger sustaining the disk, the other fingers extended, held together, and laid on the breast. This hand is kept firmly in this position while incensing.³⁶ In his right hand he holds the thurible as close as possible to the cover, either clasping the chains between the thumb and the index and second fingers, or passing the chains between these two fingers. It is necessary to hold the thurible close to the cover, or it will be difficult to control the movement of the bowl and there is danger of entangling it in the chains. If the bowl hangs too far away from the right hand it will be possible to incense "neither conveniently, nor safely, nor gracefully."³⁷

III. PUTTING IN INCENSE

16. The thurifer stands while incense is being put in,³⁸ but kneels when it is put in by the Bishop of the diocese or by his superior³⁹ celebrating or presiding at a solemn Mass. Even in this case, however, he stands if the Blessed Sacrament is exposed.⁴⁰

17. When the Celebrant is not a bishop, incense is put in at the altar, not at the sedilia.⁴¹

18. When incense is put in "solemnly"—i.e., by the Celebrant or by

³² The rubrics (C.E. I, vii, 2; ix, 1; xxiii, 4) suggest this order. There is another good way also to hand the thurible, i.e., first to place the bowl in the right hand of the person who is to incense, and then to swing one's right hand across and place the disk in his left.

³³ R. IV, 4; C.E. I, xviii, 16.

³⁴ R. XIII, 2; C.E. I, xviii, 16; II, xi, 5; cf. p. 513.

³⁵ S.R.C. 4193.

³⁶ C.E. I, xxiii, 8.

³⁷ C.E. I, xxiii, 4.

³⁸ Cf. S.R.C. 2027.

³⁹ Re., the Prelates of Religious Orders, see S.R.C. 4198.

⁴⁰ S.R.C. 4198.

⁴¹ S.R.C. 1122, 4054. Except before the procession at the Forty Hours' Prayer, I.C. § 19.

a presiding greater Prelate⁴²—and not "privately,"⁴³ it is *always blessed*, even at Requiem Masses.⁴⁴ It is not, however, blessed on Good Friday;⁴⁵ nor is it blessed if the Blessed Sacrament *alone* is to be incensed.⁴⁶ If, however, the Blessed Sacrament *and* the altar are to be incensed, as in a solemn Mass celebrated before the Blessed Sacrament exposed, the incense is blessed.

19. The form of the blessing is always "*Ab illo benedicaris in cujus honore cremaberis. Amen*,"⁴⁷ except at the Offertory of Mass, when the longer form "*Per intercessionem beati Michaelis Archangeli, etc.*," is used.⁴⁸

20. The person assisting at the Celebrant's right,⁴⁹ bows slightly⁵⁰ towards him, and presents the incense boat with the usual ceremonial kiss of the spoon and of the Celebrant's hand. At once he asks the blessing, saying in the medium voice *Benedicite, Pater Reverende*.⁵¹

21. The Celebrant turns towards the Epistle corner, lays his left hand flat against his breast, and takes the spoon with his right hand—first presenting the hand to be kissed. Three distinct times⁵² he takes incense and puts it into the thurible, saying *at the same time*:⁵³ "*Ab illo benedicaris*" (at the first spoonful), "*in cujus honore*" (at the second) "*cremaberis. Amen*" (at the third).

22. The Celebrant returns the spoon, presents his right hand to be kissed, joins his hands for a moment⁵⁴ and, having placed his left hand on his breast,⁵⁵ makes the sign of the cross over the incense in the thurible.

23. The words of the blessing at the Offertory are to be divided⁵⁶ as

⁴² See p. 727.

⁴³ As, e.g., it is put in by the M.C., or by an acolyte before the incensation at the Elevation. Cf. R. VIII, 8; C.E. I, xxiii, 18.

⁴⁴ R. XIII, 2; C.E. I, xxiii, 15.

⁴⁵ Rubric *in loco*.

⁴⁶ E.g., before the Procession on Maundy Thursday and Corpus Christi, or at Benediction. C.E. I, xxiii, 18.

⁴⁷ R. IV, 4; C.E. I, xxiii, 1.

⁴⁸ R. VII, 10; C.E. I, xxiii, 10.

⁴⁹ Usually the Deacon, or at a Sung Mass, the M.C.; for a Bishop at his throne the Assistant Priest.

⁵⁰ R. IV, 4.

⁵¹ For a bishop or a Regular Prelate entitled to be addressed "*Reverendissime*" the form is *Benedicite, Pater Reverendissime* (C.E. I, xxiii, 1, 10); for a cardinal *Benedicite, Eminentissime et Reverendissime Pater*.

⁵² R. IV, 4; C.E. I, xxiii, 1. Some authors suggest that the incense be put in in the form of a cross, i.e., in the centre to the Celebrant's left, then to his right.

⁵³ *Interim* (R. IV, 4; C.E. I, xxiii, 1, 2); and so is to be interpreted the direction of *Ordo Missae (in loco)* (S.R.C. 2515¹⁰).

⁵⁴ Because he is about to bless; R. VII, 5.

⁵⁵ The direction of R. III, 5 and C.E. I, xix, 3, that when the Celebrant blesses "*ad altare*" he places his left hand on it, means when he is standing at the altar and facing it, and can thus conveniently do so (cf. C.E. I, xix, 3 where the rule is primarily given in connection with the *oblata*).

⁵⁶ According to the opinion of rubricians.

follows: "*Per intercessionem beati Michaelis Archangeli*," at the first spoonful; "*stantis a dextris altaris incensi*," at the second; "*et omnium electorum suorum*," at the third. While handing back the spoon the Celebrant continues "*incensum istud dignetur Dominus*," joins his hands, and at the word "*benedicere*," makes the sign of the cross, and then finishes the form, with hands joined.

IV. THE ACT OF INCENSING

A. THE DOUBLE SWING

24. With the bowl in his right hand close to his right thigh⁵⁷ the person who is to incense makes the correct reverence.⁵⁸ Then keeping the left hand firmly on his breast,⁵⁹ he raises the right to the height of his face, and swings the thurible in an outward and slightly ascending movement towards the object or person that is being incensed.⁶⁰ He then withdraws it to the point whence he had started the swing, and, after the slightest pause, swings it out again, and again withdraws it, this time bringing it down to before his waist. The entire action, from the moment he raises the thurible from his side (or from his waist) to before his face until he replaces it before his waist⁶¹ is called a "swing" (*ductus*).⁶² If two "swings" are to be given this entire action is repeated twice; if three swings (as e.g., in incensing the Blessed Sacrament) it is repeated three times. Between each swing the thurible is lowered to before the waist, but at the end of the final swing it is brought to the side and there held while the reverence that follows the act of incensation is made.

The movements of the thurible are to be gentle and deliberate, not hasty, violent, or jerky. The rubrics use the terms *ducere* and *reducere* (*retrahere*) *thuribulum*.⁶³

B. THE SINGLE SWING

25. In incensing an altar, or persons who are incensed collectively, or objects like candles, ashes, palms, the single or simple swing is used. After the bow (or genuflection) the thurible is raised to the height of the breast, swung out towards the object or person and then lowered. In other words the act of incensation is a simple *ictus*. This act may be repeated continuously a number of times as in incensing the altar, or a group of persons in choir "*transeundo*";⁶⁴ or it may be done in three swings in the

⁵⁷ Some care must be taken not to burn the vestments.

⁵⁸ Genuflection, bow, see p. 532.

⁵⁹ C.E. I, xxiii, 8.

⁶⁰ This is an *ictus*.

⁶¹ Or replaces it at his side, when the act of incensation is completed.

⁶² Cf. S.R.C. 3110²⁰.

⁶³ E.g., C.E. I, xxiii, 4.

⁶⁴ C.E. I, xxiii, 32.

form of a cross, i.e., straight in front, to the left (of the person incensing), and to the right, as when incensing things like ashes, or incensing the congregation.

2. In both kinds of incensation: (a) there should be a slight pause between each *ictus*, and a more defined pause between each *ductus*, to distinguish them clearly from one another;⁶⁵ (b) it is unnecessary to make noise by clanking the bowl of the thurible against the chains.

C. NOTE ON THE DOUBLE AND SINGLE SWING

27. Neither the rubrics of the Missal nor of the *Caeremoniale* make any mention of different kinds of swings. Indeed the Missal⁶⁶ uses "*triplici ductu*" and "*duplici ductu*" in speaking of the incensation of the altar, when the single (simple) swing is used; and the *Caeremoniale*⁶⁷ uses "*triplici ductu*" of the incensation of the altar and that of the Cross or Celebrant alike, though the altar is incensed with single swings,⁶⁸ the Cross and Celebrant with double ones. The description in the rubrics of the incensation of the Gospel book⁶⁹ and of candles or ashes⁷⁰ are identical. Nor is the distinction between double and single swings found in such classical rubricians of the seventeenth and eighteenth centuries, as Gavanti, Merati, Catalani.

Perhaps a basis for the distinction may be found in the rubrics in two small points: (a) the altar is to be incensed as the Celebrant moves, his feet and hand are to move together;⁷¹ this, obviously, suggests the single and not the double swing, for he could not make a double swing "*dum procedit*" as the rubric directs;⁷² (b) when there are many ecclesiastical personages present in choir, the inferior clergy are to be incensed "*transeundo*"⁷³ or as the classical rubricians say "*sine mora*," partly to mark distinctions or rank and partly because the lengthy incensation must be brought to a close to enable the Mass to continue. This, too, seems to suggest the use of the more speedy single swing.

The distinction between the two kinds of swings arose, it would seem, in practice.⁷⁴ It received its first official recognition in 1862, when S.R.C.⁷⁵

⁶⁵ "*Thuribulum . . . competenti mora reducat*" (C.E. I, xxiii, 8).

⁶⁶ R. IV, 4.

⁶⁷ C.E. I, xxiii, 4, 5, 7.

⁶⁸ S.R.C. 4057².

⁶⁹ R. VI, 5.

⁷⁰ Rubrics *in loco*.

⁷¹ C.E. I, xxiii, 8.

⁷² R. IV, 4.

⁷³ C.E. I, xxiii, 32.

⁷⁴ Obviously the single swing is easier for things or persons that are on the same level as the person who incenses (e.g., the altar), or on a lower level (e.g., palms, the congregation); while the thurible is naturally raised high when its movement is to be directed to something (e.g., the Blessed Sacrament, the cross) or someone who is on a higher level than the person who incenses. Symbolically, too, the double swing, being higher and more prolonged, is more suitable for things or persons of greater dignity.

⁷⁵ 3110²⁰.

replied in the affirmative to this query: "*Itane intelligendus est ductus duplex thuribili, quo Diaconus in choro incensare debet singulos Canonicos, ut unusquisque ductus debeat perfici duplici ictu.*" In 1899 came the query. "*Thurificatio SSmi Sacramenti, estne facienda duplici ictu in triplici ductu, etiam intra Missam Solemnem . . .*" and the answer was "yes,"⁷⁶ with a reference to the reply of 1862. Finally, in 1900 the S.R.C.⁷⁷ decided that the double swing, defined in the two queries just referred to, was to be used for the incensation of the altar cross, sacred images, the book of the Gospels, the Bishop, the Celebrant, the Ministers, Beneficiaries, and "all others of the Choir or Altar," except those who are not incensed singly. In the same decree, in reply to the query as to whether the double swing should be used in incensing the altar and in the solemn blessing of candles, ashes, and palms, S.R.C. answered "No."⁷⁸

V. THE USE OF THE DOUBLE AND SINGLE SWING

28. The *double* swing is used in incensing:⁷⁹ (i) the Blessed Sacrament; (ii) the cross of the Altar; (iii) the book of the Gospels; (iv) relics; (v) sacred images; (vi) any person who is incensed individually.

The *single* (simple) swing is used in incensing: (i) the altar; (ii) things solemnly blessed with the use of incense (*e.g.*, candles, ashes, palms, a new cross⁸⁰); (iii) persons who are incensed collectively.⁸¹

VI. THE NUMBER OF SWINGS

29. In general the number of (double) swings that will be used in incensing any object or person will depend on the dignity of the thing or person.⁸²

(a) *Three* (double) swings are used in incensing:

- (i) The Blessed Sacrament,⁸³
- (ii) The cross of the altar,⁸⁴
- (iii) The book of the Gospels,⁸⁵
- (iv) A relic of the Sacred Passion,⁸⁶
- (v) An image of Christ,⁸⁷

⁷⁶ S.R.C. 4048⁹.

⁷⁷ D. 4057².

⁷⁸ Which the Index of the Decrees thus summarizes "*non praescribuntur ductus duplici ictu*" — 4057².

⁷⁹ C.E. I, xxiii, 32; S.R.C. 2535, 4048⁹, 4057².

⁸⁰ Blessed by a bishop (cf. *Pontificale Romanum*, Part II).

⁸¹ Cf. S.R.C. 4057².

⁸² C.E. I, xxiii, 31.

⁸³ C.E. I, xxiii, 18, 32; S.R.C. 4048⁹.

⁸⁴ C.E. I, xxiii, 32; R. IV, 4.

⁸⁵ C.E. I, ix, 2; R. VI, 5.

⁸⁶ Cf. S.R.C. 3201⁷.

⁸⁷ S.R.C. 3288.

- (vi) A Cardinal everywhere,
 - (vii) A Nuncio or a Bishop Visitor Apostolic⁸⁸ in the place of his jurisdiction,
 - (viii) An Archbishop in his province (except in the presence of a Cardinal⁸⁸),
 - (ix) A Bishop in his diocese (except in the presence of a Cardinal⁸⁹),
 - (x) An extern bishop, an assistant bishop, an abbot—if the Bishop of the diocese or his superior is not present,⁹⁰
 - (xi) The Celebrant (except when there is someone of higher rank present, to whom three swings are due⁹¹).
- (b) *Two* (double) swings are used in incensing:
- (i) The relics of the saints,⁹²
 - (ii) An image of our Lady or of a saint,⁹³
 - (iii) An archbishop, a bishop, an abbot, or the Celebrant—when he may not receive three swings (see viii to xi above),
 - (iv) A prelate inferior to a bishop,
 - (v) Dignitaries and Canons (except in presence of a Cardinal⁹⁴),
 - (vi) The superior of the church (outside Cathedral and Collegiate churches),
 - (vii) The Sacred Ministers, *i.e.*, the Assistant Priest, Deacon, Subdeacon (in vestments).
- (c) *One* double swing is used in incensing:
- (i) Dignitaries and Canons in presence of a Cardinal,
 - (ii) Priests (if not too numerous) when they are incensed individually.

Priests in choir in presence of a Cardinal,⁹⁵ or when there are so many of them that it would take too long to incense them individually are incensed collectively, with single swings. Those inferior to priests (*e.g.*, seminarists) are incensed collectively,⁹⁶ *i.e.*, with single swings. The thurifer either (a) makes one bow to them all (on each side of the choir) and incenses them by walking before them continually incensing with single swings; or (b) standing in the middle of the choir (facing one side) he bows to the middle, to his left, and to his right, and incenses in

⁸⁸ C.E. I, xxiii, 32 (cf. xiii, 11).

⁸⁹ *Ibid.*

⁹⁰ Cf. S.R.C. 2447², 2883⁵.

⁹¹ C.E. I, xxiii, 32.

⁹² Cf. C.E. I, xxiii, 6; R. IV, 5.

⁹³ S.R.C. 2535.

⁹⁴ C.E. I, xxiii, 32.

⁹⁵ C.E. I, xxiii, 32.

⁹⁶ S.R.C. 2791⁴.

the same way, with a single swing towards the middle, another towards his left, and a third towards his right.

The congregation is always incensed in this manner with three single swings.

VII. REVERENCES BEFORE AND AFTER INCENSING

30. (i) The Celebrant, when incensing the Blessed Sacrament, always kneels.⁹⁷ Both before and after the incensing he makes a moderate bow.⁹⁸ (ii) A genuflection is made before and after incensing: (a) a relic of the Passion,⁹⁹ (b) the Bishop of the diocese, or his superior. (iii) A deep bow is made before and after incensing the altar cross,¹ but a genuflection is made if the Blessed Sacrament be present in the tabernacle.² (iv) A bow of the head is made to the book of the Gospels, to a relic of the saints, or to an image. (v) To persons lower than the Bishop a bow is made, greater or less according to the rank of the person who incenses and of the person who is incensed. The rule given by *Caeremoniale*³ is "if the one who incenses is of equal dignity with, or greater dignity than, the person who is incensed, they bow the head to one another mutually before and after the incensation; but if the person who incenses is of lesser rank, he salutes his superiors by bowing his head deeply before and after, while the person who is incensed makes either a slight bow or none at all according to the degree of the difference in rank; and the person who incenses⁴ makes only a slight bow, or none at all, according to their rank, in incensing those who are inferior to canons."

VIII. THE INCENSATION OF THE ALTAR⁵

In Missa solemnī Sacerdos facta Confessione ascendit cum ministris ad medium Altaris: ubi dicto *Oramus te, Domine*, et osculato Altari, ponit in thuribulum, ministrante Diacono naviculam, et Thuriferario thuribulum; Diaconus, parum inclinatus versus Celebrantem, dicit: *Benedicite, Pater reverende*, et osculatur cochlear, et manum Celebrantis ante et post. Celebrans ter incensum ponit in thuribulum, dicens interim: *Ab illo benedicaris*, etc., et deposito cochleari producens manu dextera signum crucis super thus in thuribulo, illud benedicit. Postea Diaconus, dimissa navicula, accipit thuribulum, et dat Celebranti, osculata prius catenularum summitate,

⁹⁷ C.E. I, xxiii, 18.

⁹⁸ A bow of the head and a slight bow of the shoulders, which in kneeling is equivalent to a low bow of the body. (S.R.C. 4179¹.)

⁹⁹ Cf. S.R.C. 2390¹, 2722, 3201¹, 3966. In case (b) if the person who incenses is a canon ministering in his own church, he bows low only.

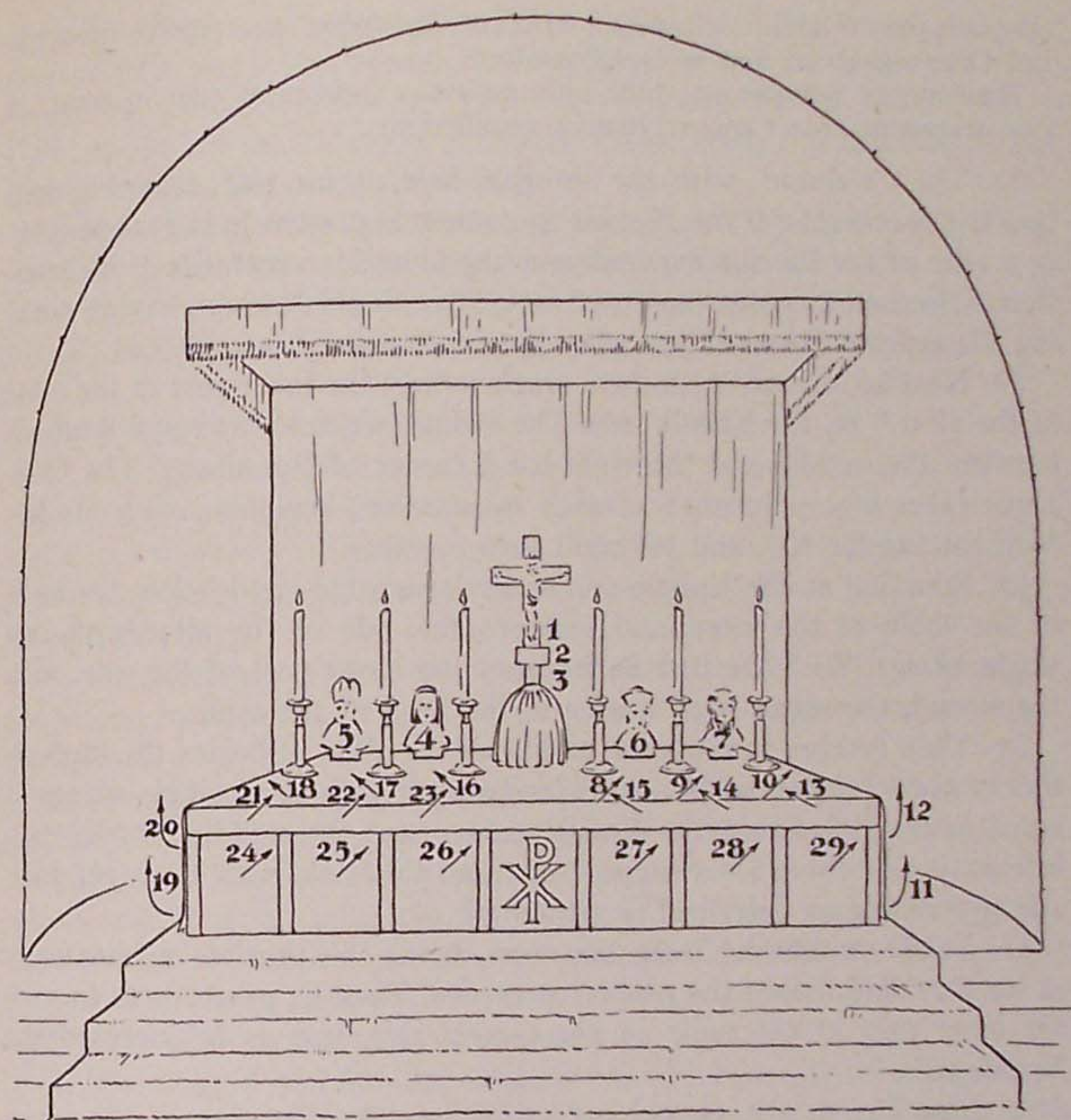
¹ R. IV, 4; C.E. I, xxiii, 4.

² R. IV, 6.

³ I, xxiii, 20.

⁴ Who, in this direction of the *Caeremoniale*, is supposed to be a canon.

⁵ R. IV, 4; C.E. I, xxiii, 4, 5, 8, 11.



et manu illius dextera: qui, facta Cruci profunda reverentia, eam ter incensat, nihil dicens: et, facta iterum Cruci reverentia, incensat Altare, ter ducens thuribulum aequali distantia, prout distribuuntur candelabra, a medio ejus usque ad cornu Epistolae: ubi demissa manu, thurificat illius postremam partem inferiorem, mox superiorem, bis ducto thuribulo: et conversus ad Altare, elevans manum incensat ejus planitiem, seu mensam in parte anteriori, ter ducens thuribulum usque ad medium: ubi facta Cruci reverentia, procedendo thurificat aliud latus Altaris triplici ductu usque ad cornu Evangelii: et pariter incensata inferiori et superiori parte ipsius cornu Evangelii duplici ductu, adhuc stans ibidem, elevat thuribulum, et ter incensat superiorem tabulae partem versus medium Altaris, ut fecit in cornu Epistolae: deinde manu aliquantulum demissa, incensat anteriorem ejus partem, seu frontem, ter ducens thuribulum, dum procedit a cornu Evangelii usque ad medium Altaris, et, facta Cruci reverentia, incensat similiter triplici ductu

reliquam partem anteriorem usque ad cornu Epistolae: ubi, reddito thuribulo ipsi Diacono, ab eo ipse solus incensatur.⁶

Diaconus et Subdiaconus hinc inde assistunt Celebranti cum incensat, et cum transeunt ante Crucem, semper genuflectunt.⁷

31. The Celebrant, with the thurible held at his side, makes a deep bow to the cross,⁸ or if the Blessed Sacrament is present in the tabernacle,⁹ or a relic of the Passion exposed over the altar for veneration,¹⁰ he genuflects. He then incenses the cross with three double swings, saying nothing. He repeats the reverence when the incensation is completed.

32. Next he incenses with three single swings the inner part of the table of the altar,¹¹ on the Epistle side. The swings are made at equal intervals between the middle and the right-hand corner of the altar.¹² The Celebrant takes a step forward at each incensation, beginning with his left foot, moving his foot and his right arm together.¹³

33. Standing at the Epistle corner he lowers his hand below the level of the table of the altar, and incenses the side of the altar with two single swings. With the first he incenses the lower part of the side, with the second, the upper part, nearer to the level of the table.

34. Then turning towards the middle of the altar he begins the incensation of the front part of the table, incensing it with three single swings at equal intervals between the Epistle corner and the middle. During this incensation he takes three steps, beginning this time with the right foot, and proceeding as described in paragraph 32.

35. At the middle he faces the cross, holds the thurible momentarily at his side, and makes the proper reverence. Then he proceeds to incense the inner part of the table on the Gospel side, just as he incensed the Epistle side.

36. Standing at the Gospel corner he incenses the side of the altar, below and above, with two single swings, as at the Epistle corner.

37. Still standing at the Gospel corner,¹⁴ but facing towards the middle and, without moving,¹⁵ he raises the thurible and incenses the front part of the table, beginning at the corner quite close to himself and stretching out his arm to do the incensation of the parts which are farther from him.

38. Then lowering his hand he begins the incensation of the front part

⁶ R. IV, 4.

⁷ R. IV, 7.

¹⁰ Cf. S.R.C. 2722¹.

¹¹ But not the retable nor the gradines nor the candlesticks.

¹² Ordinarily there are three candlesticks placed at equal intervals and they serve as a guide; but should they be more or less in number the number of incensations will always be three (C.E. I, xxiii, 6; R. IV, 5).

¹³ C.E. I, xxiii, 8.

¹⁴ If the altar be a very long one he may move forward a little; if he does, he should return to the Gospel corner before beginning the incensation of the front of the altar.

⁸ R. IV, 4; C.E. I, xxiii, 4.

⁹ R. IV, 6.

of the structure of the altar, doing this with three single swings, equally distributed towards the frontal, and moving forward one step with each (beginning with the left foot), as he did in incensing the table.

39. At the middle he again faces the cross, holds the thurible at his side, and makes the proper reverence.

40. He continues the incensation, finishing that of the front part of the altar on the Epistle side with three single swings.

41. Then he hands the thurible to the Deacon (or other assistant), giving him time and opportunity to kiss his right hand as he does so.

A. REMARKS ON THE INCENSATION OF THE ALTAR

42. The *Caeremoniale*¹⁶ remarks that while incensing the altar the Celebrant is to act *graviter et decore* (slowly, reverently, and gracefully), and is not to move his person or head while moving the thurible. He is to move his right hand and arm *commode ac tractim*, in a becoming manner and slowly.

43. No words are used at the first incensation of the altar at Mass. At the second incensation, at the Offertory, there is an accompanying prayer (see p. 612).

44. The simple swings which are used in the incensation of the table and front of the altar are *straight* swings. Only at the incensation of the *oblata* at the Offertory is a circular movement ordered. In incensing the side of the altar, a straight swing is the better also, but a semicircular one for each of the two swings is permissible (from left to right on the Epistle side; from right to left on the Gospel corner). The thurible is held fairly close to the table of the altar.

45. The Deacon and Subdeacon assist the Celebrant at the incensation, sustaining his arm,¹⁷ the Deacon with the left hand,¹⁸ the Subdeacon with the right. When he makes a deep bow to the cross they genuflect, even when the Blessed Sacrament is not present,¹⁹ unless they be canons officiating in their own church.

B. INCENSATION OF RELICS OR IMAGES ON THE ALTAR

Si vero in Altari fuerint Reliquiae, seu Imagines Sanctorum, incensata Cruce, et facta ei reverentia, antequam discedat a medio Altaris, primum incensat eas quae a dexteris sunt, idest a parte Evangelii prope Crucem, bis ducens thuribulum, et iterum facta Cruci reverentia, similiter incensat bis alias, quae sunt a sinistris, hoc est a parte Epistolae: deinde prosequitur incensationem Altaris ut supra, ter ducens thuribulum in unoquoque latere,

¹⁶ I, xxiii, 8.

¹⁷ C.E. I, ix, 1; X, 2.

¹⁸ C.E. I, ix, 5.

¹⁹ R. IV, 7; S.R.C. 3792¹

etiamsi in eo essent plures Reliquiae, vel Imagines, seu etiam plura, vel pauciora candelabra.²⁰

Si in Altari fuerit Tabernaculum sanctissimi Sacramenti, accepto thuribulo, antequam incipiat incensationem, genuflectit, quod item facit quotiescumque transit ante medium Altaris.²¹

46. If there are relics²² exposed *on the altar*²³ for veneration, or images of saints²⁴ *on the altar*, the Celebrant, after making the proper reverence following the incensing of the cross, incenses them with two double²⁵ swings, whatever the number of reliquaries or images be. To do this he does not leave the middle of the altar, nor, because of the presence of the cross before him, does he make the usual bows before and after the incensation. He first incenses the relics or images on the Gospel side, beginning with the ones nearest the cross, makes the proper reverence to the cross, and then incenses those on the Epistle side, beginning again with those nearest the cross.²⁶ After that, without any further reverence to the cross, he begins the incensation of the table of the altar.

C. INCENSATION OF RELICS OR IMAGES *OVER* THE ALTAR

47. A relic of the True Cross that is exposed for veneration *over* the altar in the middle, is incensed *at the same time* as the altar cross, with three double swings.²⁷ The Celebrant stands while incensing it and the cross, but genuflects before and after the incensation, even when the Blessed Sacrament is not in the tabernacle.²⁸ Any other relic of the Passion exposed in the same way is likewise incensed with three double swings, with a genuflection before and after,²⁹ immediately after the incensation of the altar cross.

48. An image of Christ which is placed, for the occasion, over the altar

²⁰ R. IV, 5.

²¹ R. IV, 6.

²² They are usually in reliquaries and placed between the candlesticks (C.E. I, xii, 12).
²³ "In altari," says the rubric, R. IV, 5 and C.E. I, xxiii, 6, not near it, nor on the retable.

²⁴ These usually take the form of busts made of silver or other suitable material (C.E. I, xii, 12); sometimes they contain relics; but whether they do or do not they are to be incensed (S.R.C. 2375²).

²⁵ From the wording of the rubric "*bis ducens thuribulum*" (which might mean two single swings, or one double one or even two double ones) it is impossible to tell whether double or single swings should be used. Many authors are not more explicit, and some seem to suggest that the swings for the altar and relics are the same (*i.e.*, single). But the general rule (cf. S.R.C. 4057²) is that double swings are used in the incensation of images, *a fortiori* of relics; and so it would seem that the images and relics on the altar are incensed with *double* swings. Martinucci, de Amicis, Fortescue, Vismara, Hébert say so explicitly.

²⁶ If relics or images be on one side only, naturally the incensation on the other side is omitted.

²⁷ S.R.C. 4026¹.

²⁸ Cf. S.R.C. 2324², 3201¹. ²⁹ Cf. S.R.C. 3966.

for special veneration³⁰ is to be incensed with three double swings, immediately after the reverence following the incensation of the cross. However, no bow is made to it before or after. In similar circumstances an image of our Blessed Lady, or a relic³¹ or an image of a saint, is honoured with two³² double swings.

IX. THE INCENSATION OF THE CHOIR

A. GENERAL RULES

49. The incensation of the clergy in choir is to be begun by the incensation of the person of highest rank on the "higher" (*dignior*) side of the choir.³³ In greater churches the higher side is that on which the Hebdomadarian³⁴ sits. If he is absent from the choir, the higher side is that on which the person of highest rank present sits.³⁵ If there is no person of rank higher than others, and in lesser churches where there is no Chapter, the higher side is the Gospel side.

50. When in greater churches there are different "orders" (or divisions) of the clergy, they form four distinct groups³⁶ for ceremonial purposes: (i) The Sacred Ministers and others who minister with, and directly assist, the Celebrant (bishop or priest); (ii) the Dignitaries and Canons; (iii) the Beneficiaries and chaplains of the church and other priests (secular or regular); (iv) seminarists, and even lay persons, assisting in choir in cassock and surplice.

51. In greater churches the incensation begins with those of the highest order,³⁷ on the higher side. These usually occupy the higher stalls at the back of the choir on each side, those of highest rank being nearest the altar. Those of the same order on the opposite side are incensed next. Members of the second order on this same side are then incensed, and after them those of this order on the opposite side, *i.e.*, that on which the incensation had begun. Then those of the third order on that side, and finally the remainder of the order on the opposite side.³⁸

52. No member of the clergy (nor server) is to be incensed except he be in choir dress³⁹ or vested.

³⁰ *E.g.*, an image of the Infant Jesus at Christmastide.

³¹ Cf. S.R.C. 1322².

³² Cf. S.R.C. 4057².

³³ S.R.C. 851, 3216.

³⁴ See Glossary, p. 723. Cf. C.E. II, vi, 12; S.R.C. 973, 1664¹, 2960¹.

³⁵ S.R.C. 3059²⁵.

³⁶ Cf. C.E. I, xviii, 7. The *Caeremoniale* adds another group, after the Canons, *i.e.*, magistrates and lay noblemen.

³⁷ Ordinarily, when there is no extern bishop present, the highest order in choir are the dignitaries and canons, who are regarded as forming one single group.

³⁸ Cf. S.R.C. 235³, 851, 1144, 1339, 1481, 1664, 1773¹.

³⁹ Cf. S.R.C. 1650⁵.

53. The person who incenses is always uncovered⁴⁰ and, except when incensing the Blessed Sacrament,⁴¹ he stands. The person who is incensed always stands⁴² uncovered;⁴³ not even the skull cap may be worn.⁴⁴ By usage, he holds his biretta with both hands before his breast. The Pope alone is incensed sitting.

54. A person in choir who is about to be incensed, bows beforehand (on the approach of the person who is to incense him) to the person—ecclesiastical or lay—who is to receive incense immediately after him, when that person is near, "*capitis nutu modeste invitet ad thurificationem prius capiendam*."⁴⁵

55. As a general rule the person who incenses and the person who is incensed (except the Bishop or a Legate, who blesses instead⁴⁶) bow to each other before and after (see § 30, v, above).

56. In greater churches all in choir stand,⁴⁷ while Prelates and canons are being incensed. Then the Prelates and canons may sit while others are being incensed. In general, when there are several orders of clergy in choir, those belonging to the order that is being incensed, and those of a lower order, stand; all others may sit.

B. WHO INCENSES THE CHOIR?

57. In general at a solemn Mass the Deacon of the Mass incenses the choir.⁴⁸ At a Pontifical Mass the Deacon (a canon) incenses the Prelates, Dignitaries, and canons, and others down as far as Prelates *di mantellone* included (see § 58, 18) — "*alios de choro*" says *Caeremoniale*, I, xxiii, 24. The lower clergy are incensed by the thurifer. But if the Bishop only presides at Mass, or is not present at all, the Deacon incenses all who are in choir, "*qui et ceteros omnes thurificat*."⁴⁹

C. ORDER AND NUMBER OF INCENSATIONS

58. In greater churches the order of the incensation is as follows:⁵⁰

(1) The Celebrant, whether Bishop or priest, is incensed first no matter who is present (3; but 2 in presence of someone of higher rank to whom

⁴⁰ Cf. C.E. I, xxiii, 12; S.R.C. 1650⁶.

⁴¹ C.E. I, xxiii, 18.

⁴² *Ibid.*, 16, 17.

⁴³ If he be of a lower rank than a bishop. For a bishop is sometimes incensed with his mitre on. Cf. C.E. I, xxiii, 16.

⁴⁴ S.R.C. 1258¹, 1324.

⁴⁵ C.E. I, xxiii, 20.

⁴⁶ *Ibid.*, 21.

⁴⁷ *Ibid.*, 19.

⁴⁸ R. VII, 10; C.E. I, ix, 5; xxiii, 24, 26; S.R.C. 248⁹ (cf. 2175).

⁴⁹ C.E. I, xxiii, 26. Cf. R. VII, 10; S.R.C. 701.

⁵⁰ The number in parentheses that follows the name of each person denotes the number of double swings that he is to receive.

3 are due,⁵¹ i.e., a Cardinal, a Nuncio in the place of his nunciature, an Archbishop in his province, a Bishop in his diocese);

(2) A Cardinal, Legate or not, everywhere (3);

(3) An Apostolic Nuncio (or Legate), even if not a Bishop,⁵² in the place of his nunciature (3); a Bishop Apostolic Visitor (3);

(4) The archbishop of the province (3; 2 in presence of a Cardinal);⁵³

(5) The Bishop of the diocese (3; 2 in presence of a Cardinal);⁵⁴

(6) The Assistant Priest and the Assistant Deacons⁵⁵ (2 each);

(7) Extern archbishops, who rank according to the date of their appointment (3 each; 2 in presence of a Cardinal, of the Archbishop of the province, or of the Bishop of the diocese⁵⁶);

(8) Extern bishops (the same rule). If a titular bishop who is a member of the Chapter sits with the Chapter, he is incensed with the canons (No. 11) receiving two double swings like them;

(9) Protonotaries *de numero participantium*⁵⁷ (2 each);

(10) The Vicar Capitular, *sede vacante*, (2); the Vicar-General if not a canon, or, if a canon, not in canonical dress⁵⁸ (2; 1 in presence of a Cardinal);

(11) The Dignitaries and canons of the Cathedral Chapter⁵⁹ (2 each; 1 in presence of a Cardinal);

(12) Canons of Collegiate churches, present as a Chapter⁶⁰ (2 each;⁶¹ 1 in presence of a Cardinal);

(13) Mitred Abbots⁶² (same rule);

(14) Protonotaries *Supernumerarii* and *Ad Instar Participantium*⁶³ (same rule);

(15) Superiors General of Religious Orders (same rule);

(16) Domestic Prelates, if not canons or if not in canonical dress and with their Chapter (same rule);

(17) Titular Protonotaries,⁶⁴ if not canons or if not in canonical dress and with their Chapter (same rule);

⁵¹ C.E. I, xxiii, 32.

⁵² C.J.C. 269, § 2.

⁵³ C.E. I, xxiii, 32.

⁵⁴ *Ibid.* He receives three in presence of his metropolitan (unless the latter is a Cardinal).

⁵⁵ Cf. C.E. I, xxiii, 27. These form one body with the Bishop when assisting him at the throne, whether he presides *paratus* or in *cappa* and so are incensed before extern bishops and other prelates who may be in choir.

⁵⁶ Cf. S.R.C. 2447², 2883³, and 4355⁴, 4361².

⁵⁷ C.E. I, xxiii, 29; S.R.C. 4154¹¹.

⁵⁸ C.J.C. 370; S.R.C. 1086², 4154⁶⁶.

⁵⁹ C.J.C. 408; C.E. I, xxiii, 32; II, iii, 12; S.R.C. 156⁴, 805, 1773³, 3110²⁰. Where the prebends are distinct, the presbyteral canons are first incensed, then the diaconal ones, and lastly the subdiaconal ones.

⁶⁰ S.R.C. 1664².

⁶¹ S.R.C. 1513², but cf. 156⁴, 2046, 3643.

⁶² C.E. I, xxiii, 29; S.R.C. 156.

⁶³ Cf. S.R.C. 4154²¹ and ⁴⁶.

⁶⁴ *Ibid.*, § 66.

- (18) Prelates *di mantellone* (e.g., Papal Chamberlains) if not canons, or if not in canonical dress and with their Chapter (same rule);
 (19) Beneficiaries,⁶⁵ Cathedral Chaplains, etc. (1 each);
 (20) All other priests in choir (1 each);⁶⁶ in presence of a Cardinal, or if the clergy be numerous, the Beneficiaries and other priests are incensed collectively⁶⁷ (see § 29, c);
 (21) Seminarists, who are always incensed collectively.⁶⁸
59. In *smaller churches* (parish churches, the churches of Regulars) the order is this:

- (1) An outside bishop (3);
 - (2) Other (lesser) prelates (2 each);
 - (3) The rector of the church (2, by custom);
 - (4) All other priests (1 each);
 - (5) Assistants or servers present in choir dress are incensed collectively (see § 29, c).
60. The incensation of lay persons of high rank is treated of in *Caeremoniale*, I, xxiii, 25, 30, 31, 32. Many decrees of S.R.C. also deal with the question.⁶⁹

⁶⁵ Cf. S.R.C. 3003³.⁶⁶ S.R.C. 1264².⁶⁷ C.E. I, xxiii, 32.⁶⁸ S.R.C. 2791⁴.⁶⁹ See *Index Generalis*, Vol. V of the decrees, under *Thurificatio*.THE KISS OF PEACE¹

1. The Pax or kiss of peace is the ceremonial embrace and kiss, in sign of fraternal charity, which is given during High Mass to all the clergy² present and to those engaged in the service of the altar.

2. It is given at every Solemn Mass, even in presence of the Blessed Sacrament exposed,³ except in Masses for the Dead,⁴ and on Maundy Thursday and Holy Saturday.⁵

3. The person who is to receive the Pax stands⁶ with joined hands, and when the person who is to give it presents himself, bows slightly or more deeply according to the difference in rank between him and the person who gives the kiss.⁷ This latter never bows *before* giving the Pax;⁸ but after giving it he bows according to the difference in rank between him and the person to whom he has given the kiss.

4. The person who gives the Pax leans forward and lays both hands on the shoulders of the other. The one who receives the Pax also bends forward and clasps the arms of the giver, holding them at the elbows.⁹ At the same time they approach the *left* cheek to one another,¹⁰ so that they almost touch.¹¹ While thus embracing each other the person who

¹ R. X, 8; C.E. I, xxiv; II, viii, 75.² Cf. S.R.C. 100, 3591.³ S.R.C. 3792⁴.⁴ R. XIII, 1.⁵ No matter what the rank of the person who is to receive the kiss. C.E. I, xxiv, 5 (cf. S.R.C. 3281¹). "*Quia*," says C.E. I, xxix, 8, "*ante non habetur consideratio ipsius ministri deferentis, sed Pacis, quae a Sacrificio altaris ad illum defertur*." The person who brings the kiss of peace represents Christ (cf. Callewaert and Vismara).⁶ S.R.C. 2915⁷ (in which S.R.C. approves formally of the teaching of Gavantus). Many rubricians say that if the Pax is given to a "greater" Prelate (see p. 727), the person who gives it does not lay his hands on the shoulders of the Prelate but on his arms. There is no mention of this in the rubrics. If it be an established custom it may be followed in accordance with C.E. I, xxiv, 12.⁷ "*Sinistris genis sibi invicem appropinquantibus*," says R. X, 8; "*appropinquant (Presbyter assistens) sinistram genam suam sinistrae Celebrantis, ita ut se invicem leviter tangant*," is the rubric of C.E. II, viii, 75.⁸ So the rubricians interpret "*leviter tangant*" of C.E. — a moral, not a physical touch. And C.E. I, vii, 5 says of the celebrating Bishop: "*qui sinistram genam suam cum sinistra ipsius presbyteris assistentis approximans*." The older rubric of the Missal was altered from "*sibi invicem approximantibus*" to "*sinistris genibus sibi*," etc. (Vavasseur-Stercky, I, 140).⁸ Special rubric *in loco*.⁹ C.E. I, xxiv, 7.¹⁰ Cf. C.E. *re. incensation*, I, xxiii, 20.

gives the Pax says "*Pax tecum*," and the other replies "*Et cum spiritu tuo*." They then resume the erect position, and with joined hands bow to each other.

5. The order to be followed in giving the Pax in choir is, in general, the order that was followed in incensing the choir¹² (see p. 538), unless another order is established by legitimate custom.¹³ In Cathedral churches where the canons are divided into three orders, the Pax will be given — on each side of the choir, if each order is divided — to the first canon (dignitary) of each order.¹⁴ Where the prebends are not distinct, it is given to the first canon or dignitary only on each side of the choir. It is also given to the first of the lower orders (the priests, or seminarists) in accordance with the rubric of the Missal.¹⁵ Those who receive the Pax pass it on to their immediate neighbour.¹⁶

6. In a Pontifical Mass the Assistant Priest gives the Pax to all those who had been incensed by the Deacon, and the M.C. or an acolyte gives it to all others.¹⁷ In an ordinary High Mass it is the Subdeacon who gives the Pax to those in choir.¹⁸

The Pax-Brede

7. To "greater" Prelates¹⁹ present at Low Mass,²⁰ to the clergy in a sung Mass, and to lay persons of high rank present at Solemn Mass²¹ or Low Mass²² the kiss of peace is conveyed by means of the "*instrumentum pacis*" or pax-brede.²³

8. In Low Mass the server (or chaplain, in the Mass of a Bishop), after the prayer *Domine Jesu Christe, qui dixisti*, kneels at the right of the Celebrant and presents the pax-brede to him. The Celebrant kisses it, saying *Pax tecum*, to which the server replies *Et cum spiritu tuo*. The server then presents the pax-brede to the prelate or layman to be kissed, saying *Pax tecum*²⁴ (see p. 716).

¹² C.E. I, xxiv, 3; S.R.C. 1370.

¹³ C.E. I, xxiv, 12.

¹⁴ *Ibid.*, 6.

¹⁵ R. X, 8.

¹⁶ C.E. I, xxiv, 6,

¹⁷ *Ibid.*, 7.

¹⁸ R. X, 8. Some rubricians say that he should give it only to those who had been incensed by the Deacon; and that others should receive it from the M.C. or an acolyte. Legitimate custom may be followed (C.E. I, xxiv, 12).

¹⁹ See p. 727.

²⁰ C.E. I, xxix, 8; xxx, 2.

²¹ C.E. I, xxiv, 7. The rubric says "*magistratus, et Barones ac nobiles*." Cf. S.R.C. 269, 1830¹, 3780².

²² C.E. I, xxix, 8 speaks of "*Princeps*."

²³ See Glossary (p. 726).

²⁴ R. X, 3; C.E. I, xxix, 8; xxx, 2.

9. In Solemn Mass, when the Pax has been given to the clergy, the person who gave it²⁵ kisses the pax-brede, saying *Pax tecum*, and then it is taken, by the M.C. or an acolyte,²⁶ to be kissed (with the usual form and its response) by such lay persons as are entitled to receive it.

²⁵ The Assistant Priest in Pontifical Mass (C.E. I, xxiv, 6; S.R.C. 544²), the Subdeacon in an ordinary High Mass.

²⁶ The rubric does not determine who is to take it to the person who is to receive the Pax. Some rubricians say the A.P. (in a Pontifical Mass; cf. C.E. I, xxiv, 7; S.R.C. 3780²) or the Subdeacon (*i.e.*, the person who gave the Pax to the clergy); others say it is presented to lay persons by the M.C. or an acolyte.

THE MUSIC OF HIGH MASS¹

I. SACRED MUSIC

1. Music is a complementary part of the Sacred Liturgy and participates in its general scope, which is the glory of God and the sanctification of the faithful. Its principal office is to clothe with suitable melody the liturgical text, thereby adding to its beauty and solemnity.

2. Sacred Music should possess in the highest degree the qualities which are proper to the Sacred Liturgy. It must be, above all, holy — excluding all that is unseemly or profane² — it must be truly artistic, that it may influence and elevate the minds of those who hear it; and it must be universal in character, suited to the many peoples that make up the Church of Christ.³

3. The official traditional music of the Western Church is plain song. It is known also as Gregorian chant. The official text, which must be used for the Mass in the Roman rite, is that of the Vatican Gradual.⁴ Plain song is exclusively prescribed for certain parts of the Mass, *i.e.*, for all the chants of the Sacred Ministers. It is the supreme model for all church music.⁵

Classical polyphony (*e.g.*, the works of Palestrina), and such modern compositions as conform to the standards⁶ which the Church requires for sacred music, are also permitted.⁷ The Code of Canon Law, confirming the legislation of Pius X, bans from the church all music of an unsuitable character and orders that the laws regarding sacred music be observed.⁸

¹ The subject is dealt with in C.E., especially I, xxvii and xxviii; in the *Motu Proprio* of Pius X (1903) "*Inter pastoralis officii sollicitudines*" (which the Pope terms "the Juridical Code of Sacred Music") in the Constitution *Divini Cultus* of Pius XI, 1928; C.J.C. 1264 and various decisions of S.R.C.

² Cf. C.J.C. 1264, § 1.

³ Cf. M.P. §§ 1, 2.

⁴ The typical edition was issued in 1908. [S.R.C. 4203, 4217]. Editions derived from the Vatican Gradual and furnished with rhythmic signs are permitted (S.R.C. 4263, 4345), and transcriptions of the text into modern musical notation are also allowed, provided that the order of the notes and of the neums is in no way altered (S.R.C. 4166⁷, 4345¹).

⁵ M.P. § 3.

⁶ *E.g.*, such compositions must have nothing profane nor theatrical about them; they must observe unity of composition; and their length must be suitable for the Sacred Liturgy (cf. M.P. §§ 22, 23).

⁷ M.P. §§ 4, 5.

⁸ Canon 1264, § 1.

II. THE LITURGICAL TEXT

4. Latin is the official language of the Roman rite and to sing anything in the vernacular during "solemn liturgical functions," such as High Mass, is forbidden.⁹ Much more so is it forbidden to sing during High Mass translations of the common or variable parts of the Mass.¹⁰

5. As the liturgical text is the important thing, and not the music which must be subservient to the text, it must always be sung or at least recited (cf. § 9, *infra*) in full.¹¹ No liturgical text may be omitted in the course of the Mass. It must be sung or recited *in full* as it is found in the Missal, without alteration or inversion of words, without undue repetition,¹² without breaking syllables and always in a manner intelligible to the faithful.¹³

6. Only two minor additions are allowed to the official sung texts of the Mass. By Roman custom it is permitted to sing a brief motet *to the Blessed Sacrament* after the Elevation when the chanting of the *Benedictus* is finished; and at the Offertory, after the Offertory verse has been sung, a short motet to words approved by the Church may be sung.¹⁴

III. THE SUNG TEXTS

7. In High Mass the parts of the text that are sung by the choir are (a) from the Ordinary: the *Kyrie*, *Gloria*, Creed, *Sanctus*, and *Agnus Dei*; (b) from the Proper: the Introit, the Gradual with the *Alleluia* verse or Tract or Sequence, the Offertory and Communion verses.

8. For the Ordinary of the Mass the *Graduale* (or the excerpt from it containing the chants of the Ordinary and called the *Kyriale*) contains eighteen Masses and also a number of *ad libitum* chants. While each Mass has a heading indicating the occasions for which it is suitable,¹⁵ it is not of obligation to follow these directions, though, of course, it is very laudable to do so. Nor is it binding to take all the music of the Ordinary from the same Mass. A text may be chosen from any of the Masses (including the *ad libitum* chants) so that the *Kyrie* may be from one Mass, the *Gloria* from a different one.¹⁶ There is one exception, however,

⁹ M.P. § 7; S.R.C. 3230, 3496¹, 3827¹, 3880, 3975⁵, 3994.

¹⁰ M.P. § 7; cf. S.R.C. 4235⁸.

¹¹ S.R.C. 2424², 3365⁷.

¹² These qualifications concern modern compositions.

¹³ M.P. § 9.

¹⁴ M.P. § 8. The singing of these motets must never delay the Celebrant in proceeding with Mass (cf. M.P. § 22).

¹⁵ *E.g.*, *Tempore Paschali*, in *Festis Solemnibus*, in *Festis B. Mariae Virginis*, in *Dominicis infra annum*.

¹⁶ Rubric of the Gradual, after Credo IV.

to this rule: on weekdays, only the Masses appointed for them (Nos. XVI and XVIII) may be used.¹⁷

*The Organ Supplying the Text*¹⁸

9. When possible the texts of High Mass should be sung in full,¹⁹ even such long parts as the Gradual²⁰ or Sequence.²¹ If, however, it happens that singers cannot be provided, or that they are not sufficiently capable, the organist is allowed not only to supply alternate verses of the *Kyrie*, *Gloria*, *Sanctus*, and *Agnus Dei*,²² but also to supply one or more of the texts of the Proper. In such cases, while the organ plays the melody of the text in question or another melody, the words of the entire text must be recited in an intelligible voice (or better still, sung) by one of the choir.²³ It is never permitted to omit completely in High Mass any of the texts that should normally be sung — each *must at least be recited*.²⁴ This method of supplying a text — alternately with the singers or completely — is neither prescribed nor recommended. It is merely allowed when it is customary or because of the lack of trained singers.²⁵ It may not be used when the organ cannot or may not be played alone²⁶ (see §§ 19–22). It may not, therefore, be resorted to in a Requiem High Mass; hence the texts of this Mass must be fully sung. Nor may the organ supply alternate verses of the Creed; this must be entirely sung.²⁷ To sing one or more of the texts to a psalm tone is tolerated,²⁸ in case of necessity. Improvisation is not permitted.

IV. THE SINGERS

10. Singers at High Mass have a real liturgical office; they aid, and sometimes entirely replace, the clergy in the music of the Liturgy. Church music is essentially choral, and hence, while solo singing is not entirely excluded, it must never predominate to the extent that the greater part of the liturgical chant is executed in this way. The solo should be treated simply as a theme which should be closely incorporated with the fabric of the entire choral composition.²⁹

¹⁷ *Ibid.*

¹⁸ For the texts that may be "supplied" by the organ, see § 23.

¹⁹ S.R.C. 2424², 3365⁷, 3624¹¹, 3994²; cf. 4189¹.

²⁰ Cf. S.R.C. 3590.

²¹ Cf. S.R.C. 4054⁹.

²² Cf. C.E. I, xxviii, 9.

²³ C.E. *ibid.*, 6; S.R.C. 2994², 3827².

²⁴ See note 19.

²⁵ Cf. S.R.C. 4067², 4189¹.

²⁶ Cf. S.R.C. 3108¹⁴.

²⁷ C.E. I, xxviii, 10; S.R.C. 1023³, 3108¹³, 3827².

²⁸ S.R.C. 3697³.

²⁹ Cf. M.P. § 12.

11. In a large church three distinct bodies will normally take part in the liturgical music: (a) the clergy³⁰ in choir and the entire congregation, who will sing at least the responses and usually also the Ordinary of the Mass; (b) the *schola cantorum*, or special choir of trained singers, either clerics or laymen, which will execute the more difficult parts of the Mass (*i.e.*, the Proper) or sing polyphonic compositions; (c) the chanters — one, two, or even four on great solemnities³¹ — who intone musical texts or sing parts alternately with the special choir or with the congregation.

12. The Liturgy always supposes that the clergy sing in the more solemn functions, and the liturgical ideal is that the *entire congregation* should join in the singing, thereby taking that "active part in the holy mysteries and in the public and solemn prayer of the Church which is the first and indispensable source of the true Christian spirit."³² Both Pius X and Pius XI³³ have strongly urged that every effort must be made to induce those present at the Holy Sacrifice to *sing the Mass*.³⁴

13. Laymen³⁵ and boys may form (with or without the clergy) the special choir, which will be needed where the more difficult parts of the Mass are fully sung. Dressed in cassock and surplice,³⁶ they may even be admitted into the sanctuary³⁷ during the liturgical Offices. The purpose of the special choir is not to replace the congregation, but *to aid and encourage in every possible way the general singing* and to replace the clergy and people only for the more difficult pieces, which the general body could not sing properly.

Women in Church Choirs

14. In strictly liturgical functions, and so for High Mass, (a) women are never allowed to form part of the liturgical choir,³⁸ either within or outside³⁹ the sanctuary; (b) women may not form part of a *mixed* choir, of men and women, even when this choir is placed entirely away from the altar;⁴⁰ (c) a choir made up of women *exclusively* is permitted at liturgical functions only for a grave reason of which the Ordinary is to

³⁰ Assuming that the clergy do not form the *schola*.

³¹ R.S. I.

³² Pius X (M.P.).

³³ In his Apostolic Constitution *Divini Cultus Sanctitatem* (1928).

³⁴ Not only that they should not be "merely detached and silent spectators" (Pius XI), nor merely sing *at* Mass, but that they should sing the text of the Mass.

³⁵ Non-Catholics may not be admitted into the choir (Holy Office, July 7, 1863; May 1, 1889).

³⁶ M.P. § 14. They may not wear copes (S.R.C. 3248⁴). In the procession to and from the sanctuary they precede the clergy.

³⁷ If they sing in a special tribune in the church, they are to be hidden behind gratings, if the tribune is too much exposed to the public gaze (M.P. § 14).

³⁸ M.P. § 13.

³⁹ S.R.C. 3964.

⁴⁰ S.R.C. 4231.

be the judge.⁴¹ Women may, however, sing as part of the general congregation and may even alternate with the singing of the special choir (*i.e.*, in those parts of the Mass which may be sung by the congregation). They may not sing solos in church at a liturgical function.⁴²

15. Religious (women), however, in accordance with their constitutions and liturgical law, and with the permission of the Ordinary of the place where their convent is, are allowed⁴³ to sing in their own churches or oratories.⁴⁴ If their church or oratory be open to the public, they must sing from a place in which they cannot be seen.⁴⁵

V. THE ORGAN

16. Although the music proper to the church is purely vocal, so that the ideal is to sing it unaccompanied, the use of the organ, or in smaller churches of a harmonium, is also permitted.⁴⁶ While the organ is used to add beauty and solemnity, to sustain the chant, and sometimes even to supply for it (see § 9), its music must be regarded as incidental and entirely subordinated to the sung liturgical text.

17. The organ may not accompany the chant of the Sacred Ministers at Mass.⁴⁷ It may accompany the responses, but it is more correct not to do so. Otherwise it may accompany both plain song and polyphonic music.⁴⁸ As the music of the organ is intended to adorn and enforce the sung text, the chant must always have the principal place; the organ should merely sustain and never oppress it.⁴⁹ The organ accompaniment for plain song should be of a kind suited to the special character of that form of singing⁵⁰ (*i.e.*, modal).

18. While the organ may, ordinarily, be played at moments during a function when nothing is being sung, "it is not permitted to have the chant preceded by long preludes or interrupted by intermezzo pieces."⁵¹ "The sound of the organ . . . must be not only governed by the special nature of the instrument, but must participate in all the qualities proper to sacred music."⁵² The pieces which are played should be, therefore, of

⁴¹ Cf. S.R.C. 4210².

⁴² It is not forbidden to have a woman organist.

⁴³ And their pupils with them.

⁴⁴ C.J.C. 1264, § 2.

⁴⁵ C.J.C. 1264, § 2.

⁴⁶ M.P. § 15.

⁴⁷ "In accompanying, organists should take particular pains not to drown the voices by a too florid use of the stops, and especially to avoid the abuse of the reed stops. This rule should be specially observed in accompanying Gregorian Plain-chant, and it should also be kept in the case of other approved musical compositions which may be rendered during the service" (Regulations of the Cardinal-Vicar for Rome, No. 23).

⁴⁸ M.P. § 17.

⁴⁹ M.P. § 12; S.R.C. 4009.

⁵⁰ S.R.C. 4265², 4287.

⁵¹ M.P. § 16.

⁵² M.P. § 18.

a religious character, and profane or frivolous music and the production of "effects"⁵³ must be eschewed.

19. The organ may be played on all Sundays (including Septuagesima, Sexagesima, and Quinquagesima⁵⁴) and feast days.⁵⁵ It may not be played, however, at Mass on Sundays of Advent and Lent, except on *Gaudete* and *Laetare* Sundays.⁵⁶ It is desirable ("*convenit*") also that the organ be not played on the weekdays of Advent and Lent,⁵⁷ but it is permitted on all feasts or on any day celebrated with special joy or solemnity (*e.g.*, at a solemn Votive Mass⁵⁸) within these seasons.⁵⁹

20. The organ is not allowed at Offices or Masses for the Dead (including the Absolution that often follows).⁶⁰

21. On the occasions when the use of the organ is not permitted, it may, *if necessary*, be played to accompany the singing and sustain the voices but it must cease to play the moment the singing ceases.⁶¹

22. From immediately after the *Gloria in excelsis* on Maundy Thursday until the beginning of the *Gloria* on Holy Saturday,⁶² the playing of the organ is entirely forbidden even to accompany the singing.

The Organ at High Mass

23. Ordinarily, then, apart from accompaniment, the organ *may* be played at High Mass:⁶³

(i) Before Mass, until the Celebrant arrives at the altar, when the singing of the Introit begins (unless the *Asperges* takes place);

(ii) To supply⁶⁴ (see § 9) the *Asperges* antiphon (*Asperges* or *Vidi aquam*);

⁵³ Hence S.R.C. (4344) forbade the use of "tubular bells." "But here" (*i.e.*, in organ playing), wrote Pius XI (*Divini Cultus*, § VIII), "must be avoided that mixture of the profane with the sacred which, through the fault partly of organ-builders and partly of certain performers who are partial to the singularities of modern music, may result eventually in diverting this magnificent instrument from the purpose for which it is intended."

⁵⁴ S.R.C. 2365⁴.

⁵⁵ C.E. I, xxviii, 1.

⁵⁶ *Ibid.*, § 2 and S.R.C. 1490⁵, 2245, 2965¹, 2959¹, 3576¹⁶.

⁵⁷ C.E. I, xxviii, 13.

⁵⁸ S.R.C. 3922² (except at a Votive Mass of the Passion, 3922⁴). Cf. 3448¹¹.

⁵⁹ C.E. I, xxviii, 2.

⁶⁰ C.E. I, xxviii, 13; S.R.C. 4243⁵. It would seem that *before* (or *after*) such Offices the organ might play suitable music, but it must cease to play alone the moment the liturgical function begins (*i.e.*, when the procession to the altar appears in the church) and must not be resumed until this function has *completely* ended.

⁶¹ S.R.C. 4243⁵, 4265, 4287.

⁶² S.R.C. 3515⁴, 3535⁷, 4067⁶.

⁶³ C.E. I, xxviii, 3, 9.

⁶⁴ If (as explained in § 9) it is not sung for some good reason. The same remark applies to all the cases of "supplying" which are mentioned below.

- (iii) To supply the repetition of the Introit;
- (iv) Alternately with the choir at the singing of the *Kyrie* and *Gloria*;
- (v) After the Epistle, to supply the Gradual,⁶⁵ etc.;
- (vi) To supply the Offertory verse;⁶⁶
- (vii) Alternately with the choir at *Sanctus*;
- (viii) With "a grave and sweet sound" during the Elevation;⁶⁷
- (ix) Alternately with the choir at *Agnus Dei*;
- (x) To supply the Communion verse;⁶⁸
- (xi) To reply to *Ite, Missa est*,⁶⁹ or *Benedicamus Domino*;
- (xii) After Mass;
- (xiii) At intervals in the singing during Mass, if any, but never in such a way as to delay the Celebrant.⁷⁰

24. While the organ may accompany the Creed, it may not "supply" any of the verses of it; this profession of faith must be sung in full.⁷¹

Instrumental Music in Church

25. "Singing with orchestral accompaniment is not regarded by the Church as a more perfect form of music or as more suitable for sacred purposes. Voices rather than instruments ought to be heard in the church: the voices of the clergy, the choir, and the congregation."⁷²

26. "The employment of the piano is forbidden in church, as is also that of noisy or frivolous instruments such as drums, cymbals, bells, and the like."⁷³ It is not permitted to supply the music of the Mass by a gramophone⁷⁴ or through the radio.

27. By special permission of the Ordinary,⁷⁵ to be given for each particular case,⁷⁶ instruments other than the organ or harmonium—for example, stringed instruments or wind instruments of gentle sound⁷⁷—may be used in moderation in special cases and with due precautions,⁷⁸

⁶⁵ Cf. S.R.C. 3108¹⁴, 4189¹. The organ may not supply a verse at which those in choir should kneel, such as the words *Veni, Sancte Spiritus* in the *Alleluia* verse at Pentecost. Such a verse must be sung (C.E. I, xxviii, 6).

⁶⁶ Cf. S.R.C. 2994², 4189¹.

⁶⁷ C.E. I, xxviii, 9; "cum omni melodia et gravitate" (*ibid.*, II, viii, 70).

⁶⁸ Cf. S.R.C. 2994², 4189¹.

⁶⁹ Cf. S.R.C. 4189¹. The organ must be silent during the Blessing, which the Celebrant is to give in a clear voice (R. XII, 7), so that he may be heard by the congregation.

⁷⁰ M.P. §§ 22, 23.

⁷¹ C.E. I, xxviii, 10; S.R.C. 1023³, 3108¹⁵, 3110⁷, 3827².

⁷² Pius XI (*Divini Cultus*, § VII).

⁷³ M.P. § 19.

⁷⁴ S.R.C. 4247.

⁷⁵ The Ordinary of the place. C.E. I, xxviii, 11; M.P. §§ 15, 20.

⁷⁶ S.R.C. 4156¹.

⁷⁷ *Ibid.*, and 4226¹.

⁷⁸ M.P. §§ 15, 20.

and always in conformity with the rules laid down for the use of the organ.⁷⁹ In general, however, "it is strictly forbidden to have bands play in church."⁸⁰

VI. THE MUSICAL TEXTS OF HIGH MASS⁸¹

28. "*In choro non sedent qui actu cantant*," is the direction of *Rubricae Generales*, XVII, 7. This is usually interpreted as applying to chanters when they intone or when they alone sing.⁸² In some places, however, all who sing stand for the shorter musical texts, but sit for the longer ones (e.g., for the *Gloria* or *Creed*). When a genuflection is to be made during the text the singers genuflect with the others in choir, if the text is short so that the genuflection does not interfere with the singing; otherwise the singers do not genuflect until they have completed the text.

29. When the Celebrant intones the *Asperges* all the singers continue it. The chanters⁸³ sing the first part of the psalm, to the asterisk, and the choir⁸⁴ continues it; the chanters sing *Gloria Patri*, the choir *Sicut erat*, and all repeat the antiphon (*Asperges* or *Vidi aquam*), including the opening words, to the end of the first double bar.

30. When the Celebrant arrives at the altar for Mass⁸⁵ the chanters begin the Introit, intoning the opening words up to the asterisk. The choir continues it to the psalm which begins after the first double bar. The chanters sing the first part of this to the asterisk, and the choir finishes it. The chanters sing, *Gloria Patri*, and the choir *Sicut erat*, and all repeat the first part of the Introit up to the first double bar.

31. The *Kyrie, eleison* is sung alternately by the two sides of the choir, or by the chanters and the choir, the chanters intoning it the first time as far as the asterisk. The last *Kyrie* is thus sung: if there are only two parts to it (*i.e.*, one asterisk), the first part is sung by the chanters or

⁷⁹ M.P. § 20; S.R.C. 4156¹.

⁸⁰ M.P. § 20.

⁸¹ The directions for singing the different texts of the Mass are given in *De Ritibus Servandis in Cantu Missae* (= R.S.) printed at the beginning of the Roman Gradual.

⁸² Cf. S.R.C. 2056 (cf. *infra*, p. 662).

⁸³ R.S. I, directs that there be one chanter on weekdays and feasts of simple rite; two on other feasts and on Sundays; and four (when possible) may act as chanters on very great occasions ("*in solemnitatibus*").

⁸⁴ By choir in this section dealing with the musical texts of the Mass is meant the general body of singers (clergy, people, and special choir) in contrast to the chanters.

⁸⁵ Cf. C.E. II, viii, 30; S.R.C. 2424⁷. In older editions of the *Graduale Romanum* the rubric was "*cantores non possunt in choro incipere Introitum Missae priusquam sacerdos ad altare pervenit*"; the revised edition of the Gradual, however, reads "*accedente sacerdote ad altare, incipiunt cantores antiphonam ad Introitum*" (R.S. I). This suggests that the Introit may be begun as the Celebrant approaches the altar (historically it is a processional chant). However, the Gradual is not a liturgical book, nor are its rubrics strictly official and so it would seem that the decision of S.R.C. 2424⁷ still holds good. For the contrary view see Fortescue's *The Mass, a Study of the Roman Liturgy*, p. 224; and his article on *Introit* in the *Catholic Encyclopedia*; see also Parsch's *The Liturgy of the Mass*, p. 92.

by the first side of the choir and it is finished (from the asterisk) by all. If there are three parts,⁸⁶ the first part is sung by the chanters or by the first side of the choir, the second part is sung by the second side of the choir, and the third part is sung by all.

32. When the Celebrant intones *Gloria in excelsis Deo*, one side of the choir⁸⁷ takes up the melody and sings it alternately with the other side; or the chanters sing it alternately with the choir. All sing *Amen*.

33. All sing the responses.⁸⁸

34. The chanter(s) intone the Gradual, to the asterisk, and the choir, or certain selected members of it (if the Gradual be too difficult for all), continue it to the end of the first double bar. The chanter(s) sing the first part of the verse, and the choir finishes it (from the asterisk). Or it may be sung in the responsorial way, *i.e.*, the chanters sing *all* the verse and the choir repeats the first part of the Gradual down to the first double bar.

35. The first *Alleluia* is sung by the chanter(s) up to the asterisk only, the choir repeats this and adds the neum or jubilus, sung to the letter *a*. The chanters sing the verse up to the asterisk, the choir finishes it. The chanter(s) repeat *Alleluia*, and this time the choir adds only the neum (*i.e.*, from the asterisk to the first double bar).

36. After Septuagesima, when *Alleluia* is excluded from the Liturgy, the Tract is sung. Its verses are chanted alternately by the two sides of the choir, or by the chanters and choir.

37. In Paschaltide, when the Gradual is omitted, the first *Alleluia* is intoned by the chanters as far as the asterisk. It is repeated and finished by the choir; the chanters sing the verse to the asterisk and the choir finishes it. Another *Alleluia* (to a different melody) follows. It is intoned by the chanters as far as the asterisk, and the choir finishes it without repeating the intonation. The chanters sing the first part of the verse as far as the asterisk, and the choir finishes it. The chanters repeat the intonation of the (last) *Alleluia* and the choir finishes it from the asterisk, without repeating the intonation.

38. The Sequence is sung either by the two sides of the choir or by the

⁸⁶ Marked first by one asterisk, and then by a double asterisk, see, for example, Mass II, in *Festis Solemnibus*, in the *Kyrie*.

⁸⁷ When there is question of dividing a chant between "sides" of the choir, the term "sides" does not necessarily mean singers on the Gospel or Epistle side of the sanctuary, but it often means two choirs made up of all those who take any part in the singing. The "side" to first take up the chant is determined in this order: (a) chanters; (b) if no chanters, then the *schola* or picked choir; (c) if neither chanters nor *schola*, then those on the side of the sanctuary where the Hebdomadarian sits, or, if there is no Hebdomadarian, those on the Gospel side.

⁸⁸ The responses in the Mass must be sung in plain song. The music for them is definitely fixed in the Missal and Gradual. They may not be harmonised.

chanters and the entire choir alternately. The Gradual and Sequence, when they occur, may not be omitted nor abbreviated,⁸⁹ but may, in case of necessity, be supplied by the organ accompanying the recitation of the text (see § 9).

39. The Creed is intoned by the Celebrant, and all join in at *Patrem omnipotentem*. It is sung by all together or alternately according to custom. But it must be sung entirely; no part may be supplied by the organ.⁹⁰ All sing *Amen*.

40. The Offertory verse is intoned by the chanter(s) immediately after the Celebrant has sung *Oremus*, and it is then sung to the end by all. This is true even if the opening words are repeated, as on the sixteenth or twenty-third Sunday after Pentecost. In Requiem Masses, however, the verse *Hostias* is sung by the chanters and the choir then repeats the words *Quam olim*, etc.

41. When the chant of the Offertory verse is finished a short motet may be sung,⁹¹ but it must be completed by the end of the Secrets. Its words must be approved by the Church, and it should be liturgically appropriate to the occasion.

42. The *Sanctus* should be begun without any prelude, since the Celebrant ends the Preface by the words "*una voce dicentes*." The chanter(s) sings the first *Sanctus*, the choir sings all the rest to the *Benedictus* exclusively.⁹²

43. During the Elevation the singers are silent⁹³ and adore with everyone else.

44. After the Elevation the *Benedictus*, etc., is sung. Then, and only then, if time permits, a short motet *in honour of the Blessed Eucharist* may be sung.⁹⁴ The choir must not delay the Celebrant in beginning the chant of the *Pater noster*.

45. The *Agnus Dei* is sung either by the entire choir, with the chanters intoning each *Agnus Dei*, or alternately by the two sides of the choir. All sing the final words *dona nobis pacem* (or the final word *sempiternam* in Requiem Masses).

46. When Holy Communion is not distributed, the *Communio* is intoned by the chanters and sung by all immediately after the consumption of the Precious Blood. In a Requiem Mass the chanters sing the verse, *Requiem aeternam* and all then repeat *cum sanctis*, etc.

⁸⁹ Cf. Addit. VII, 2; S.R.C. 3365¹, 3920⁴, 3956 (the last two decisions regard the Sequence in a Requiem Mass).

⁹⁰ C.E. I, xxviii, 10.

⁹¹ M.P. § 8.

⁹² C.E. II, viii, 70; S.R.C. 4364; R.S. VII.

⁹³ C.E. II, viii, 70; R.S. VII; S.R.C. 3827³, 4071¹.

⁹⁴ M.P. § 8; S.R.C. 3827³ (cf. 4239 regarding the words that may be used at a Requiem Mass).

47. When Holy Communion is distributed, the *Communio* may be sung during the distribution.⁹⁵ If the distribution continues for a long time, the choir may use other chants such as the psalms that were formerly sung at this part of the Mass. These, however, may not be sung in the vernacular.⁹⁶

48. The choir sings the response to *Ite, Missa est*, or *Benedicamus Domino*, or *Requiescant*.

VII. THE MUSIC OF THE SACRED MINISTERS AT HIGH MASS

49. The Sacred Ministers may sing only the plain-song melodies which are given in the Missal or in the Gradual, and unaccompanied.⁹⁷ The melodies to be used by the Celebrant and the Deacon (for *Ite, Missa est* or what replaces it) vary according to the rite of the Mass⁹⁸ and the feast or season.

A. THE CELEBRANT'S CHANT

50. The Celebrant intones the *Asperges*,⁹⁹ the *Gloria in excelsis*, and the Creed, if they occur; he sings the invitations and greetings¹ and he sings in full the prayers, the Preface, and the *Pater noster*. The intonation to be used for the *Gloria* and Creed should be determined beforehand in consultation with the choir director.

The Missal gives the intonation of the *Gloria* from Masses IV, IX, XI, XV. In the appendix to the Missal (or in the Gradual) fourteen other intonations will be found. There are four chants for the Creed. The intonation of I, II, and IV is the same and is the one given in the Missal; the intonation of III is given in the Appendix to the Missal or will be found in the Gradual. Any of the four melodies for the Creed may be chosen for any Mass.

(i) The Prayers

51. For the singing of prayers there are two tones, the *festal* and the *ferial*. Of the latter there are two kinds: (a) the *simple ferial tone*, and (b) the *second ferial* or *semifestal* tone.²

⁹⁵ Cf. R. X, 9.

⁹⁶ S.R.C. 3975³ and cf. § 4, *supra*.

⁹⁷ There are in the Gradual two different melodies for the *Asperges*: one for Sundays outside Paschaltide and the other for the Sundays of Paschaltide. In addition there are two *ad libitum* chants for use outside Paschaltide.

¹ *Oremus*, etc.; *Dominus vobiscum*, *Pax Domini*, etc.

² There is also an *ad libitum* "solemn" tone, which may be used for the prayers of the Mass (except the *Oratio super populum* in weekday Masses of Lent) on all occasions, irrespective of rite; and there is an *ad libitum* "simple" tone which may be used for the prayer of the *Asperges* and for the *Oratio super populum*.

⁹⁷ M.P. § 12; S.R.C. 3891, 4009.

⁹⁸ *Addit. X*, 2.

The *festal tone* has a metrum (d't l d'd') on the syllables that precede the colon which terminates the first part of the prayer; and a flex (a fall of a semitone, d't, on the last syllable or syllables) on the syllable(s) that precede the semicolon that usually marks the end of the second part of the prayer.³ The rest of the prayer is sung on the reciting note. In the conclusion, on the contrary, the flex occurs first (after the *Filium tuum*) and the metrum second (on the words *Sancti Deus*)⁴ and the conclusion terminates on the reciting note.

In the *simple ferial tone* the prayer is chanted from beginning to end on the same note (*recto tono*), there is no inflection, but at the colon, at the semicolon, and at the end of both the prayer and the conclusion, the note is prolonged a little and softened.

In the *second ferial*, or *semifestal*, tone the prayer is sung on one note, as in the simple ferial tone, but on the last syllable (on the last syllable but one in a proparoxytone, *i.e.*, a word which is accented on the antepenult) at both the end of the prayer and of its conclusion there is a flex, a fall of a minor third (d'l).

52. The *festal tone* is used for the prayers of the Mass on Sundays, on all feasts of double or semidouble rite, at a Solemn votive Mass *pro re gravi et publica simul causa*, and at "privileged" votive Masses.⁵

53. The *simple ferial tone* is used for the Mass on feasts of simple rite, for ferial Masses,⁶ for votive Masses *that are not Solemn* and for *Requiem* Masses.⁷

The prayers of the Mass of the Presanctified on Good Friday, those that precede the Mass on Holy Saturday, and those of the Blessing of the font are sung to this tone.⁸

This tone is also used for (i) the prayers in the Blessings that take place in connection with Mass,⁹ which have the *long* conclusion;¹⁰ (ii) the prayers which are preceded by *Flectamus genua*.

54. The second ferial or semifestal tone is used for the prayer of the

³ If there is no semicolon the flex is made at the first comma that follows the inflection when the sense allows. If the sense does not allow, or if the prayer is very brief, there is no flex, as in the prayer, *Aurem tuam*, of the third Sunday of Advent.

⁴ In the other long conclusions (*Qui vivis*, etc., *Qui tecum vivit*, etc.), there is no flex, but there is a metrum at *Sancti Deus*, as in the conclusion *Per Dominum*. In a prayer like that of S. Stephen (December 26 and August 3) the words "*Dominum nostrum Jesum Christum Filium tuum*" belong to the body of the prayer. The conclusion begins "*Qui tecum*."

⁵ See Vol. I, ch. VI; cf. *Addit. X*, 2.

⁶ Even though a double or semidouble be commemorated (*e.g.*, on Ash Wednesday) or the Blessed Sacrament is exposed (S.R.C. 3574⁵, 4157⁶).

⁷ R.R. VI, iii, 5.

⁸ C.E. I, xxvii, 3.

⁹ The blessing of candles, ashes, and palms.

¹⁰ C.E. I, xxvii, 2.

Asperges and for those prayers of the Blessings which have a short conclusion.¹¹

(ii) *The Preface*

55. There are two chants given in the Missal for each Preface (except for the Preface of the Dead which has only one tone) the solemn chant¹² and the ferial one. The solemn tone is used in Masses of double or semi-double rite and in votive Masses *pro re gravi et publica simul causa*.¹³ The ferial tone is used in Masses of simple rite and in votive Masses (even that of the Blessed Sacrament),¹⁴ which are not *pro re gravi et publica simul causa*.¹⁵ If in a Mass of simple rite, a proper Preface be sung because of an occurring commemoration, it must be sung to the ferial tone. In other words, while the occurring commemoration gives the right to use the Preface proper to it, it does not give the right to use the solemn chant, when the rite of the Mass does not admit this.¹⁶ The verses that precede the Preface have also a solemn or ferial tone according to the chant of the Preface which they introduce.

(iii) *The Pater Noster*

56. In the Missal two melodies are given for the *Pater noster* and its introduction. The second one, the ferial tone, is used on feasts of simple rite, in ferial Masses, in votive Masses which are not *pro re gravi et publica simul causa*, and in Requiem Masses.¹⁷ The solemn tone is used on all other occasions.

B. THE DEACON'S CHANT

57. The Deacon in High Mass sings: (a) the Gospel, (b) *Ite, Missa est* (or *Benedicamus Domino* or *Requiescant*). On certain occasions he sings also: (a) *Flectamus genua*;¹⁸ (b) *Humiliate capita vestra Deo*, before the *Oratio super populum* in the weekday Masses of Lent;¹⁹ (c) *Procedamus in pace* before a procession, as on Palm Sunday; (d) *Lumen Christi* and the *Exsultet* on Holy Saturday.

¹¹ *Ibid.*, 3. Of the five prayers for the blessing of candles none has a short conclusion, but the prayer after the distribution has; of the four prayers for the blessing of ashes, three have a short conclusion and so has the prayer after the imposition; of the five prayers for the blessing of palms only one has the short conclusion and so has the prayer after the distribution.

¹² The Appendix to the Missal contains the Prefaces "*in tono solemniori*." (S.R.C., April 9, 1921.) This tone may be used whenever it is permissible to use the solemn tone.

¹³ Rubric which precedes the Prefaces in the Missal.

¹⁴ S.R.C. 3168.

¹⁵ Rubric before the ferial chant of the Prefaces.

¹⁶ See note 12.

¹⁷ R. XI, 3; C.E. I, xxvii, 2 and a rubric of Ash Wednesday.

¹⁸ Rubric before the second chant.

¹⁹ R. V, 5.

58. There are three tones²⁰ for the Gospel and the Deacon may choose whichever he wishes. In the tone which is most used there is a cadence (a fall of a third, d'l) on the fourth syllable before the end of each phrase — *i.e.*, before each full stop — whether that syllable be accented or not.²¹ Questions are sung as in the Epistle (§ 62). The ending of the Gospel consists of a cadence of two accents; the neum is sung on the last accented syllable but one, and the remaining syllables are sung on the reciting note.

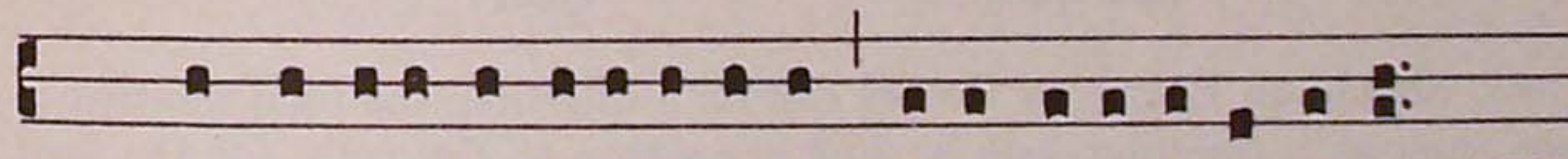
59. The music of *Ite, Missa est* or *Benedicamus Domino*, will usually be that of the Mass which has been sung.²² If the chants of that Mass have been taken from the music of different Masses, the *Ite, Missa est* will, ordinarily, be the same as the (first) *Kyrie* which had been sung.²³ But in all cases another *Ite* may be taken at choice.

C. THE SUBDEACON'S CHANT

60. The Subdeacon sings the Epistle in all High Masses; and in some²⁴ he sings *Levate* in answer to the Deacon's *Flectamus genua*. In Masses where there are extra lessons as there are on the Wednesdays and Saturdays of the Ember weeks, these are to be chanted by a lector,²⁵ but if no lector is available the Subdeacon must chant them.

61. The Epistle may always be chanted on one note except when a question occurs. It is chanted in an even well-sustained voice, softening and prolonging a little the last syllables of each sentence, and softening and prolonging still more markedly the last syllables of the Epistle. Or a melody which is given in the Gradual and Kyriale and which is the sole chant for the Epistle may be used for it.

62. A question is sung as follows:



Quis est iste, qui venit de Edom, tinctis vestibus de Bosra?

The words of the question up to the last part (*i.e.*, normally, the part that follows the last comma) of the sentence are sung on the reciting note or tenor — the note (d') on which the Epistle (or Gospel) is chanted; the

²⁰ Given in the Gradual.

²¹ For the formula is not an accented cadence but an invariable one.

²² The Missal gives the music of *Ite* from Masses 1, 2, 4, 9, 11, 15 and *Benedicamus* from Masses 17, 16, 11, 4. The others are given in the Appendix or in the Gradual.

²³ The *Ite* of Mass X, however, is taken from Mass IX (both being Masses of B. V. M.).

²⁴ R. V, 5.

²⁵ C.E. II, xxvii, 13, 15; xxviii, 5.

words of the last part are sung a semitone lower (t) up to the fourth syllable from the end, when the cadence (t l t t d') begins.²⁶

In shorter questions, however, there are necessary modifications, as the following examples taken from the Gospel of the third Sunday of Advent will show:

(a) Tu quis es? (b) Et interrogaverunt eum: Quid ergo?

(c) Elias es tu? (d) Propheta es tu? (e) Quis es, ut responsum

demus his, qui miserunt nos? Quid dicis de te ipso?

When a question is short, *i.e.*, less than four syllables, the full cadence is not sung, but only such part of it as fits the number of syllables (examples are (a) and the end of (b), above). Hence, if the question contains two syllables only or even only one syllable, it is sung thus:

Sed quid? Quae?

63. Should an Epistle or Gospel end on a question, the final sentence is not sung as a question, but is sung according to the rules for the final phrase of an Epistle or a Gospel (cf. § 58).

APPENDIX

Music at Low Mass

At Low Mass celebrated with some solemnity it is not forbidden to sing motets and to play the organ on days when it is permitted by the

²⁶ Strictly speaking, the cadence begins on the third syllable from the end (which is sung to l). The lowest note in the cadence (*i.e.*, l) is *always* sung on the antepenult (the last syllable but two), even when the penultimate (the last syllable but one) is a short syllable, *e.g.*, *diligere* (the *i* before *g* is sung to l).

general liturgical rules.²⁷ The organ should not, however, be played, nor should there be any singing during those prayers which the Celebrant recites in a clear voice so that the congregation may hear.²⁸ Hence the organ may play, and motets may be sung, before and after Mass, and during Mass from the Offertory to the Preface, from the *Sanctus* to the *Pater noster* (except during the Elevation when the singing should cease), from the *Agnus Dei* to the *Dominus vobiscum* before the Postcommunion prayers (ceasing, however, during the *Confiteor* and *Ecce, Agnus Dei*).²⁹

While singing in the vernacular is forbidden at a Solemn or Sung Mass,³⁰ it is allowed at Low nonconventual Masses,³¹ with the consent of the Ordinary (even during the distribution of Holy Communion), provided that the texts which are sung (a) are not simply translations of the common or variable parts of the Mass,³² and (b) have the approbation of the Ordinary.³³

²⁷ See p. 548.

²⁸ For example, the Prayers, Gospel, Preface, *Pater noster* and the *Confiteor* and *Ecce Agnus Dei*.

²⁹ Cf. the Instructions of the Cardinal Vicar for Rome (§ 28).

³⁰ M.P. 7; S.R.C. 3230, 3496¹, 3880, 3827¹, 3975⁸, 3994¹.

³¹ S.R.C. 3880.

³² S.R.C. 4235⁸.

³³ S.R.C. 3157⁸.

CHOIR CEREMONIES AT HIGH MASS¹

I. GENERAL RULES

1. Those present in choir at High Mass are bound to observe "the laws of standing, sitting, and kneeling in choir."² When performing common actions such as sitting, genuflecting, bowing, making the sign of the cross, they should act together as far as possible.³ They are to watch the M.C. and obey his signals.⁴

A. DRESS

2. Clergy in choir wear the cassock and surplice⁵ and carry a biretta. Prelates and canons wear the choir dress proper to their rank: for the former this is the violet choir soutane, cincture, rochet, and "mantelletta";⁶ for the latter it is the dress prescribed in the Brief which erected the Chapter or granted by Papal indult — usually the rochet with the folded *cappa* or with a mozzetta.

B. THE BIRETTA

3. While the wearing of the biretta at ecclesiastical functions by the clergy in choir is not of strict obligation,⁷ it is the common usage. For the sake of uniformity it should be worn in choir by everyone when this is the local custom. It may not, of course, be worn in presence of the Blessed

¹ Some points of the ceremonial for the clergy present in choir at High Mass are fixed by the rubrics (e.g., R.G. xvii; R. VIII, 8; C.E. II, viii, 32, 36, 39, etc.) or by decisions of S.R.C. Other points are determined according to the general principles of ceremonial and ecclesiastical etiquette, and according to Roman usage.

² S.R.C. 2687¹.

³ Cf. C.E. I, xviii, 7.

⁴ C.E. I, v, 5.

⁵ While the use of lace on a surplice is tolerated it should be noted that (a) it is a sign of festivity and should, therefore, be avoided at penitential or mourning functions; (b) its quantity (i.e., the depth of the lace) should be in proportion to the rank of the wearer. According to correct Roman usage the depth of lace on a rochet, for example, is greater for cardinals than for bishops, and greater for bishops than for lesser prelates. Hence, lace should be used by simple priests with great restraint, or better still, not at all.

⁶ Lesser prelates (such as Papal chamberlains) wear the "mantellone" over a violet soutane; they have not the privilege of wearing a rochet.

⁷ S.R.C. 3104¹, 3746¹.

Sacrament exposed.⁸ The biretta may be worn only when sitting, or when walking outside the church.⁹ It is put on after having sat down and taken off before rising. When taken off for a moment, it is laid on the right knee. The biretta is put on or taken off always with the right hand, and for this purpose it is always held by the middle peak. On the following occasions the biretta is held with both hands clasped or folded before the breast and with the thumbs crossed on the inside: (a) during a procession within the church; (b) while being incensed; (c) when standing unoccupied in choir, unless the biretta has been laid aside.

4. Those seated and wearing the biretta uncover: (a) to return the salutation of the Deacon or Subdeacon;¹⁰ (b) for certain words at which a bow is made¹¹ (see below, § 13); (c) while the Scriptural text of a sermon is announced.

C. THE SKULL CAP

5. While the use of the skull cap is not allowed¹² to the Celebrant (or to the Deacon or Subdeacon) at Mass, unless he be a prelate who wears a mitre,¹³ the clergy in choir are permitted to use it when the Blessed Sacrament is not exposed. At High Mass, however, they must remove it:¹⁴

- (i) When they reverence to the altar on arrival and before departure;
- (ii) Whenever they genuflect;
- (iii) When they are sprinkled with holy water;
- (iv) When they recite together the Confession, the *Kyrie*, *Gloria in excelsis*, Creed, *Sanctus*, *Agnus Dei*;
- (v) During the singing of the Gospel, but not while the Celebrant reads either the first Gospel or the last one;
- (vi) When they are incensed;
- (vii) From the Preface to the Communion (inclusive);
- (viii) At the Blessing.

D. STANDING

6. Standing is the normal posture in choir, and so all stand except at the times when kneeling is prescribed or sitting is permitted. Whether the clergy should stand facing each other (except at certain moments), or

⁸ See p. 681.

⁹ The biretta is of obligation for those who are in *sacred vestments* and they alone may wear it when walking *within* the church.

¹⁰ When saluted by the Celebrant the clergy should be standing.

¹¹ If, for example, in a sermon, the Sacred Name or the name of Mary or of the saint of the day is mentioned several times, it suffices to take off the biretta at the first mention of each name.

¹² Except by indult.

¹³ Cf. C.J.C. 811, § 2.

¹⁴ S.R.C. 1324, 3438², 3491¹ and cf. 1891.

turned to the altar (except at certain moments) is a moot point.¹⁵ Hence each church may follow its own usage. The rubrics do not deal with the question, though the *Ceremonial* directs the bishop to face the altar when singing the prayers,¹⁶ and to face the Deacon when he chants the Gospel.¹⁷ It is the custom in many places for the clergy to stand facing one another and to turn to the altar for the chanting of those prayers (e.g., *Gloria Patri*), or invitations to prayer (e.g., *Oremus*), or names (e.g., the Holy Name) which demand a bow¹⁸ (see § 13). In some places it is customary to turn to the altar for the chanting of the prayers, or at least of the first or chief prayer.¹⁹

E. SITTING²⁰

7. Those in choir who are actually engaged in singing do not sit²¹ except when chanting psalms. Those not engaged in singing, and the general body of the clergy when singing the Ordinary of the Mass, may sit:

- (i) During the incensation of the altar, when the chanting of *Kyrie*, *eleison* is finished, but not while the Celebrant recites the Introit and *Kyrie*;²²
- (ii) During the chanting of the *Gloria in excelsis*, but not until the Celebrant is seated;
- (iii) During the chanting of the Epistle, Prophecies, Gradual, Tract, *Alleluia*, or Sequence; in a word, until the Deacon sings *Dominus vobiscum* before the Gospel;²³
- (iv) During the chanting of the Creed as at the *Gloria in excelsis*;
- (v) During the sermon;
- (vi) At the Offertory, from after *Oremus* until the incensation of the choir²⁴ or, if the choir is not incensed, until the Celebrant sings *Per omnia saecula saeculorum* at the conclusion of the Secrets;

¹⁵ Most authors favour or assume the first; while, e.g., Callewaert advocates the second.

¹⁶ C.E. II, viii, 39.

¹⁷ C.E. II, viii, 46.

¹⁸ However, the bow at the name of Mary or of the saint of the day or of the Pope is not made towards the altar.

¹⁹ This is a monastic usage.

²⁰ Cf. R.G. xvii, 7.

²¹ This is the rubric (R.C. xvii, 7; cf. S.R.C. 2065, 3003¹). Rubricians interpret it, however, as applying, not to the general body of the clergy when they sing the Mass, but to the chanters when they intone or when they sing alone, as at the Gradual. These chanters do not genuflect or kneel at words which demand a genuflection unless the genuflection is so brief as not to interrupt their singing; otherwise they genuflect after they have sung the words, and when they are no longer singing.

²² S.R.C. 3631¹.

²³ The clergy do not rise when the Celebrant reads the Gospel privately.

²⁴ Prelates and canons in choir may sit when the incensation of all those of their rank is finished, and all may sit if there is an interval between the end of the incensation and the end of the Secrets.

- (vii) From after the consumption of the Precious Blood²⁵ until immediately before *Dominus vobiscum* preceding the Postcommunion prayers.

8. At the times when the Sacred Ministers sit, those in choir do not sit down until after the Celebrant is seated, and they rise just before he rises,²⁶ i.e., when the Deacon and Subdeacon rise.

F. KNEELING

Those in choir at High Mass kneel:

- (i) From the beginning of Mass to *Oremus*²⁷ (inclusive); prelates and canons, however, stand,²⁸ as do those engaged in the singing of the Introit;²⁹
- (ii) From the end of the recitation of the *Sanctus* to the end of the Elevation of the chalice³⁰ (they bow down when the Celebrant bows to say the words of consecration and they look up at the Host and Chalice when elevated saying "My Lord and my God"³¹);
- (iii) When Holy Communion is to be given, those who are to communicate kneel for the singing of the *Confiteor*;³² all others kneel after the *Indulgentiam*.³³ After the distribution of Holy Communion, those who have received remain kneeling, but the others sit when the ciborium has been replaced in the tabernacle and the door closed;
- (iv) For the Blessing; prelates and canons, however, do not kneel, but bow low.³⁴

10. When the words *Et incarnatus* to *Homo factus est*, inclusive, of the Creed are sung, all who are standing, kneel, not excepting bishops, lesser prelates, and canons; but those who are sitting uncover and bow only.³⁵ On Christmas Day, however, and on the Feast of the Annunciation all,

²⁵ Cf. S.R.C. 2951⁴. Those, however, who received Holy Communion at Mass remain kneeling.

²⁶ Some authors say that when the Celebrant does not salute the clergy on his way from the sedilia they may remain seated until he sings *Dominus vobiscum*.

²⁷ R.G. XVII, 5; C.E. II, viii, 32; S.R.C. 1812.

²⁸ C.E. II, viii, 32; S.R.C. 1122, 3459. They bow low, of course, for the *Confiteor*, and bow their heads at *Gloria Patri*, *Deus, tu conversus*, etc.

²⁹ R.G. XVII, 7; S.R.C. 2065.

³⁰ R.G. XVII, 5; R. VIII, 8; C.E. II, viii, 69, 71; cf. S.R.C. 3624¹⁰.

³¹ This is not prescribed by the rubrics, but looking at the Sacred Host was the established practice formerly and was reintroduced when Pius X in 1907 granted a rich indulgence for it. His indulgence was confirmed by the S. Penitentiary on June 21, 1927, and January 26, 1937.

³² C.E. II, xxix, 3.

³³ Cf. S.R.C. 2209³ and see pp. 569, 625.

³⁴ S.R.C. 2049³, 3459; cf. 3804¹.

³⁵ C.E. II, viii, 53; S.R.C. 1421³, 1476^{2,3}, 1594², 2960².

whether they have been standing or sitting, kneel for the singing of those words.³⁶

11. At the *ferial* Masses of Advent, Lent, Quarter Tense and fasting vigils, and at Requiem Masses, all in choir, even prelates,³⁷ kneel:³⁸ (a) during the Collects and the Postcommunion prayers, including the *Oratio super populum* in Lent,³⁹ and (b) from after the *Sanctus* until after the Celebrant has sung *Pax Domini*. To understand this rule the following points must be noted: (a) It applies only to weekday Masses; (b) by fasting vigils in the *Liturgy* are meant *all* vigils (except those of the Epiphany, Ascension, and Immaculate Conception), for while nowadays only four vigils are actually fasting vigils (*i.e.*, those of Christmas, Pentecost, the Assumption, and All Saints),⁴⁰ formerly all vigils, except the three above mentioned, were fast days, and the removal of the fast does not change the liturgical rules regarding them;⁴¹ (c) the vigils of Christmas, Easter, and Pentecost, and the Quarter Tense Days of Pentecost, as well as Maundy Thursday, are exceptions to the rule,⁴² because of their quasi-festive character;⁴³ (d) those in choir on Quarter Tense days kneel at the Collects of the Mass, but not during the prayers before the lessons which precede the Epistle.

G. GENUFLECTIONS

12. Those present in choir at High Mass genuflect:

- (i) To the altar cross or to the Blessed Sacrament on arrival in choir and before departure from it.⁴⁴ Prelates and Cathedral canons only bow low to the cross of the altar⁴⁵ if the Blessed Sacrament is not present.
- (ii) When the following words are sung: (a) *Flectamus genua* (*e.g.*, on the Wednesdays and Saturdays of Quarter Tense — except those of Pentecost — on the Wednesday of the fourth week of Lent); (b) words in the Epistle (*e.g.*, on Palm Sunday), Tract (*e.g.*, at *Adjuva nos* in the Tract of certain days in Lent), *Alleluia* verse (*e.g.*, at Pentecost), or Gospel (*e.g.*, on the Epiphany, on the Wednesday of the fourth week of Lent) at which a genuflection is prescribed, by the rubric "*hic genuflectitur*"; (c) in the Passion at the words

³⁶ C.E. II, viii, 53; S.R.C. 1268 (see p. 604).

³⁷ S.R.C. 1876.

³⁸ R.G. XVII, 5.

³⁹ C.E. II, xviii, 20.

⁴⁰ The rule, then, is that this extra kneeling is to be done at all *ferial* Masses celebrated in violet vestments (save the vigil of Christmas, an exception to the rule; and the Rogation Masses, which do not fall under the rule).

⁴¹ C.E. I, xviii, 3; S.R.C. 2381, 3046, 4048⁴.

⁴² C.J.C. 1252, § 2.

⁴³ S.R.C. 2602⁴.

⁴⁴ Cf. R.G. XVII, 5.

⁴⁵ *Ibid.*

"*expiravit*" or "*emisit Spiritum*"; (d) at "*Et Verbum caro factum est*" in the Gospel of the third Mass of Christmas Day, or (recited) in the last Gospel when it is that of St. John.⁴⁶

The genuflection is made on one knee when the words are short;⁴⁷ on both knees if they are long (or at the pause in the Passion).

H. Bows

13. A bow of the head, uncovered, is made at the singing of the following words or during the recitation of them to one another in choir. But no bow is made when they are recited by the Celebrant privately, at the altar:

- (i) *Gloria Patri et Filio et Spiritui Sancto*;
- (ii) The Holy Name *Jesus*;
- (iii) The name of *Mary*, or of the saint whose feast is being celebrated or commemorated, or of the Pope;⁴⁸
- (iv) In the *Gloria in excelsis*: at *Deo, adoramus te, gratias agimus tibi, Jesu Christe*, and *suscipe deprecationem nostram*;⁴⁹
- (v) In the Creed: at *Deum, Jesum Christum, Et incarnatus*, etc. (if sitting or kneeling),⁵⁰ and *simul adoratur*;
- (vi) *Gratias agamus Domino Deo nostro*, before the Preface, and while reciting *Sanctus*, etc.

14. (a) A bow (greater or less according to the difference in rank between the two persons concerned) is made to the Deacon before and after incensation. (b) A person about to be incensed bows to the one who is to be incensed next; the latter returns the bow. (c) A bow is made to the person who gives the Pax, before and after; to the person to whom the Pax is given, after only.

15. A moderate bow is made during the Communion of the Celebrant, under each species.

16. In many places it is the usage, laudable, but not prescribed, when standing, to turn to the altar while making these bows.⁵¹

I. THE SIGN OF THE CROSS

17. The large sign of the cross⁵² is made by those in choir:

- (i) On being sprinkled at the *Asperges*;
- (ii) With the Celebrant when he makes the sign of the cross while

⁴⁶ S.R.C. 3399².

⁴⁷ A genuflection is an action, not a position.

⁴⁸ A slight bow of the head is made at these names. See Vol. II, pp. 300 sq.

⁴⁹ The bow is made also if the words are not sung but recited to the accompaniment of the organ (S.R.C. 3457²).

⁵⁰ See p. 563.

⁵¹ Except those under §§ 13 (iii) and 14 above.

⁵² Cf. Vol. II, p. 289.

pronouncing *aloud*⁵⁵ the text which the sign accompanies, *i.e.*, at the beginning of Mass, at *Adjutorium*, at *Indulgentiam*, at the concluding words of the *Gloria* and Creed, at *Benedictus*;

(iii) At the Blessing.

18. The small signs of the cross, traced with the front of the thumb⁵⁴ on the forehead, lips, and breast, are made at the beginning of the first Gospel when this is sung by the Deacon,⁵⁵ but not when it is recited by the Celebrant. All sign themselves at the beginning of the last Gospel.

J. STRIKING OF THE BREAST

19. The breast is struck lightly with the palm of the right hand⁵⁶ at each *mea culpa* of the *Confiteor*, and, except in Requiem Masses, at the response to each *Agnus Dei*. Those who are to receive Holy Communion strike their breast also at each *Domine, non sum dignus* said by the Celebrant while holding up the Sacred Host before them.⁵⁷

K. RECITATION OF PRAYERS

20. It is the Roman usage even at a nonpontifical High Mass to follow what is prescribed for the canons at Pontifical Mass,⁵⁸ *i.e.*, that those in choir who do not sing the texts of the Mass should recite together the preparatory prayers with the Confession (to *Oremus* exclusively), the *Kyrie, eleison*, the *Gloria* and Creed, the *Sanctus* and *Agnus Dei*. In reciting these prayers: (a) the clergy recite them in pairs, the person who is nearer the altar begins the recitation, and in the *Confiteor* he says "vobis fratres," "vos fratres," and "Misereatur vestri"; the one who is farther from the altar replies and in the *Confiteor* he says "tibi, Pater" and "te, Pater" and answers "Misereatur tui." If there are an odd number present, one group will be composed of three, the person in the centre begins the recitation and the other two answer; (b) the prayers should be recited in the subdued voice and as far as possible the clergy should take care not to recite the prayers faster than the Sacred Minister nor lag behind them; (c) while the *Gloria*, Creed,⁵⁹ and *Agnus Dei*, are said together, not alternately, the *Kyrie* and the *Sanctus*⁶⁰ are recited alternately.

⁵³ Not, therefore, *e.g.*, when the Celebrant makes the sign of the cross in the Canon (*e.g.*, during the prayer *Supplices*).

⁵⁴ See Vol. II, p. 290.

⁵⁵ C.E. II, viii, 46.

⁵⁶ See Vol. II, p. 292.

⁵⁷ The breast is not struck at the *Domine, non sum dignus* before the Communion of the Celebrant. This is regarded as his private prayer. (Cf. S.R.C. 3535.)

⁵⁸ C.E. II, viii, 32, 36, 39, 52.

⁵⁹ S.R.C. 3248, 3507.

⁶⁰ According to some rubricians the first person says *Sanctus*, the second replies *Sanctus*, the first continues *Sanctus, Dominus Deus Sabaoth* (as in the singing of *Te Deum*) and both recite *pleni sunt caeli*, etc.

L. ARRIVING LATE IN OR LEAVING THE CHOIR

21. One who arrives in choir after Mass has begun, makes due reverence to the altar, kneels, and says a short prayer, reverences again to the altar, then to the Celebrant (if he is seated), and finally to the clergy in choir, bowing first to the side of greater dignity.⁶¹ One who leaves the choir before the end of Mass may say the short prayer kneeling at his place in choir and then, having left it, make the due reverences to the altar, the Celebrant, and the clergy in choir.

22. No one should, if possible, enter or leave the choir while the more solemn parts of the Mass are going on, or at moments when the clergy are bound to special reverence. Hence one should not enter the choir nor leave during the aspersion, the Confession, the recitation in choir of the *Kyrie, Gloria*, Creed, *Sanctus*, or *Agnus Dei*, or during the singing of the prayers or of the Gospel; nor while the part of the choir to which he belongs is being incensed or is receiving the Pax; nor at the Blessing; nor at moments when all who are in choir are bowed or are making a genuflection.

II. AT HIGH MASS

1. In the sacristy the clergy form two lines, those of higher rank being nearer the Celebrant, those of lower rank nearer the door.

2. On a signal from the M.C. they make a moderate bow to the cross or chief image of the sacristy, with the Sacred Ministers, and form a procession.⁶²

3. At the entrance to the Church, if the *Asperges* is not to take place before Mass, the person nearer the holy-water stoup, presents holy water, with the tip of the second finger of the right hand, to his companion and both make the sign of the cross together.

4. In the procession to the altar, each pair walk abreast and close together. They remain about a pace behind the pair in front, and they *keep this fixed distance*,⁶³ whether the procession goes slow, or fast, or even stops.

5. On arrival at the altar, even if the Blessed Sacrament is not present, each pair genuflect; they bow to each other,⁶⁴ go to their places,⁶⁵

⁶¹ C.E. I, xviii, 4; S.R.C. 3059²⁵, and see p. 537.

⁶² If there be an odd number at the end, three walk abreast. Only the Celebrant or Bishop may walk alone in a procession. (S.R.C. 1552, 2955.)

⁶³ This is the secret of a good procession. It can never be broken up or telescoped, if this rule is observed.

⁶⁴ This is the Roman practice.

⁶⁵ Should the clergy be already in choir before Mass, they rise on the approach of the Sacred Ministers and bow in response to their salutation.

and remain standing. They do not again genuflect when the Sacred Ministers reverence to the altar. When the Blessed Sacrament is not present, prelates and Cathedral canons bow low and do not genuflect.

6. Those in choir stand throughout the *Asperges*,⁶⁶ even when the Sacred Ministers kneel at the beginning. When sprinkled each bows and makes the sign of the cross.

The Beginning of Mass

7. When Mass begins all, except prelates, Cathedral canons, and singers, kneel and recite the prayers.⁶⁷ They rise only when the Celebrant has said *Oremus*.

8. When the Introit has been sung they may sit if the incensation is still going on. They stand for the recitation by the Celebrant of the Introit and *Kyrie* and then sit⁶⁸ when a sign is given by the M.C.

9. They stand for the intonation and the recitation of the *Gloria*, and sit as soon as the Celebrant is seated. If, however, the Celebrant does not go to the sedile, they sit as soon as the Celebrant has finished the recitation of the *Gloria*. They uncover and bow when the Sacred Ministers do so.

10. They stand just before the Celebrant rises, or just before *Dominus vobiscum*, if there is no *Gloria* or if the Celebrant does not sit. They bow to him when he salutes them and ordinarily remain standing⁶⁹ for the singing of the prayers. They bow at *Oremus*, at the Holy Name, etc.

11. They sit during the Epistle, Gradual, etc., until the Deacon is about to sing *Dominus vobiscum* before the Gospel.⁷⁰ At the singing of words which require a genuflection⁷¹ they uncover, rise, genuflect, and sit again.

12. During the Gospel all stand and face towards the Deacon and make the small signs of the cross with him.

13. They sit during the sermon after the Celebrant has sat and rise immediately before the Celebrant rises.

14. They stand for the intonation and recitation of the Creed, genuflect slowly with the Celebrant at the words *Et incarnatus est*, etc., and sit when the Celebrant has sat. They uncover and bow their heads (kneel and bow, *if standing*) when the words *Et incarnatus est* are sung.⁷² They

⁶⁶ C.E. II, xxxi, 4 (cf. S.R.C. 3029¹).

⁶⁷ See p. 566.

⁶⁸ Should the Celebrant go to sit for the singing of the *Kyrie* they do not sit until he has sat down.

⁶⁹ See p. 564.

⁷⁰ They uncover when the Deacon and Subdeacon bow to them before going to the place where the Gospel is sung.

⁷¹ See p. 564.

⁷² See p. 563.

rise just before the Celebrant rises; they bow to him when he salutes them, and remain standing until he has sung *Oremus* and then sit.

The Offertory

15. They rise when the Deacon genuflects before coming to incense the clergy. Just before being incensed each one bows to the next one who is to be incensed, and to the Deacon before and after he incenses him. When each order of the clergy has been incensed those of that order may sit.⁷³ All may sit if there is an interval between the end of the incensation of the choir and the conclusion of the Secrets.

16. When the Celebrant sings *Per omnia saecula saeculorum*, all rise. They bow at *Gratias agamus*. They recite the *Sanctus*, bowed. After making the sign of the cross at *Benedictus*, they kneel.

The Consecration

17. When the Celebrant bows for the words of consecration all bow and remain bowed⁷⁴ until the Elevation of the chalice is over, when they stand.

18. They recite *Agnus Dei*, bowed and striking the breast at each response. Afterwards they receive and give the Pax.⁷⁵

19. Those who are to communicate kneel for the singing of the *Confiteor*,⁷⁶ and after receiving It they remain kneeling until *Dominus vobiscum* before the Postcommunion prayers. Those who do not communicate kneel after the Celebrant has recited *Indulgentiam*⁷⁷ and they remain kneeling until the ciborium has been replaced in the tabernacle and the door has been closed.

20. When Holy Communion is not given, all who are in choir sit immediately after the consumption of the Precious Blood.

The End of Mass

21. Just before the Celebrant sings *Dominus vobiscum*,⁷⁸ all rise and stand for the Postcommunion prayers.

22. All kneel and bow for the Blessing and make the sign of the cross. Prelates and Cathedral canons bow low and do not kneel.

23. All stand for the last Gospel, making the small sign of the cross at

⁷³ See p. 538.

⁷⁴ They should, however, look up at the Sacred Host and Chalice when they are elevated; and it is in accordance with the mind of the Church to say the ejaculatory prayer "My Lord and my God" (see p. 563, n. 31).

⁷⁵ See p. 541.

⁷⁶ C.E. II, xxix, 3.

⁷⁷ S.R.C. 2209¹.

⁷⁸ The clergy should be standing when thus addressed by the Celebrant.

the beginning, and genuflecting at *Et Verbum caro factum est*, if these words occur.

24. On leaving their places in choir the clergy reverence to the altar,⁷⁹ and return in procession to the sacristy. There they form into two lines as before Mass and on the arrival of the Sacred Ministers they bow with them to the cross or principal image of the sacristy. They then bow to the Celebrant and retire.

⁷⁹ There is no mutual bow; nor do they take holy water when leaving the church.

PART III

THE RITE OF HIGH MASS

THE PREPARATIONS FOR HIGH MASS

In Missa solemnī Missale apertum super Altare, Calix vero, et alia necessaria praeparantur in Credentia cooperta linteo, antequam Sacerdos veniat ad Altare.¹

I. IN THE SANCTUARY

1. The *Caeremoniale*² supposes that the Blessed Sacrament is removed from the altar, if High Mass is to be celebrated at the altar where It is reserved, and that It is placed temporarily in a side chapel. This is the presumption even when the Celebrant is not a bishop. In practice, however, this is very often not feasible, and the rubrics of the Missal³ take for granted that the Blessed Sacrament is sometimes present.

2. When It is removed the conopaeum must be taken off the tabernacle and, if necessary, its door should be left slightly open to indicate clearly the absence of the Blessed Sacrament.

3. If It be present the conopaeum may always be white, but it is better to have it the colour of the Office of the day.⁴

4. The altar is ornamented according to the dignity of the feast which is being celebrated. The frontal will be of the colour of the day,⁵ or for a votive High Mass, of the colour of the Mass. Between the candlesticks reliquaries or images of the saints in the form of busts made of silver or other suitable material, may be placed,⁶ and, for great feasts, flowers may be used.⁷ They should, however, be used *with great moderation* and, ordinarily, four vases placed between the candlesticks will be sufficient.

¹ R. II, 5.

² I, xii, 8.

³ E.g., R. IV, 6.

⁴ S.R.C. 3035¹⁰. In the case of a solemn votive Mass, it is more correct to have the conopaeum the colour of the Mass.

⁵ R.G. xx; C.E. I, xii, 11.

⁶ C.E. I, xii, 12.

⁷ *Ibid.*

5. Six candles⁸ are lighted for High Mass on Sundays and on greater feasts; four suffice on lesser days.⁹

6. The altar-cards are placed on the altar as for Low Mass. The Missal, open¹⁰ at the Introit of the Mass to be celebrated, is put on its stand at the Epistle corner. The *Caeremoniale* supposes all books used in solemn functions to be covered with a silk cover of the colour of the Mass;¹¹ sometimes the bookstand instead is covered with a veil of the proper colour. The Missal should be carefully marked beforehand.¹²

7. On the Epistle side, close to the altar (*juxta altare*)¹³ is placed the sedile or bench. This should be without arms. It may have a low back, over which the vestments are allowed to fall when the Sacred Ministers sit. The seat of the Celebrant must not be higher than that of the Deacon and Subdeacon; and cushions must not be used except for a prelate who is celebrant. The use of separate chairs is expressly forbidden.¹⁴ The sedile is covered with a cloth covering of green (violet if the vestments be violet or black) or of the colour of the Mass. A small bench or stools may be placed in some convenient place, behind the sedile, for the servers.

On the Credence Table

8. The chalice is prepared in the centre of the credence table. It is prepared as for Low Mass (Vol. II, p. 316) and it has on top of it the burse containing the corporal.¹⁵ The table is covered with a linen cloth which hangs to the floor on all sides.¹⁶

9. On the right-hand side are placed the bell and the Epistolary and Evangelium (see Glossary p. 723) marked at the Epistle and Gospel of the Mass.

10. The cruets, finger bowl, and towel are placed on the left-hand corner of the table.

⁸ They should be plain white candles. Painted candles are reserved to the Pope.

⁹ C.E. I, xii, 24. The rubrics do not suppose the presence of any other candles on the altar, except a seventh candle for a Pontifical Mass when celebrated by the Ordinary. The *Caeremoniale* speaks of candles placed "*in alto loco, in frontispicio tribunae*"—usually on the altar rail—especially if a Cardinal celebrates and the place is suitable for the purpose (I, xii, 20). If, then, on very great occasions other candles be lit, they should be placed away from the altar itself.

¹⁰ R. II, 5.

¹¹ I, xii, 15.

¹² The commemorations, the Preface—the solemn or the ferial chant, according to the occasion—and, if necessary, the prayers for the putting in of incense and the incensation of the altar at the Offertory.

¹³ R.G. xvii, 6; C.E. I, xii, 22; S.R.C. 3104³.

¹⁴ Regarding the form of the sedile there are many decrees of S.R.C., i.e., 320, 743, 1320, 2135³, 2289³, 2621⁶, 3104⁴, 3804¹¹, 4214 (cf. C.E. I, ix, 1; xii, 22; II, iii, 4; I.C. § 25).

¹⁵ Even if the Creed does not occur in the Mass the corporal must not be spread on the altar before Mass (S.R.C. 4054¹).

¹⁶ R. II, 5; C.E. I, xii, 19.

11. If Holy Communion is to be given, a ciborium (unless there is one already in the tabernacle) is prepared and put behind the chalice. If the clergy¹⁷ are to receive Holy Communion, a communion cloth is placed on the credence table together with a book or card with the music of the *Confiteor*.

12. If the *Asperges* is to take place, the aspersory with the aspergil, and a book or card with the prayers are left on the credence table.

13. The objects prepared on the table are covered with the humeral veil¹⁸ which the Subdeacon will wear in the course of the Mass. Care must be taken to see that there is space at each corner of table for the acolytes' candles.

14. If it is customary to use a reading stand for the singing of the Epistle and Gospel, this is covered with a veil of the colour of the Mass.¹⁹ It is put in some convenient place on the Epistle side.

II. IN THE SACRISTY

15. The vestments for the Celebrant, which are prepared as for Low Mass (Vol. II, p. 312), are laid on the centre of the vesting bench in the sacristy. To the right of them, on the same bench,²⁰ are made ready those for the Deacon, i.e., the dalmatic, stole, maniple, cincture, alb, and amice; to the left the vestments for the Subdeacon, i.e., the tunicle,²¹ maniple, cincture, alb, and amice.

16. When the *Asperges* is to take place, a cope will be prepared for the Celebrant in place of the chasuble. In this case the chasuble and the maniples of all three Sacred Ministers are placed on the sedile.

17. In greater churches during Advent and Lent,²² if the Mass be of the day, the Deacon and Subdeacon use folded chasubles (see p. 647).

18. Usually the Sacred Ministers bring their birettas with them; if they do not, a biretta must be left ready for each of them.

19. In the sacristy are prepared the two candles for the acolytes, the torches,²³ the thurible and incense boat,²⁴ and a supply of burning charcoal and a tongs.

¹⁷ If there are priests (or deacons) to communicate, stoles of the colour of the Mass, or white (S.R.C. 3499¹), must also be at hand.

¹⁸ Some authors suggest, for greater convenience, placing the burse on top of the chalice outside the humeral veil. The *Caeremoniale* (I, xii, 19) says, however, "*eaque omnia (the things on the credence) cooperientur velo pulchriori.*"

¹⁹ C.E. I, xii, 18.

²⁰ S.R.C. 2703.

²¹ When the dalmatic and tunicle are correctly made, the tunicle is the shorter and less ornate, and its sleeves are somewhat narrower and longer than those of the dalmatic (C.E. I, x, 1).

²² This is a general rule, there are exceptions (see R.R. xix, 6 and p. 647).

²³ R. VIII, 8; C.E. I, xii, 20.

²⁴ Or this may be left on the credence table.

20. If the *Asperges* is to take place, the aspersion with the aspergil is prepared, unless it had been left on the credence table.
21. Surplices are laid ready for the M.C., the thurifer, the acolytes, and torchbearers.

III. THE VESTING OF THE SACRED MINISTERS

1. In good time before High Mass, the **acolytes**, in slippers, cassock, and surplice, light the candles at the High Altar and their own candles in the sacristy. If only one acolyte lights the altar candles, he begins²⁵ on the Epistle side with the candle nearest the cross. Having lighted the candles on that side, he bows at the centre (or genuflects) and lights those on the Gospel side, beginning with the one nearest the cross.²⁶ The acolytes assist the Deacon and Subdeacon to vest.
2. The **thurifer** sees that the charcoal is lighted and the thurible ready²⁷ and that the incense boat is at hand (if he is not to carry the aspersion), unless the boat has been left on the credence table.
3. The **M.C.**, in cassock and surplice, sees that everything is in order for the Mass. Should the Celebrant desire it he will bring him the Missal, that he may look over what he has to sing. The M.C. should oversee the vesting of the Sacred Ministers, with special attention to their albs (cf. Vol. II, p. 320).
4. The **Subdeacon**²⁸ looks over the Epistle (and other lessons that he may have to chant) and sees that the chalice is correctly prepared. While he washes his hands he says the prayer *Da, Domine, virtutem*. In vesting, he puts on the amice, alb, and cincture in the way that is prescribed for the Celebrant at Low Mass (see Vol. II, pp. 318 sqq.). After passing the tunic over his head, he inserts first the right arm and then the left, and ties the strings. He does not put on the maniple²⁹ until he has assisted the Celebrant to vest.
5. The **Deacon** looks over any text that he has to sing, and the chant of the Gospel, of *Ite, Missa est* (or *Benedicamus Domino*) — according to the music of the Ordinary of the Mass that is to be followed that day. He should know by heart the prayer *Munda cor meum*, and *Offerimus tibi*. He washes his hands, while reciting the prayer *Da, Domine, virtutem*, and is assisted in vesting by the first acolyte. He puts on the amice, alb, and cincture in the same manner as the Celebrant does when vesting for

²⁵ After bowing to the Altar Cross, or genuflecting if the Blessed Sacrament is present.

²⁶ S.R.C. 4198.

²⁷ There should be a good quantity of *well-lit* charcoal in it.

²⁸ The *Caeremoniale* devotes a special chapter to the duties of the Subdeacon (a canon) and another to those of the Deacon (a canon) at Pontifical Mass (C.E. I, x & ix).

²⁹ Cf. C.E. I, x, 2 and II, viii, 23. Nor the folded chasuble when it is used.

Low Mass (see Vol. II, pp. 318 sqq.). He kisses the cross on the stole and places it on his left shoulder, bringing it across his chest and back, and fastening the ends (the right laid over the left) with the loose end of the cincture under his right arm.³⁰ He passes the left end of the cincture through the part that is tied around his waist. He then puts the dalmatic on over his head. He inserts first the right arm and then the left, and ties the strings. He does not put on the maniple,³¹ until he has assisted the Celebrant to vest.³²

6. The **Celebrant** should look over the chant of the prayers and the Preface and the intonation of the *Gloria in excelsis* and Creed (if these occur) according to the Ordinary that is to be sung. He then washes his hands, and vests³³ with the aid of Deacon and Subdeacon.³⁴ The Deacon, after kissing the cross in its centre, presents the amice; both the Deacon and Subdeacon assist the Celebrant in putting on the alb and cincture; the Subdeacon presents the maniple, after kissing the cross in the centre of it; the Deacon hands the stole, likewise after kissing the cross, and places his hand on the back part of it to keep it in place at the base of the Celebrant's neck, while the Celebrant puts on the chasuble (which should cover the stole).

7. When the Celebrant is vested the **Deacon** and **Subdeacon** put on their maniples (and the folded chasubles, when they are used) and take their birettas.

8. If the *Asperges* is to take place, the Celebrant puts on a cope instead of the chasuble, and neither he nor the Deacon nor Subdeacon wears the maniple. This is put on at the sedile after the *Asperges*.

9. The putting of incense into the thurible before leaving the sacristy is no part of the rite of an ordinary High Mass. It belongs to the rite of a Pontifical Mass when there is a solemn procession to the altar.³⁵ Where the usage has become a custom "*praeter rubricas*" it may be retained. The Celebrant, assisted by the Deacon, then puts in and blesses the incense in the ordinary way.³⁶

³⁰ C.E. I, ix, 1.

³¹ Cf. C.E. I, ix, 1 and II, viii, 23. Nor the folded chasuble when it is used.

³² While the vesting prayers are prescribed for the Celebrant only, it is proper that the Deacon and Subdeacon should say them also when putting on each vestment for which they are appointed. For the tunic the Subdeacon, for the dalmatic the Deacon, may use the prayer used by a bishop when he puts on these vestments. These prayers are found at the beginning of the Missal after the prayers of preparation for Mass.

³³ As for Low Mass. See Vol. II, p. 318 sqq.

³⁴ S.R.C. 3866¹ (unless, when the Deacon and Subdeacon are canons, there is a contrary custom).

³⁵ C.E. II, viii, 23 and 25; S.R.C. 2776².

³⁶ See pp. 526, 527.

THE BEGINNING OF HIGH MASS

I. THE PROCESSION TO THE ALTAR

*Ipsa autem procedit cum Diacono et Subdiacono, qui capite cooperto simul cum eo tenent manus junctas ante pectus; Acolythi vero ante eos deferunt candelabra cum candelis accensis, quae deinde collocantur super Credentia: et cum pervenerit ante infimum gradum Altaris, ibi medius inter Diaconum a dexteris, et Subdiaconum a sinistris, antequam ascendat ad Altare, facit cum ipsis (ut infra) Confessionem.*¹

1. On a signal from the M.C. the **thurifer** takes the thurible² and incense boat. He carries the former, open, in his right hand, and the boat in his left, held on his breast.³ The **acolytes** get their candles. The first acolyte walks at the right of the second and holds his candlestick with his right hand at the knob and his left under the foot; the second acolyte holds the knob with his left hand and places his right under the foot of the candlestick.⁴ Both must see that they hold the candles *exactly upright*, and *at the same height*. The rubrics do not mention a **cross-bearer** in this procession,⁵ but if it is customary to have one, the custom may be retained. The cross-bearer, in cassock and surplice, walks between the acolytes. He carries the cross, with his right hand above his left, so that the figure of the Crucified faces forward;⁶ he neither genuflects nor bows while carrying the cross. The two acolytes, with the cross-bearer, if there is one, take their places behind the Sacred Ministers for the reverence to the image of the sacristy. The thurifer stands behind them, ready to lead the procession.⁷ He may stand between the acolytes if there is no cross-bearer, or he may stand to the right or left of them if

¹ R. II, 5.

² Unless this is prepared near the altar, or unless there is the *Asperges*, when the thurifer may carry the aspersory and aspergil.

³ See p. 523.

⁴ C.E. I, xi, 8. The acolytes should take particular care to hold their candles erect at all times.

⁵ C.E. (I, xv, 8; II, viii, 24) speaks only of the cross of the Cathedral Chapter or of an Archbishop carried by a Subdeacon vested in tunicle, in the procession for Pontifical Mass. The Roman Ritual directs a cross to be carried in the great public processions of the liturgical year (IX, i, 5).

⁶ During the Mass the cross is placed in a stand or against the wall near the credence table.

⁷ Cf. C.E. I, xv, 8.

the position of the entrance to the church should require this position. If there are **torchbearers**, they line up by two's before the acolytes.

2. When directed by the M.C. the **Sacred Ministers** descend from the platform of the vesting bench and stand in a line, with the Deacon to the right, the Subdeacon to the left of the Celebrant. Uncovered, they face the crucifix or the chief image of the sacristy.

3. On a signal from the M.C. the **Celebrant** bows his head and all the others make a moderate bow⁸ to the image of the sacristy. Then the Deacon and Subdeacon bow their heads to the Celebrant and all three put on their birettas. In the procession the Subdeacon walks first, then the Deacon, and finally the Celebrant.

4. Should the Celebrant be in cope, the Deacon and Subdeacon walk beside him holding the edges of the cope, turning in the orphreys, so that they, and not the lining, are visible. If the Sacred Ministers are obliged to turn around to leave the sacristy, they should swing around in line so that the Deacon and Subdeacon retain their proper places.

5. The **thurifer** leads the procession towards the sanctuary walking at a moderate pace. The **acolytes**, if obliged to turn around, turn in such a way as to keep their correct places. The **torchbearers**, with hands joined, turn towards each other, and walk in pairs.

6. The **clergy** walk two by two behind the acolytes and torchbearers, those of lower rank coming first. If the clergy be very numerous the Sacred Ministers may remain at the vesting bench and make their bow and join the procession when the M.C. gives the signal. This will be given when most of the clergy have already left the sacristy.

7. The place of the M.C. in the procession is not fixed.⁹ He may, if necessary, go in front to open gates or clear a way. Usually, however, he precedes the Subdeacon, or he may walk at the left of the Celebrant and a little before him.

8. At the door of the sacristy (or at the entrance to the church) the **torchbearers** and **clergy** may take holy water, the one nearer the stoup handing the water to his companion. The M.C. passes the holy water (if convenient¹⁰) to the **Subdeacon** and **Deacon**, who uncover. The Deacon, turning by his right, passes it to the Celebrant who also uncovers. All three then make the sign of the cross and put on their birettas again. If the *Asperges* is to take place, holy water is not taken by anyone.

9. If on the way to the altar it is necessary to make a special reverence, the **thurifer** and **acolytes** line up before the altar where it is to be made, and beside them or in front of them, the **Celebrant** between the Deacon

⁸ See Vol. II, p. 304.

¹⁰ S.R.C. 2514⁴.

⁹ Cf. C.E. II, iii, 1 and S.R.C. 2578².

(on his right) and the Subdeacon, will stand and uncover.¹¹ (i) If the Blessed Sacrament be exposed, or Holy Communion is being distributed, or the Elevation of a Mass is taking place, or Benediction is being given, all make a double genuflection,¹² except the **cross-bearer** and **acolytes**, who genuflect on one knee only. In the first two cases they then rise at once and proceed on their way; in the other two instances they remain kneeling until the chalice or monstrance has been replaced on the altar. (ii) If they pass before an altar where the Blessed Sacrament is in the tabernacle or where a relic of the Passion (e.g., a relic of the True Cross¹³) is exposed for veneration, all make a simple genuflection. (iii) Should they pass before the High Altar, or before an altar where an important relic of a saint or an image is being specially venerated on occasion (e.g., on the feast day of the saint), the Celebrant bows his head while all others make a moderate bow.¹⁴

10. If the altar is approached from behind, and the sanctuary may be entered from either side, the procession goes out by the Gospel side and returns, after Mass, by the Epistle side.¹⁵

The Arrival in the Sanctuary

11. If the clergy are already in choir before the arrival of the procession, immediately on entering the choir the **thurifer** passes to the right, the **acolytes** separate, the first going to the right after the **thurifer**, the second to the left. The **M.C.** passes to the left, followed by the **Subdeacon**. The **Deacon** goes to the right and the **Celebrant** stands in the middle. All stand in a line just within the entrance to the choir. When the **Subdeacon** reaches his place he hands his biretta to the **M.C.** When the **Celebrant** arrives the **Deacon** takes his biretta — kissing both the hand and the biretta. Meanwhile the **M.C.** passes behind the **Celebrant** and on arriving at the right of the **Deacon**, he takes from him both his own and the **Celebrant's** birettas.

12. At a signal from the **M.C.** all bow to the clergy in choir, first to the side of greater dignity, which is, ordinarily, the Gospel side.¹⁶ After bowing to the other side, all proceed in a line to the foot of the altar. There, when directed by the **M.C.**, they reverence to the altar. The **Celebrant** bows low when the Blessed Sacrament is not present,¹⁷ and genuflects *in plano* when it is. In either case,¹⁸ however, all the others

¹¹ In the case of Exposition, on the signal of the **M.C.** they uncover when they come within sight of the Blessed Sacrament.

¹² See Vol. II, p. 295.

¹³ S.R.C. 2390⁷, 3201⁷.

¹⁴ See Vol. II, pp. 306, 323.

¹⁵ See pp. 512, 514. But if the **Deacon** and **Subdeacon** are canons they bow low only, if the Blessed Sacrament is not there.

¹⁶ S.R.C. 3029¹².

¹⁷ See p. 537.

¹⁸ R. II, 2.

genuflect *in plano*. Then the **Celebrant** begins the Mass.¹⁹ The **second acolyte** goes across the sanctuary, without any further genuflection, to join the **first acolyte**, and both follow the **thurifer** towards the credence table. They place their candlesticks — one at each corner at the back — on the table,²⁰ and kneel before it for the preparatory prayers (until the **Celebrant** ascends the altar). The **thurifer** may remain standing either between the **acolytes** at the credence table, or close to the steps at the Epistle side, facing the Gospel corner.²¹ The **M.C.** puts the birettas on the sedile, each at the place where its owner will sit, and then kneels a little behind and to the right of the **Deacon** for the preparatory prayers.

13. If the clergy come in the procession to the altar, the **thurifer** and **acolytes** on arrival in the sanctuary, go to the foot of the altar and genuflect. The **thurifer** may then go directly to his place near the credence table, or he may stand at the foot of the steps at the Epistle side, or he may wait beside the first **acolyte** until the **Celebrant** arrives at the foot of the altar.²² The **acolytes** separate and go to stand at each corner of the altar in front, where they face one another until the Sacred Ministers reach the foot of the altar. They then turn to face the altar and genuflect when the Ministers make their reverence.²³

14. The clergy genuflect in pairs, bow to each other and go to their places. Prelates and canons, however, do not genuflect when the Blessed Sacrament is not present but bow low. The **M.C.**, **Subdeacon**, **Deacon**, and **Celebrant** form a line on entering the choir and, without any bow to the clergy, go at once to the foot of the altar, and make the proper reverence. The **M.C.** may take the birettas either at the entrance to the choir, or on reaching the foot of the altar.

15. If there are no clergy in the procession, on arrival in the sanctuary the **thurifer**, followed by the **first acolyte**, goes directly to the Epistle corner. The **second acolyte**, followed by the **Subdeacon**, goes to the Gospel corner. The **M.C.**, followed by the **Deacon**, goes to the side of the first **acolyte**; and the **Celebrant** comes to the middle. The **Deacon**, with the usual ceremonial kisses, takes the **Celebrant's** biretta and passes it to the **M.C.** to whom he had previously given his own. The **Subdeacon** may place his biretta on the altar steps. At a signal from the **M.C.** all make the proper reverence and the **Celebrant** begins Mass (unless the *Asperges* is to take place²⁴). The **acolytes** and **thurifer** go to their places

¹⁹ If the *Asperges* is to take place, see p. 501.

²⁰ R. II, 5.

²¹ Such details are not authoritatively fixed. Each **M.C.** is free to arrange them as he thinks best. It is a question of practical convenience.

²² If he is carrying the aspersory, he must wait at the Epistle corner in front, and in this case he is at the left of the first **acolyte**.

²³ Cf. C.E. II, iii, 2.

²⁴ See p. 501.

(as described above) and the M.C. takes the Subdeacon's biretta and puts it on the sedile.

16. Should the sanctuary space be limited the **acolytes** with the **thurifer** between them may line up behind the Sacred Ministers to genuflect.

17. If the procession enters from either the Gospel or Epistle side of the altar the acolyte and Sacred Ministers on that side will step back to allow others to pass to their place, and will bow to the Celebrant as he passes. In such a case the bows to the clergy may be made first on the side where the procession enters, and to the other side when the procession has somewhat advanced on the way to the foot of the altar. But if the Sacred Ministers enter close to the altar, as they do when they come directly from behind it, they may first make a reverence to the altar, and then, turning partly to each side of the choir they salute it, beginning with the side of greater dignity.²⁵

II. THE PREPARATORY PRAYERS

1. The **Deacon** and **Subdeacon** make the sign of the cross with the **Celebrant**²⁶ and answer the verses of the psalm in the medium (or subdued) voice. They bow their head at *Gloria Patri* and make the sign of the cross together at *Adjutorium*. When the Celebrant bows at the *Confiteor* they stand erect.

2. At the words *vobis, fratres* and *vos, fratres* the **Celebrant**—remaining deeply bowed—turns a little²⁷ first to the Deacon and then to the Subdeacon.²⁸ He remains bowed while they bow moderately towards him and say *Misereatur tui*, etc. After answering *Amen*, he stands erect.

3. The **Deacon** and **Subdeacon**, deeply bowed, recite the *Confiteor*, turning to the Celebrant at *tibi, Pater* and *te, Pater*²⁹ and striking their breasts³⁰ three times at *mea culpa*. They remain bowed down while the Celebrant says *Misereatur vestri*, etc., during which he bows first towards the Deacon and then towards the Subdeacon.³¹ Having answered *Amen* the Deacon and Subdeacon stand erect, and make the sign of the cross with the Celebrant at *Indulgentiam*. All three bow moderately for *Deus, tu conversus*, etc., up to and including *Oremus*.

²⁵ Cf. C.E. II, xxx, 1.

²⁶ When once the Celebrant has made the sign of the cross neither he nor the Ministers are to pay any attention to what happens (even to the Elevation) at another altar (R. III, 4).

²⁷ Without moving his feet.

²⁸ C.E. II, viii, 31.

²⁹ C.E. I, ix, 1.

³⁰ This is done with the open palm of the right hand. The left hand is held flat under the breast.

³¹ Cf. C.E. II, viii, 31.

4. During the preparatory prayers the M.C. kneels *in plano* at the right of the Deacon (some rubricians say he kneels on the lowest step at the Epistle side, facing the Gospel side) and makes the responses, bows, and signs of the cross, with the Deacon and Subdeacon. If near enough to the altar the **acolytes** also make the responses; if they are too far away they recite the prayers to one another.

5. If the **thurifer** did not carry the thurible in the procession to the altar, he gets it and the incense boat during the preparatory prayers.

III. INCENSATION OF THE ALTAR

1. Having said *Oremus* the **Celebrant**, **Deacon**, and **Subdeacon** go up to the altar together³² beginning the ascent with the right foot. The **Celebrant** recites the prayers *Aufer a nobis*, and *Oramus*, and kisses the altar. The Deacon and Subdeacon do not genuflect.³³

2. After *Oremus* the M.C. and **acolytes** rise. The M.C. may go to the Epistle side where he stands at the foot of the steps ready to move the Missal for the incensation, or he may follow the Sacred Ministers up, and from a distance,³⁴ standing on one of the steps, supervise the putting in of the incense, ready to intervene with a direction if necessary.

3. As the Sacred Ministers ascend the altar in front, the **thurifer** goes up from the Epistle side, and—when the Celebrant has kissed the altar—the **thurifer** hands the incense boat to the **Deacon**. Incense is put in and blessed as described on pages 526, 527. Meanwhile the **Subdeacon** remains in his place at the left of the Celebrant, and turned somewhat towards him.

4. When incense has been put in and blessed, the **thurifer** steps aside and closes and fastens the thurible. He receives back the boat in his left hand, and with his right, he hands the thurible to the **Deacon** as explained on page 525. He then descends on the Epistle side, puts aside the boat, and stands with joined hands, facing the Gospel side.

5. The **Deacon** hands the thurible to the **Celebrant** who incenses the cross and the altar, as described on pages 532–535. The **Deacon** and **Subdeacon** assist him,³⁵ the Deacon supporting him with his left hand held under the Celebrant's right arm,³⁶ and the **Subdeacon** with his right

³² Nearly all authors direct the Deacon and Subdeacon to lift the Celebrant's alb when he begins to ascend. The rubrics say nothing of this; indeed, instead of being a help, it is more likely to be a hindrance.

³³ Cf. S.R.C. 4027.

³⁴ The rubrics do not mention the M.C. in connection with the incensation of the altar. It is explicitly stated that the **thurifer** hands the boat to the **Deacon** (C.E. I, xxiii, 1; II, viii, 34) and that the Deacon, when incense has been put in, hands it back to him (C.E. I, ix, 1).

³⁵ R. IV, 7; C.E. I, xxiii, 11.

³⁶ C.E. I, ix, 1, 5.

hand under the Celebrant's left arm.³⁷ If the Celebrant's chasuble extends to the wrists, the Deacon may raise it a little on the right arm if it hinders the Celebrant. The Deacon and Subdeacon genuflect each time that the Celebrant bows low or genuflects.

6. While the Celebrant is incensing the Cross the M.C. or the thurifer takes the Missal-stand,³⁸ and turning to the right, goes down to the floor at the Epistle side. He stands there facing the Gospel corner, while the table of the altar is being incensed on the Epistle side. When the Celebrant has gone to incense the table on the Gospel side, the Missal-stand is replaced at the Epistle corner, parallel to the edge of the altar.

7. When the Celebrant has finished the incensation of the altar, the Deacon steps down for greater convenience to the step below the footpace at the Epistle corner and receives the thurible from him. With his right hand he takes the chains close to the bowl, just above where the Celebrant's right hand has hold of them; he kisses the Celebrant's right hand. He then takes the top of the chains in his left hand and grasping the disk he kisses it as he receives it.³⁹

8. The Deacon and Subdeacon descend together to the foot of the steps on the Epistle side. They turn towards one another and face the Celebrant, who stands, with joined hands, facing due south (*i.e.*, with his left side to the altar). The M.C. stands behind the Deacon and Subdeacon, and the thurifer to the right of the Deacon but a little behind him.

9. The Deacon and Subdeacon, and the M.C. and thurifer behind them, bow to the Celebrant,⁴⁰ who makes a slight bow in return. The Deacon incenses him, ordinarily with three double swings (see p. 531) and all bow once more. The Deacon gives the thurible to the thurifer who places it aside *open* near the credence table. Or he may take it to the sacristy, in which case he genuflects before his departure and again

³⁷ Cf. C.E. I, x, 2. Nearly all rubricians are silent about this aid to the Celebrant of which C.E. speaks, but direct the Deacon and Subdeacon to raise the chasuble. There is not a word about this in the rubrics—but there are explicit directions about aiding the Celebrant by supporting his arms (cf. also C.E. I, viii, 2). The C.E. (I, ix, 5) does direct the Deacon to raise the sleeve of the Bishop's *dalmatic* at the incensation of the *oblata* and at other times, but there is no mention of the chasuble, except at the Elevation. Raising the chasuble, as it is commonly made nowadays, is not only meaningless but unsightly and unbecoming as well. Naturally, if the Celebrant were wearing a chasuble of such ample proportions that it impeded the free movement of his right arm, it would be part of the assistance which the Deacon is directed to give him, to raise the chasuble on the Celebrant's right arm (cf. C.E. I, ix, 5).

³⁸ It is not necessary to close the Missal.

³⁹ He is then holding the thurible in the correct way for the incensation of the Celebrant.

⁴⁰ Some rubricians say a deep bow (probably because of the direction to the Deacon in C. E. I, ix, 1—but this rubric regards a bishop-celebrant), but the majority direct the Deacon and Subdeacon to bow the head (deeply—cf. C.E. II, iii, 11).



Putting in Incense

on his return. He adds fresh charcoal to it if necessary.⁴¹ His place is between the acolytes at the credence table.

IV. THE INTROIT

Deinde Celebrans, Diacono a dexteris ejus, Subdiacono a dexteris Diaconi stantibus in cornu Epistolae, legit Introitum et *Kyrie, eleison*.⁴²

1. After being incensed the Celebrant turns to the Missal. The Deacon goes up and stands on the right of the Celebrant,⁴³ on the step below the footpace. The Subdeacon with his hands joined stands on the right of the Deacon either *in plano*, or on one of the steps, if they be many. He should be near enough to hear the Celebrant, who reads in a subdued voice because of the singing. When the Deacon and Subdeacon are in their places the Celebrant, signing himself, begins the Introit in the medium voice.⁴⁴ The Deacon and Subdeacon make the sign of the cross with him, and bow their heads towards the cross or book as often as the Celebrant does.⁴⁵ When he has finished the Introit, the Celebrant, still at the Epistle corner, says *Kyrie, eleison*⁴⁶ and the Deacon and Subdeacon reply.

2. The M.C., after the incensation of the Celebrant, goes to the top step and stands by the Missal to aid the Celebrant. He points out the Introit with his right hand fully opened and the palm turned towards the Celebrant. He bows when the Celebrant bows and he may answer the *Kyrie, eleison* with the Deacon and Subdeacon. When the Celebrant begins this the M.C. signals by bowing to the clergy in choir to recite the prayer.

3. When the singing of the *Kyrie* is protracted, the Sacred Ministers may go to the sedilia and sit.⁴⁷ As they leave the altar from the corner, and not from the centre, they make no reverence, but, conducted by the M.C., they go *per brevior* to the sedilia, as described on page 515. On their return, *per longior* (p. 516), they make due reverence to the choir and to the altar, after which the Celebrant goes up to the middle, the Deacon stands behind him on the first step and the Subdeacon behind the Deacon,⁴⁸ on the floor, or on a step when there are more than three. The M.C. goes to the Epistle corner, where he stands on the highest step beside the altar until the *Gloria in Excelsis* has been intoned.

⁴¹ It is important to keep a sufficient supply of *well-lit* charcoal in the thurible.

⁴² R. IV, 7.

⁴³ Authors say that the Celebrant, Deacon, and Subdeacon are to stand in a kind of semicircle. The Subdeacon should turn partly towards the book.

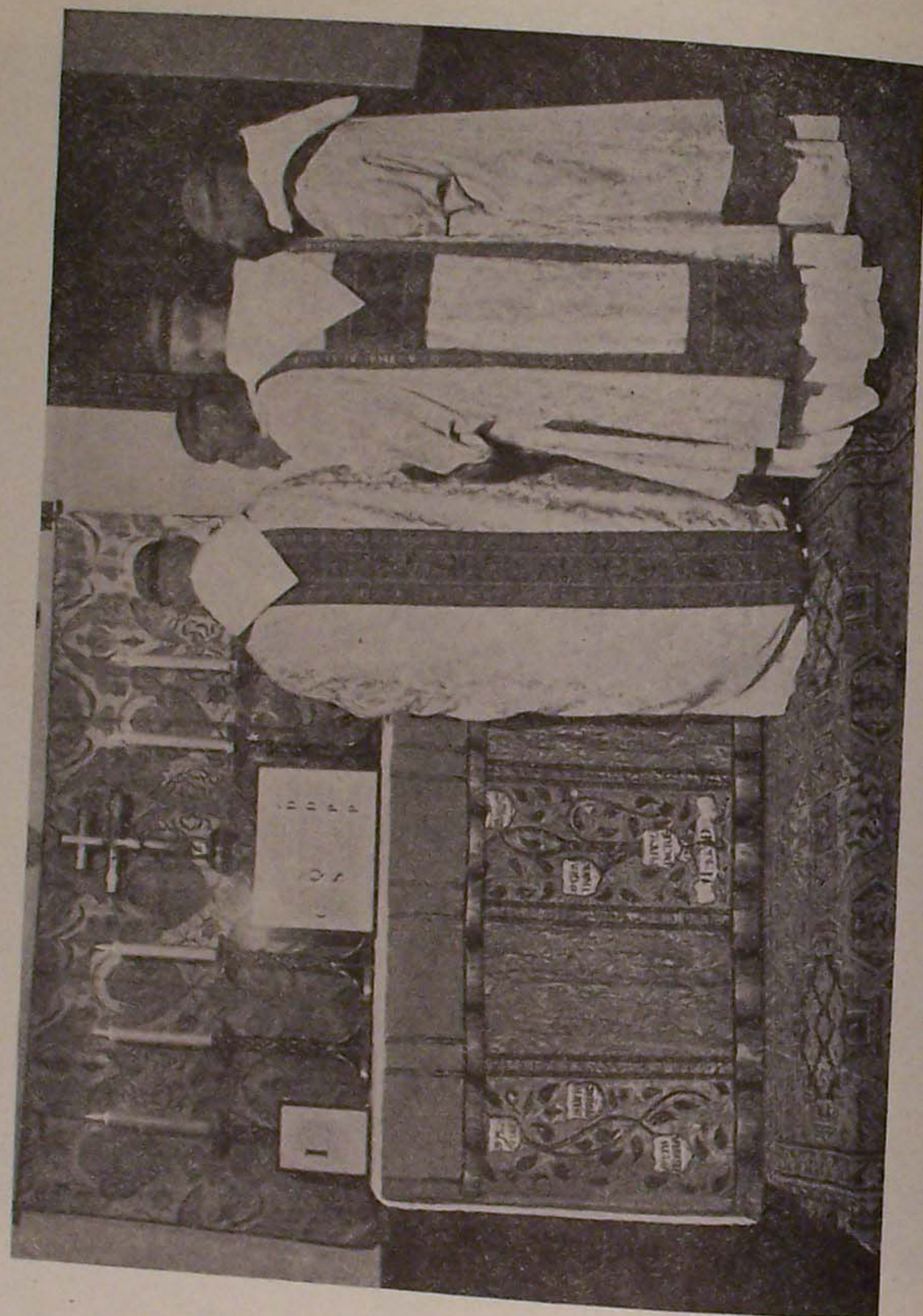
⁴⁴ See p. 511.

⁴⁵ It is becoming not to begin this until the choir has finished the singing of the Introit.

⁴⁶ R.G. xvii, 6.

⁴⁷ R. IV, 7.

⁴⁸ R. IV, 7.



At the Introit

FROM THE GLORIA IN EXCELSIS TO
THE GRADUAL

I. GLORIA IN EXCELSIS

Cum vero intonat Hymnum *Gloria in excelsis Deo*, Diaconus et Subdiaconus, unus post alium, stant a tergo Celebrantis: postea ascendunt ad Altare, et hinc inde, Diaconus a dexteris, Subdiaconus a sinistris, cum Celebrante Hymnum submissa voce proseguuntur usque ad finem. Quod etiam servatur cum dicitur *Credo*; et cum dicitur *Dominus vobiscum*, Oratio, Praefatio, et *Pater noster*, Diaconus et Subdiaconus similiter stant unus post alterum a tergo Celebrantis.¹

1. Towards the end of the singing of the second last *Kyrie, eleison*, the M.C. gives a sign to the Deacon and Subdeacon to take their places in a line behind the Celebrant, and they move around so that the three stand *unus post alium*. When the singing of the last *Kyrie* has been begun the M.C. bows to the Celebrant as a sign to go to the middle of the altar. The Deacon and Subdeacon move with him and stand behind him, *unus post alium*.

2. After the singing of the *Kyrie*, the Celebrant,² with the same gesture of the hands as at Low Mass³ intones the *Gloria in excelsis*. He should sing the correct intonation, as found in the Missal (or Gradual), according to the Ordinary of the Mass which is being sung on the occasion. If he needs a book for this, the M.C. may place the Missal near him—open at the correct intonation—or hold a book or card for him.⁴ As the Celebrant sings *Deo*, he bows his head to the cross.

3. The Deacon and Subdeacon bow their heads with the Celebrant at the word *Deo*, and without any additional genuflection or bow, go up to the side of the Celebrant. The Deacon waits until the Subdeacon ascends to his side, and both arrive together beside the Celebrant, the Deacon at his right, the Subdeacon at his left.⁵ The Celebrant awaits

¹ R. IV, 7.

² After receiving his note from the organist, if the chant is being accompanied. It is useful to play softly the opening notes of the intonation for the Celebrant.

³ Vol. II, p. 511.

⁴ It is useful to have the intonations on the altar-cards which are used for High Mass or printed on a special card for the use of the Celebrant and Deacon.

⁵ R. IV, 7.

their arrival, and then all three together,⁶ recite the hymn, beginning *et in terra*, in the subdued voice. They bow their heads at *Adoramus te, Gratias agimus*, at the Holy Name (twice), and at *suscipe deprecationem nostram*. At the concluding words they make the sign of the cross.⁷

4. If they are to sit, the Celebrant bows low,⁸ or genuflects when the Blessed Sacrament is present, at the conclusion of the Gloria. The Deacon and Subdeacon genuflect, and all three go to the sedile as described on page 19. They return *per longiorem*⁹ and stand *unus post alium* at the altar for *Dominus vobiscum*.¹⁰ If, however, they do not sit, the Deacon and Subdeacon remain at the side of the Celebrant¹¹ until the chant of the Gloria is almost ended. Then without any genuflection or bow, they resume their positions *unus post alium* behind the Celebrant for *Dominus vobiscum*.

5. The M.C. remains at the Epistle corner of the altar for the intonation of the Gloria.¹² He bows his head at *Deo*, and goes to stand at the right of, but somewhat behind, the Deacon for the recitation of the hymn. He also may recite it, and he bows and signs himself when the Sacred Ministers do so. If the Sacred Ministers do not go to the sedilia, the M.C. returns at the end of the recitation, to the Epistle corner and stands there on the highest step, facing the Celebrant. If they do go to sit the M.C. conducts them. During the singing of the Gloria he stands¹³ at the right of the Deacon, a little before him so that he may be easily seen by all in choir, and bows to the Sacred Ministers when they are to uncover and bow. He then bows his head during the texts at which a bow is to be made, and afterwards signs to the Ministers to put on their birettas. Towards the conclusion of the Gloria he bows to the Deacon and Subdeacon to rise, then to the Celebrant, and conducts the Sacred Ministers back to the altar (see p. 516). He genuflects *in plano*, when they reverence to the altar, and then takes his place near the Missal, on the top step at the Epistle corner.

6. If, as the Sacred Ministers are about to go to the sedilia, a text is to be sung at which a bow should be made, the M.C. detains them at the altar where they make the bow. If, however, they are already on their way when the words are sung, they may stop and bow towards the altar,

⁶ S.R.C. 3248⁵. The Celebrant regulates the pace.

⁷ S.R.C. 4057⁵.

⁸ See p. 512.

⁹ See p. 516.

¹⁰ R. IV, 7; V, 5.

¹¹ Or they may go behind him *unus post alium*, immediately after they have recited the Gloria.

¹² Unless he has to present a book or card to the Celebrant.

¹³ Or he may sit (S.R.C. 279, 350, 2071, 2578⁵), on a stool, not on the sedilia, to the right of the Deacon.

although they need not do so. Finally, if one of these texts is about to be sung as they reach the sedilia, they pause and bow towards the altar until the singing is finished, and then sit.

7. When the singing of the *Gloria* is finished, or, when the *Gloria* does not occur, immediately on reaching the middle of the altar from the Epistle corner, the **Celebrant** kisses the altar, turns to the congregation, opens and rejoins his hands as at Low Mass¹⁴ and sings *Dominus vobiscum*. He then goes to the Missal to sing the prayers, the **Deacon** and **Subdeacon** standing *unus post alium* behind him.¹⁵

II. THE PRAYERS

1. The **Celebrant** sings the prayer or prayers in the festal or ferial tone,¹⁶ according to the occasion, and with the same gesture as at Low Mass.¹⁷ The M.C. assists him, pointing out the prayers and turning the pages, if necessary. The choir, not the Deacon and Subdeacon, replies at the conclusion of the prayers, singing *Amen*. When the prayers are finished the **Celebrant** lays his hands on the edge of the Missal, as at Low Mass¹⁸ and, in the subdued tone¹⁹ reads the Epistle, Gradual, etc., up to *Munda cor meum*, exclusively. Should words occur at which a genuflection is to be made neither he nor the Deacon genuflects when the words are read,²⁰ but later when they are sung by the Subdeacon or by the choir.²¹ Then, if the words are brief, the **Celebrant** (and **Deacon**) genuflects where he is at the Missal, laying his hands on the altar; but if the passage is a long one (e.g., *Adjuva nos* in a Lenten Mass or *Veni, Sancte Spiritus*) he kneels on both knees²² on the edge of the footpace, while it is being sung. If there be a long Tract²³ or a Sequence the **Celebrant** and Sacred Ministers may go to the sedilia and sit. In this case, when the **Celebrant** has read as far as *Munda cor meum* exclusively, they go directly to the sedilia, from the Epistle corner, without making any reverence. Should the **Celebrant** be still reading the Gradual or Tract when the Subdeacon arrives to receive the blessing after the chanting of the Epistle, he does not interrupt his reading, but finishes it and then imparts the blessing.

¹⁴ See Vol. II, p. 286.

¹⁵ R. IV, 7.

¹⁶ See p. 554.

¹⁷ See Vol. II, p. 285.

¹⁸ See Vol. II, p. 340.

¹⁹ R. VI, 4.

²⁰ Cf. S.R.C. 4057⁶.

²¹ He then interrupts his reading to genuflect.

²² Cf. C.E. II, xviii, 16.

²³ The **Celebrant** recites the entire Tract himself, not alternately with the Deacon (S.R.C. 2956⁷).

2. The **Deacon** and **Subdeacon**, standing *unus post alium* behind the **Celebrant** during the prayers, bow their heads to the Cross as at *Oremus* and the Holy Name, or they bow straight before them when the **Celebrant** does at the mention of the name of our Lady or the saint whose feast is being celebrated. When *Amen* has been sung at the end of the last prayer, the **Deacon** goes to the **Celebrant's** right, where he stands on the highest step, and assists him at the Missal. He answers *Deo gratias* at the conclusion of the Epistle. When the **Celebrant** finishes reading, the **Deacon** may return to his place behind him on the top step.

III. THE EPISTLE

In Missa solemnī Subdiaconus circa finem ultimae Orationis accipit ambabus manibus librum Epistolarum, deferens illum supra pectus, et facta Altari genuflexione in medio, vadit ad partem Epistolae contra Altare, et cantat Epistolam, quam etiam Celebrans interim submissa voce legit, assistente sibi Diacono a dexteris, et item Graduale, Tractum, etc., usque ad *Munda cor meum*. Epistola cantata, Subdiaconus facit iterum genuflexionem Altari in medio, ac redit ad Celebrantem, et genuflectens osculatur ejus manum, et ab eo benedicitur, praeterquam in Missis Defunctorum.²⁴

1. During the last prayer the M.C. takes the Epistolary (or Missal) from the credence table.²⁵ He carries it with the opening towards his right, so that when he presents it to the Subdeacon, the opening will be turned to the latter's left. Coming to the **Subdeacon's** right, he bows to him and presents the book. The **Subdeacon** bows in return,²⁶ and takes the book in both hands. He may hold it with both hands at the lower corners, with his thumbs behind the book, and his fingers in front; or he may hold the left corner and lay his right hand on the back of the Epistolary, and place the upper part against his breast.²⁷ The M.C., after handing the book to the **Subdeacon**, passes behind him and stands at his left, but a little behind. If in the conclusion of the prayer the Holy Name occurs, both bow their heads towards the cross. Having done this, or in any case at the words *in unitate*, etc., if the Holy Name does not occur, the **Subdeacon**, with²⁸ the M.C. still at his left, goes to the middle of

²⁴ R. VI, 4.

²⁵ The rubrics do not state that the book is to be handed to the Subdeacon — "*Accipit . . . librum Epistolarum*" (R. VI, 4), "*accipiens librum*" (C.E. I, x, 2; II, viii, 40) are the words used. Hence there is nothing to prevent the Subdeacon himself from taking the book from the credence table. The common practice is, however, for the M.C. or an acolyte to present it to him.

²⁶ One mutual bow is the more correct practice. A few rubricians prescribe a bow before and after, but the act of handing the Missal is much too brief for two bows.

²⁷ "*Deferens illum supra pectus*," says the rubric (R. VI, 4). The majority of rubricians interpret this as meaning that the upper part of the book is rested on the Subdeacon's breast; some, however, (e.g., Martinucci, Vavasseur) seem to direct the Subdeacon to hold the book *before* his breast, not, apparently, against it.

²⁸ C.E. I, x, 2; II, viii, 40.

the choir. There (*in medio*²⁹) both genuflect to the altar, and if the clergy are in choir, they salute them. They bow first to the Gospel side and then to the Epistle side. Then they go and stand on the right side of the choir facing the altar.³⁰ Where it is customary, the older practice of singing the Epistle at an ambo may be retained;³¹ or the book may be placed on a lectern,³² and the Subdeacon while chanting the Epistle will place his hands on the lower edges of the book as the Celebrant does at the altar.

2. The Epistle is sung in the tone appointed in the Roman Gradual.³³ During it the Subdeacon and the M.C. at his side, genuflect or bow according to the general rules, *e.g.*, he bows his head if the name of the saint of the day should occur in the body of the Epistle, but not in the *title*.³⁴

3. At the close of the Epistle, the M.C. and the Subdeacon go to the middle of the choir, salute the clergy (bowing first to the Gospel side), move forward towards the altar, genuflect, and go around to the Epistle corner of the altar. If the Celebrant has finished

²⁹ R. VI, 4. Should the Subdeacon make the reverence to the altar at the foot of the steps he will genuflect on the lowest step; the M.C. genuflects *in plano*.

³⁰ The rubric (R. VI, 4) says that the Subdeacon genuflects to the altar *in medio*, and then "*vadit ad partem Epistolae contra Altare*," it does not say "*in cornu Epistolae*"; while the *Caeremoniale* (II, viii, 40) says that the Subdeacon sings the Epistle "*a latere sinistro* (*i.e.*, looking from the altar) *altaris*." Nearly all rubricians take for granted, or definitely state, that the Subdeacon, when he chants the Epistle, stands at the foot of the altar, on the Epistle side, where he had stood during the prayers. But (a) originally the Epistle and Gospel were both sung away from the altar (and may still be where it is the custom, C.E. II, viii, 40; cf. I, xii, 18 and S.R.C. 9) at the ambones. The present rite keeps, as far as may be, this tradition for the Gospel by directing that the Sacred Ministers and others go in procession to sing it at a distance from the altar. Why should not the rubrics in reference to the chanting of the Epistle be so interpreted as to maintain the tradition for that liturgical act also? They certainly do not state that the Epistle is to be sung at the foot of the altar. (b) The rubric directs the Subdeacon to genuflect *in medio*, which certainly does not necessarily mean at the foot of the altar steps, before and after singing the Epistle. Is not this exactly because the rubric supposes him to leave the immediate ambit of the altar and later to return? Why should he genuflect if he is to chant the Epistle at the foot of the steps, where he is already standing, and does not leave the altar? (c) The place to sing the Gospel is described (R. VI, 5) in similar terms, "*ad locum Evangelii contra Altare versus populum*," and this is never interpreted as meaning at the foot of the altar steps on the Gospel side. (d) The Epistle is intended for the instruction of the entire assembly and it is desirable that it should be sung in a position where it can be heard by all without difficulty. Hence it would seem that it is more in keeping with the directions of the rubric, with ceremonial tradition and practical convenience, to sing the Epistle at a distance from the altar. Merati (in his commentary on Gavanti's *Thesaurus*) writes "*sistunt [the Subdeacon and M.C.] in loco aliquantulum distante a gradibus Altaris*" (p. 185); while Vavasour-Stercky (I, p. 626), though giving the common view that the Subdeacon stands where he stood for the prayers, adds "*à une certaine distance des degrés*." Formerly the Epistle was sung by a Lector and in the ordination of a Lector up to this day, the Bishop bids him: "*Dum legis, sta in alto loco ecclesiae ut ab omnibus audiaris et videaris*."

³¹ C.E. II, viii, 40.

³² Covered with a veil the colour of the day. Cf. C.E. I, xii, 18.

³³ See p. 557.

³⁴ S.R.C. 3767²². Cf. Vol. II, p. 300.

reading the Gradual, etc., the Subdeacon goes up and kneels³⁵ on the edge of the footpace.³⁶ He tilts the top of the Epistolary forward a little so that the Celebrant may conveniently lay his hand on it. As he does so the Subdeacon kisses the hand, and then, with bowed head, receives the Celebrant's blessing. The Subdeacon rises, turns a little towards his right, and hands the book to the M.C. with a bow. He then takes the Missal-stand and descends the steps obliquely. He genuflects on the lowest step,³⁷ and transfers the Missal to the Gospel corner of the altar, placing it there at an angle, so that when the Celebrant faces it, he will be partly turned to the congregation.³⁸

4. The Celebrant completes the reading of the Gradual, etc., joins his hands, and awaits the coming of the Subdeacon. When he arrives the Celebrant turns to him, places his left hand below his breast,³⁹ and lays his right, palm downwards, on the top of the Epistolary. When the Subdeacon has kissed the hand, the Celebrant joins his hands for a moment,⁴⁰ replaces the left under his breast and, saying nothing, he makes with his right the sign of the cross over the Subdeacon. The Celebrant turns towards his left, and goes to the middle of the altar, where he bows low and recites *Munda cor meum*, etc. During this prayer he does not lay his hands on the altar, but keeps them joined.⁴¹

5. The M.C. accompanies the Subdeacon (on his left) to the Epistle corner of the altar, and stands *in plano* while the Subdeacon receives the blessing. He then goes up and receives the Epistolary from the Subdeacon. He bows as he does so and goes down to the foot of the altar near the credence table.⁴²

6. The *thurifer* and *acolytes* stand⁴³ at the credence table during the prayers, and may sit for the chanting of the Epistle and what follows. During the singing of the Epistle or Gradual the *thurifer* prepare the *thurible* for use at the Gospel.

³⁵ S.R.C. 3491⁷. He only bows if he is a canon ministering in his own church.

³⁶ S.R.C. 4077⁵.

³⁷ If there be more than three steps he need not descend to the foot to genuflect.

³⁸ R. VI, 1.

³⁹ See p. 527, note 55.

⁴⁰ R. VII, 5.

⁴¹ R. VI, 2.

⁴² If a different book, an *Evangelarium*, is to be used for the singing of the Gospel, he gets it from the credence table.

⁴³ Except at the ferial Masses of Advent, Lent, Ember days, fasting vigils, or Masses for the dead, when they kneel (cf. p. 564).

THE GOSPEL AND CREED

Postea idem Subdiaconus accipit Missale Celebrantis, defert ad cornu Evangelii in Altri, et ibi ministrat Celebranti, qui in medio Altaris submissa voce dicto *Munda cor meum*, etc., et deinde lecto Evangelio, quod in fine non osculatur, delato etiam per Diaconum libro Evangeliorum ad Altare, imponit incensum in thuribulum. Postea Diaconus genuflexus ante Altare dicit: *Munda cor meum*, et accipiens librum Evangeliorum de Altari, petit benedictionem a Celebrante similiter genuflexus in superiori gradu Altaris; et osculata illius manu, praecedentibus Thuriferario, et duobus Acolythis cum candelabris accensis de Credentia sumptis, vadit cum Subdiacono a sinistris ad locum Evangelii contra Altare versus populum, ubi Subdiacono librum tenente medio inter duos Acolyths tenentes candelabra accensa, dicit: *Dominus vobiscum*, junctis manibus. Cum dicit: *Sequentia*, etc., signat librum in principio Evangelii, frontem, os et pectus: postea ter librum incensat, hoc est, in medio, a dexteris, et a sinistris, et prosequitur Evangelium, junctis manibus. Interim Celebrans post datam Diacono benedictionem retrahens se ad cornu Epistolae, ibi stat, junctis manibus. Et cum Diaconus dicit: *Sequentia sancti Evangelii*, Sacerdos etiam signat se: et cum nominatur *JESUS*, caput inclinatur versus Altare. Finito Evangelio, Sacerdos osculatur librum a Subdiacono sibi delatum, dicens: *Per Evangelica dicta*, etc., et a Diacono ter incensatur.¹

I. THE PREPARATION FOR THE GOSPEL

1. The Celebrant, bowed low at the middle of the altar, says in a low voice² *Munda cor meum*, etc.³ He then goes to the Missal and reads the Gospel as at Low Mass, except (a) it is said in the subdued voice,⁴ (b) if words occur which require a genuflection, this is not made now but later when the words are sung by the Deacon,⁵ (c) the text of the Gospel is not kissed at the end of the recitation nor are the words *Per Evangelica dicta* said, for this will take place at the end of the chanting of the Gospel. The Subdeacon stands on the top step at the Gospel corner to assist the Celebrant. He answers the responses at the beginning and at

¹ R. VI, 5.

² "Submissa voce" says the rubric (R. VI, 5).

³ The rubric (R. VI, 5) does not determine if *Jube*, *Domine* and *Dominus sit in corde meo* are to be said also. Vismara thinks that they should not be, but nearly all other rubricians assume that they are added. The rubric does not say that they are to be omitted, while it does say that the book is not to be kissed.

⁴ R.G. XVI, 3.

⁵ Cf. S.R.C. 4057².

the end of the Gospel, and signs his forehead, lips, and breast, and bows, etc., when the Celebrant does.⁶ When the recitation of the Gospel is ended, the Celebrant goes to the middle of the altar, while the Subdeacon moves the Missal towards the middle⁷ and then stands at the Celebrant's left, with hands joined, facing the altar.

2. Should a verse of some length, at which a genuflection is prescribed, occur in the singing of the Gradual or Tract the Celebrant, even though he may already have gone to the Gospel side, kneels, with the Deacon and Subdeacon at his sides, in the middle on the edge of the footpace. Afterwards the Celebrant and Subdeacon go to the Gospel corner and the Deacon to the credence table.

3. When the Celebrant goes to the Missal to read the Gospel the Deacon, still standing on the top step at the Epistle corner, faces the Missal and makes the small signs of the cross⁸ on his forehead, lips, and breast when the Celebrant does so. If the Holy Name occurs in the opening words of the Gospel, as it usually does, the Deacon bows his head.⁹ Then turning by his right (*i.e.*, towards the altar) he goes to the credence table.¹⁰ There the M.C. bows and presents to him the *Evangelarium*. The Deacon bows in return, accepts the book, and holds it "*ante pectus*,"¹¹ not leaning against his breast, and held fairly high. He then turns towards the altar, and going to the front genuflects on the lowest step¹² (unless he is a canon ministering in his own church, when he bows low). He goes up the front steps to the altar and lays the book, with the opening turned to his left, on the centre¹³ of the table. Then he steps

⁶ S.R.C. 4057³.

⁷ He should lift the stand, not push it along the altar cloth.

⁸ See Vol. II, p. 290.

⁹ Cf. S.R.C. 4057³.

¹⁰ The rubric does not say that the book is presented to him, it says "*sumpto libro Evangeliorum*" (C.E. II, viii, 42) and so he may take it himself from the credence, or according to the common practice, he may receive it from the M.C.; but the rubric does say that on his way to the altar table with it he is to make the "due reverences" (C.E. I, ix, 2). These are explained in II, viii, 42 (cf. I, ix, 3) as a reverence to the Bishop (in Pontifical Mass, naturally) and to the altar. Now if the rubric directs the Deacon to reverence to the altar at the middle, is it not because it supposes him to come to the middle from a place outside the immediate ambit of the altar? Hence it would seem that it is more correct for the Deacon to receive the book near the credence table, than at the foot of the steps on the Epistle side of the altar.

¹¹ The rubrics of C.E. describe the Deacon (I, ix, 2; II, viii, 42, 44) as carrying the book to the altar and to the place of the Gospel "*ante pectus*," in contrast to the Subdeacon, "*supra pectus*" (R. VI, 4), and it uses the same words to describe the way the Subdeacon is to hold the book during the singing of the Gospel (I, x, 3; II, viii, 44). In this latter case it is certainly not leaned against the Subdeacon's breast. Merati notes this difference in the rubrics; and several modern rubricians, in consequence, direct the book to be carried as described in the text above. Many writers, however, assume that the Deacon carries it as the Subdeacon may (leaning against his breast).

¹² Cf. C.E. II, viii, 42. He does not, it would seem, bow to the clergy on his way, since the rubric does not include this in the "due reverences" (see previous note).

¹³ *Ordo Missae*; C.E. I, ix, 2; II, viii, 42; S.R.C. 4077³.

back a little, and on the footpace,¹⁴ facing a little towards the Celebrant, awaits the end of the reading of the Gospel. The M.C. does not accompany him.

4. The Celebrant goes to the middle of the altar, turns, and puts in and blesses¹⁵ a generous quantity¹⁶ of incense, and then turns back to the altar. The Deacon assists at the putting in of incense as he did at the Introit. The thurifer, keeping the thurible open, goes down by the steps at the Epistle side, and puts the incense boat on the credence table. At a signal from the M.C. he leads the acolytes, carrying their candles, to the middle, before the altar.

5. The Deacon turns by his left, goes down to the top step and kneels¹⁷ on the edge of the footpace, while, with joined hands, he silently recites *Munda cor meum*,¹⁸ The Subdeacon, turning by his right, goes down to the foot of the steps, where he stands a little towards the Gospel side.

6. Having recited the prayer, the Deacon rises, goes to the altar, takes the *Evangelarium* with both hands — holding it erect as before. He turns by his left, and goes to kneel on the edge of the footpace¹⁹ where he had knelt to recite *Munda cor meum*. He asks for the blessing in an audible voice,²⁰ saying *Jube, domne, benedicere*. He bows his head as he receives it, kisses the Celebrant's hand when he lays it on top of the book, rises, bows to the Celebrant, turns by his left, and goes to the foot of the steps, where he stands at the right of the Subdeacon.

7. When the Deacon kneels to receive the blessing the Celebrant turns towards him without, however, turning his back fully on the altar. With joined hands he says the prayer of blessing, *Dominus sit in corde tuo*, etc., as in *Ordo Missae*. While saying *In nomine Patris*, etc., he places his left hand under his breast,²¹ and with his right he makes the sign of the cross over the Deacon.²² He then lays his hand on the top of the book to be kissed by the Deacon. The Celebrant rejoins his hands and goes at

¹⁴ Some rubricians direct the Deacon to go and stand on the Celebrant's left. The rubric gives no such direction and the majority of authorities say that he waits on the footpace near the centre.

¹⁵ See pp. 526, 527.

¹⁶ It will be needed to incense not only the book of the Gospels, but also the Celebrant at the end of the Gospel.

¹⁷ The rubrics do not direct him to bow also. If he be a canon, he bows low and does not genuflect (S.R.C. 3491⁵).

¹⁸ C.E. I, ix, 2; II, viii, 42.

¹⁹ "Similiter genuflexus in superiori gradu Altaris" (R. VI, 5).

²⁰ "Intelligibili voce" (C.E. II, viii, 44).

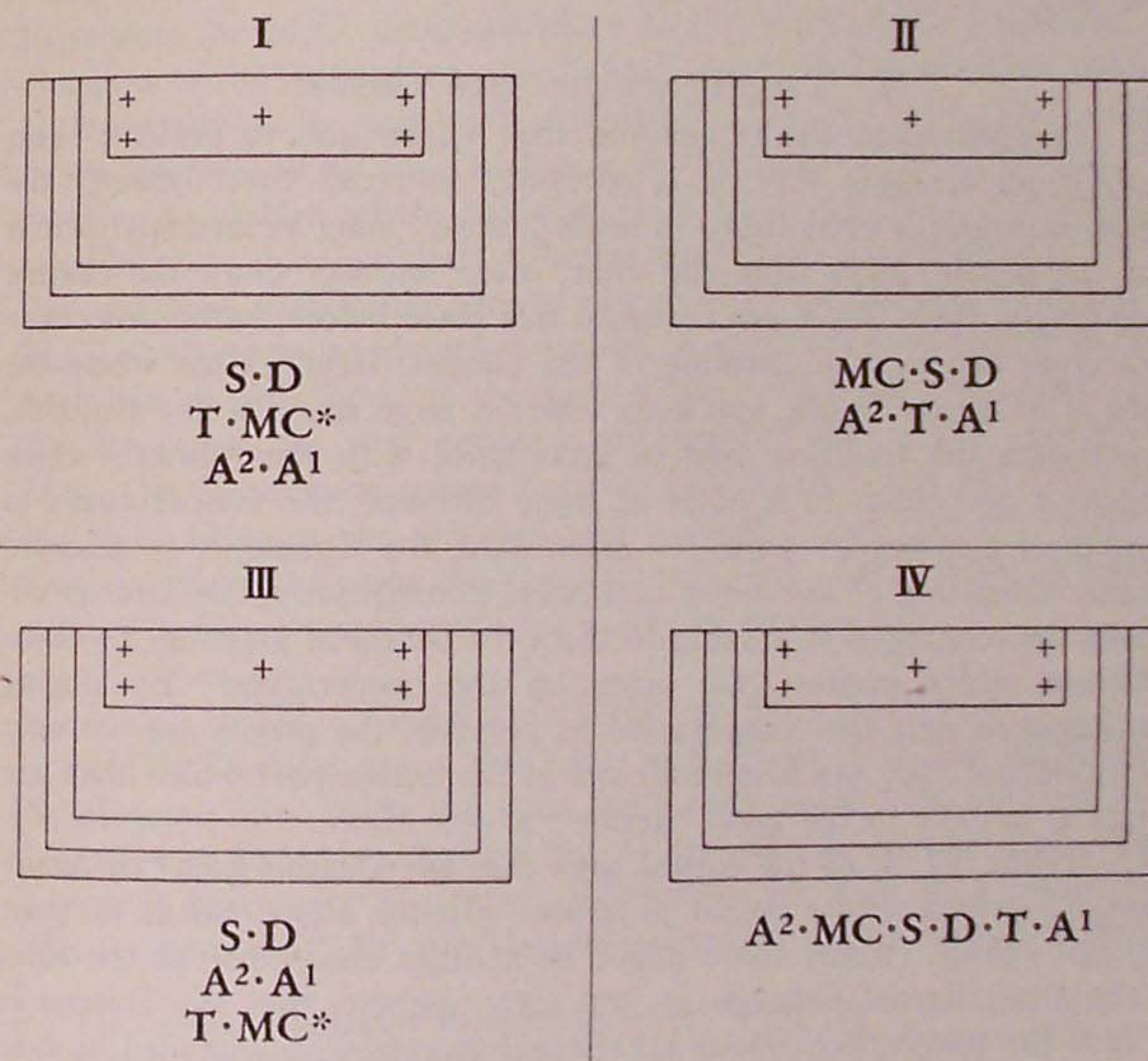
²¹ See p. 527, note 55.

²² It is the Celebrant, not the Deacon, who says *Amen* at the end of the form (*Ordo Missae*).

once²³ to the Epistle corner, where he stands facing the altar until the singing of the Gospel begins.

8. Meanwhile the M.C. and thurifer lead the acolytes carrying their candles to the middle, before the front steps of the altar, where they arrange themselves according to the usage of the church (see § 9).

9. When the Deacon, Subdeacon, M.C., thurifer, and acolytes assemble at the foot of the altar before the singing of the Gospel the rubrics do not determine the positions which they occupy and so rubricians propose one of the following formations:



The particular grouping adopted will depend on the size and shape of the space that is available and on the usage of the church. Formation I groups those taking part in the procession in the proper order of their rank (the highest being nearest the altar; the one higher in rank of each

²³ R. VI, 5.

* Or the M.C. may, momentarily, at the foot of the altar stand on the left of the thurifer, so that when they turn around later, he will find himself on the thurifer's right (the correct place).

pair being on the right-hand side). The other arrangements are perhaps more convenient for forming the procession later. Obviously, Formation IV requires a wide sanctuary.

10. Towards the end of the Gradual, or *Alleluia*, or Tract, or Sequence, on a signal from the M.C. all genuflect — the Deacon and Subdeacon on the lowest step. If the clergy are in choir, all those who form the Gospel group turn somewhat to the right and on this occasion bow first to the Epistle side, because they are going to move off towards the Gospel side, then turning to the left they bow to the Gospel side and proceed on their way.

II. THE PLACE OF THE GOSPEL

11. To understand the ceremonies that follow and to perform them in the most accurate way, it is necessary to recall that formerly the Gospel was, and is even today in some places,²⁴ sung at an ambo placed near the people, away from the altar, often halfway down the church. Accordingly, there was a *procession* to this place before, and a *procession back from it* after the chanting of the Gospel. Hence, even where the ambo is no longer in use, and even where a large space is not available, to maintain the tradition, and in accordance with the rubrics²⁵ which suppose a procession to a place at some distance, the Gospel ought to be sung *at a distance*²⁶ from the altar. Like the Epistle, it is intended for the instruction of the entire assembly. Consequently, the Deacon addresses the congregation, singing to them the liturgical greeting, *Dominus vobiscum*, which invites their attention and cooperation.²⁷ By singing the Gospel as near the congregation as possible, the people are not only instructed but they are also reminded of the active part which they are supposed to take in the great "action" of the Mass.

12. Rubric VI, 5, of the Missal says that the Deacon goes "*ad locum Evangelii contra Altare versus populum*." *Contra altare* means in front of,²⁸ not behind (where there might be another choir) nor at the sides of the altar. *Versus populum* at first sight suggests that the Deacon is to face the people, for whom the Gospel is primarily intended and to

²⁴ C.E. II, viii, 45.

²⁵ These have not been changed even though the ambo is no longer universally used. Thus, C.E. II, viii, 45 states: "*procedunt ad Evangelium cantandum hoc ordine. . . Cum pervenerit ad locum. . .*" And after the singing of the Gospel: "*Diaconus et alii cum debitis reverentiis eodem ordine revertuntur*." C.E. II, viii, 44, 47, direct a reverence to be made to the altar before departing and on returning.

²⁶ Where lack of space in the sanctuary prevents this, there is no reason why the Gospel group should not, when possible, be formed *outside* the altar rails.

²⁷ It is one of the few occasions when the Deacon may use this sacerdotal formula in the presence of a priest.

²⁸ Cf. C.E. II, ii, 6; iii, 6.

whom he addresses himself at the beginning of the rite, as he did formerly from the ambo. The *Caeremoniale*, however, gives the correct interpretation of the rubric, for in II, viii, 44, it says "*Subdiaconus . . . vertens renes non quidem altari, sed versus ipsam partem dexteram*,"²⁹ *quae pro Aquilone figuratur*." When the Subdeacon stands with his back to the north side³⁰ of the church, the Deacon will face directly north, and thus will be partly facing the people; at the same time he will not turn his back, even partly, to either the altar or the Bishop if he is present at his throne, either to the right or left of the Deacon.³¹

13. When all have made due reverence to the altar and to the clergy, if present, the M.C. takes his place at the head of the procession and directs it to the place where the Gospel is sung.³² The *thurifer* follows³³ or, if customary, he may walk with the M.C. on his right. The *acolytes* follow, and last of all the Deacon with the Subdeacon on his left.³⁴ On reaching the place where the Gospel is sung the M.C. and *thurifer*, standing some distance apart, take up their places facing directly north.³⁵ The *acolytes* pass either around the *thurifer* or between him and the M.C., turning around in such a way as to allow the first acolyte to retain his place at the right of the second, they separate and stand facing directly south, the first opposite the *thurifer*, the second opposite the M.C. The Subdeacon passes between the *thurifer* and M.C. and takes his place between the *acolytes* and a little in advance of them. The Deacon stands between the *thurifer* and M.C., but a little in front of them. The formation, therefore, is as shown on page 598:

III. THE CHANTING OF THE GOSPEL

14. The Deacon opens the book and places it in the hands of the Subdeacon, who holds it³⁶ open with both hands. He holds it at the bottom, and in such a way as not to prevent the Deacon from turning a page if necessary. The top is held before his face, at a height which will be convenient for the Deacon, according to his stature. The Sub-

²⁹ The *Caeremoniale* always refers to the Gospel side as the "right-hand side," *i.e.*, in reference to the arms of the crucifix on the altar, not to the congregation which is facing the altar. *Aquilo*, the north wind, is used by metonymy for the North.

³⁰ See note 35, *infra*.

³¹ For the "Gospel group" may be placed either between the throne and the altar, or between the throne and the congregation.

³² C.E. II, viii, 44.

³³ *Ibid.*

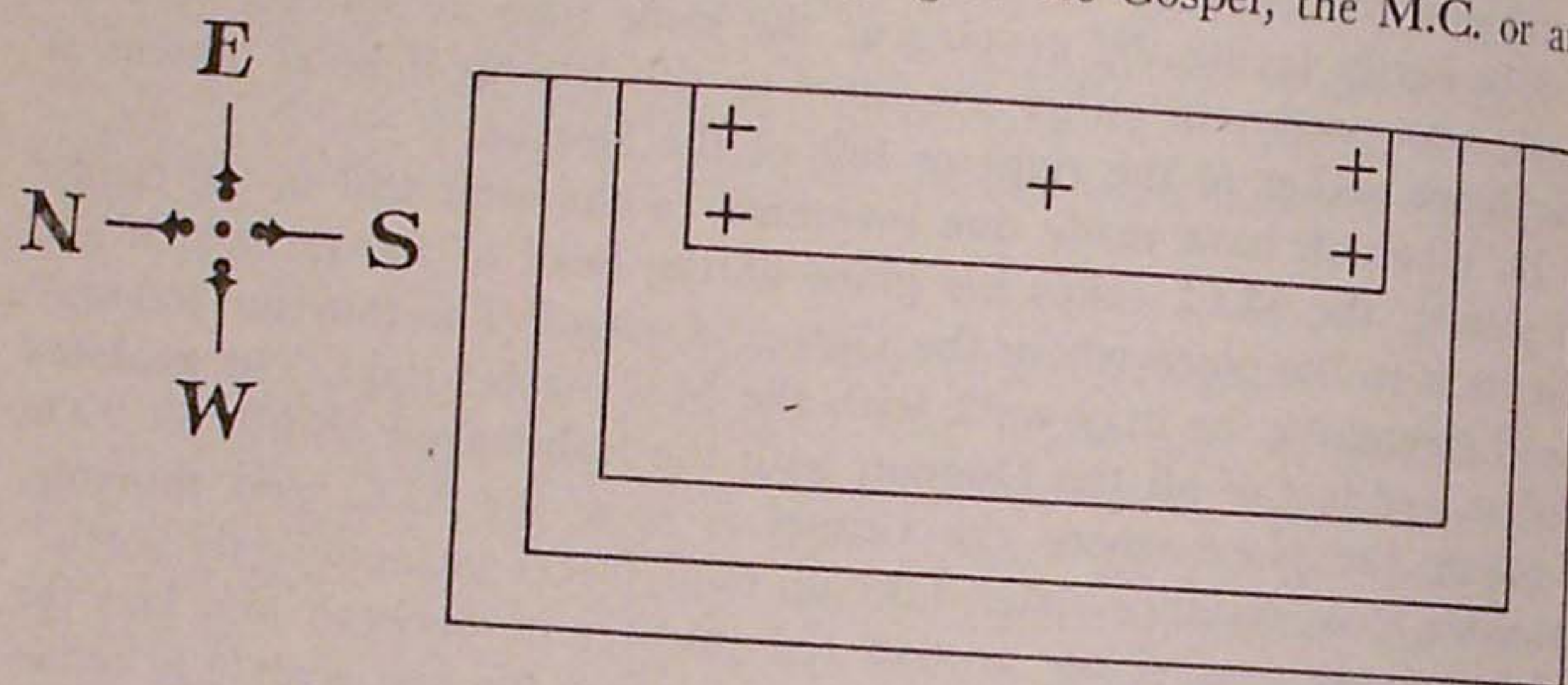
³⁴ R. VI, 5. When the Subdeacon turns around towards his left he must pass behind the Deacon, in order to arrive at his left side.

³⁵ The rubrics suppose the church to be orientated, *i.e.*, to have the altar at the east end, the main entrance at the west end. The Gospel or left-hand side of the church (facing the altar), then, is considered the northern side, whatever way it may in fact face.

³⁶ S.R.C. 2425^a, 4054^a.

deacon should not rest the book against his forehead, but when feasible, it is well to hold it before his eyes, to prevent his staring at the Deacon. While holding the book the Subdeacon, with the acolytes at his side,³⁷ does not bow or genuflect but stands immovable,³⁸ since, as *Caeremoniale*, I, x, 3, says, he represents the lectern.

15. If a lectern be used for the singing of the Gospel, the M.C. or an



A¹ S A²
T D MC

The Singing of the Gospel

acolyte will arrange it beforehand on the north side of the sanctuary, at some distance from the altar. It should be covered with a silk cloth of the colour of the vestments,³⁹ and on it is placed the book. During the singing the Subdeacon stands behind it and places his hands on the edges of the book as if he were holding it.⁴⁰

³⁷ C.E. I, xi, 8.

³⁸ C.E. I, x, 3; II, viii, 46; R.G. XVII, 4.

³⁹ C.E. I, xii, 18; II, viii, 45.

⁴⁰ *Ibid.* S.R.C. 2454³, 4054³.

16. If the Gospel be sung at an ambo, the Subdeacon stands at the right of the Deacon and ministers to him, hands him the thurible and turns the pages if necessary.⁴¹

17. With joined hands the Deacon sings *Dominus vobiscum*. The thurifer closes the thurible and hands it to the M.C. When the choir has answered *Et cum spiritu tuo*, the Deacon places his left hand palm downwards on the left-hand page of the book,⁴² and with the front (soft part) of the thumb of his right hand, the fingers of which are extended and held together, he signs a small cross at the beginning of the Gospel⁴³ while he sings the word *Sequentia* or *Initium*, etc. Then, placing his left hand below his breast, he signs his forehead with the thumb of his right, singing *sancti Evangelii*; while he signs his lips he says nothing, but while signing his breast, he sings *secundum* (e.g.) *Marcum*.⁴⁴ He receives the thurible from the M.C.⁴⁵ and incenses the book with three double⁴⁶ swings, bowing before and after. He first incenses in the middle, then to his left⁴⁷ and finally to his right, and returns the thurible to the M.C.⁴⁸ who passes it to the thurifer.⁴⁹ During the singing of the Gospel the Deacon, the M.C., and thurifer follow the general rule about bows.⁵⁰ If a genuflection be necessary, the Deacon genuflects towards the *Evangelium*, the M.C. and thurifer towards the altar.⁵¹

18. When the Deacon begins to sing, the Celebrant, at the Epistle corner of the altar, turns partly towards him, but he does not turn his back on the altar. He makes the sign of the cross at *Sequentia*. He follows the general rule about bows at names⁵² that may occur in the Gospel, and he turns towards the altar⁵³ and lays his hands on the table before making any genuflection that may be called for.

IV. THE END OF THE GOSPEL

19. The Deacon sings the Gospel according to one of the chants given in the Roman Gradual⁵⁴ and keeps his hands joined all the time, even though the book be on a lectern. When he has finished, the Subdeacon

⁴¹ C.E. II, viii, 45. At the end of the Gospel sung at a lectern or on an ambo, the Deacon hands the book, open, to the Subdeacon to carry to the Celebrant.

⁴² Cf. S.R.C. 2572¹¹.

⁴³ R. VI, 5; C.E. I, ix, 2; II, viii, 46.

⁴⁴ Cf. Vol. II, p. 290.

⁴⁵ C.E. II, viii, 46.

⁴⁶ The thurifer opens the thurible but does not swing it, lest the incense needed for incensing the Celebrant be entirely burned, and in order that the Deacon may not be annoyed by the fumes.

⁴⁷ Vol. II, pp. 299 sqq.

⁴⁸ R.G. XVII, 4.

⁴⁹ At the Holy Name he bows his head towards the altar cross (R. VI, 5).

⁵⁰ R.G. XVII, 4.

⁵¹ See p. 557.

lowers the open⁵⁵ book, laying it against his left arm, and the Deacon points out to him the beginning of the pericope. He goes to the Celebrant,⁵⁶ and out of respect for the Gospel text that he is carrying, he makes no reverence on the way, nor does he bow to the Celebrant when he reaches him.⁵⁷ He presents the open book to the Celebrant, indicating with his right hand—fully open, palm upward—the beginning of the Gospel. The Celebrant takes the book with both hands and kisses the beginning of the text of the Gospel, while saying *Per Evangelica dicta*, etc.⁵⁸ The Subdeacon again takes the book, closes it,⁵⁹ bows to the Celebrant, steps aside to the right, genuflects towards the cross when the Deacon and the others genuflect at the foot of the altar (§ 20), descends by the side steps at the Epistle side where he remains for the incensation of the Celebrant, and then comes around to stand at the foot of the altar behind the Deacon. On his way, he gives the *Evangelarium* to the M.C. with a bow.

20. When the Deacon has pointed out the beginning of the text to the Subdeacon, he moves aside a little to allow the Subdeacon to pass. The M.C. follows the Subdeacon; after him (or at his left) the *thurifer*, then the *acolytes*, and finally the Deacon.⁶⁰ Arriving before the altar, the M.C. and *thurifer* stand a short distance away from the foot of the steps to allow space for the Deacon. The *acolytes* take their places behind them. The Deacon goes and stands at the middle, at the foot of the steps. When all are in their places they genuflect at a signal from the M.C. The Deacon genuflects on the lowest step. He takes the *thurible* from the *thurifer* and incenses the Celebrant with three double swings,⁶¹ he and the *thurifer* bowing before and after. He then hands back the *thurible* and without any further genuflection goes to the top step and takes his place behind the Celebrant for the intonation of the Creed.

21. The M.C. receives the *Evangelarium* from the Subdeacon, genuflects with the *thurifer* and *acolytes*, and leads them to the credence table. The *thurifer* puts away his *thurible* and adds charcoal if required;

⁵⁵ C.E. I, x, 4; II, viii, 46.

⁵⁶ The Subdeacon should move off slowly to enable the Deacon and others to fall in behind him.

⁵⁷ C.E. I, x, 4; II, viii, 46.

⁵⁸ R. VI, 5. *Ordo Missae*.

⁵⁹ C.E. I, x, 4; II, viii, 46.

⁶⁰ Those who take part in the singing of the Gospel should return to the altar in procession, even if the distance be short. "*Diaconus et alii*," says C.E. II, viii, 47, "*eodem ordine revertuntur*." The Deacon should incense the Celebrant from the foot of the altar—not from the place where the Gospel was sung, which is *supposed*, at least, to be at a distance from the altar.

⁶¹ See p. 531.

the *acolytes* place their candlesticks on the credence table and stand before it; the M.C. goes to the top of the steps on the Epistle side and signs to the Celebrant to intone the Creed, or to sing *Dominus vobiscum*, if there is no Creed. If the sermon is delivered at this point, he signals to the Sacred Ministers to reverence to the altar, and then leads them to the sedile.

V. THE SERMON

1. In the early Roman Liturgy the Homily followed the singing of the Gospel at Mass, and the rubrics⁶² suppose a sermon as a normal part of the rite of a solemn Mass. When a sermon is preached in Mass it is to be preached immediately after the Gospel.⁶³ A funeral oration, however, or a sermon for an extraordinary occasion, such as the publication of a Jubilee, or on the occasion of some great public event, ought to be preached after Mass.⁶⁴ The Ceremonial supposes the sermon to be on the Gospel of the day,⁶⁵ but it may be on other subjects also.⁶⁶

2. If the Celebrant himself preaches, he may do so either from the footpace, at the Gospel corner, or from the pulpit. If he preaches in the pulpit the M.C. leads him both in going and on his return.⁶⁷ During the sermon the Deacon and Subdeacon sit at the sedile in their usual seats. At the end of the sermon they meet the Celebrant at the foot of the altar, genuflect on the lowest step when he bows low or genuflects, and take their positions *unus post alium* for the Creed or *Dominus vobiscum*.

3. If the preacher be other than the Celebrant,⁶⁸ the latter after being incensed bows low at the middle of the altar.⁶⁹ The Deacon and Sub-

⁶² R. VI, 6; C.E. I, vii, 4; xxii, II, viii, 48.

⁶³ R. VI, 6. With the permission of the Ordinary the Celebrant of Mass may preach from the altar after his Communion, and before the Communion of the faithful (S.R.C. 3009¹, 3059¹⁰, 3529).

⁶⁴ C.E. I, xxii, 5, 6.

⁶⁵ C.E. I, xxii, 2.

⁶⁶ Cf. C.J.C. 1345, 1347.

⁶⁷ Many rubricians direct the Celebrant to remove his chasuble and maniple if he goes to the pulpit. There is no rubric which orders this. When the Bishop preaches at Pontifical Mass, he does so clad in the Mass vestments; if the Assistant Priest replaces him he is bidden to preach "*sic paratus*" (i.e., in his cope, C.E. I, vii, 4). When the Subdeacon goes to sing the Epistle, or the Deacon the Gospel at an ambo, they are not directed to remove even the maniple. From the standpoint of rubrics, therefore, there seems to be no reason why the Celebrant should remove his chasuble and maniple to perform an act which is part of the Liturgy. Practical considerations, on the other hand, such as the difficulty of passing up the usually narrow pulpit stairs, the wear and tear on vestments, or the preacher's desire for greater freedom of movement, may make it desirable to remove the vestments, as some rubricians, e.g., Callewaert (p. 192) and Wapelhorst (p. 214) direct.

⁶⁸ A special faculty, granted, ordinarily, by the Ordinary, either permanently or on occasion, is needed in order lawfully to preach (C.J.C. 1328, 1337, 1341).

⁶⁹ See Vol. II, p. 306. The Celebrant genuflects, of course, if the Blessed Sacrament is present.

deacon genuflect at his sides, and they go *per breviorē*, to the sedile. At the sedile the Sacred Ministers sit covered; but they stand, uncovered, if the Gospel is read before the sermon. They uncover for the opening prayer, if there be one, for the sign of the cross, and for the announcement of the preacher's text if it be from the Sacred Scriptures. At mention of the Holy Name, the name "Mary," and the name of the saint whose feast is being celebrated,⁷⁰ they remove their birettas and rest them momentarily on the right knee. If the preacher salutes the Sacred Ministers, they may respond by raising their birettas.⁷¹

4. The preacher wears a surplice, unless he is a Regular who preaches in the habit of his Order. If customary, he may wear a stole,⁷² of the colour of the day.⁷³ Prelates, and canons within their diocese,⁷⁴ wear their usual choir dress.⁷⁵ The preacher is not to seek the blessing⁷⁶ except from the Bishop when he is present at the Mass. If, however, there is an established custom to do so even in the absence of the Bishop, he may follow the custom.⁷⁷ In such a case, he will ask the blessing of the Celebrant *after* the latter has been incensed. The preacher kneels and says "*Jube, domne, benedicere.*" The Celebrant uses the same response as when he blesses the Deacon, except that for *Evangelium suum* he substitutes the words *verba sancta sua*, and adds while making the sign of the cross, "*In nomine Patris,*" etc.⁷⁸ In going to the pulpit the preacher genuflects before the altar. A prelate or a canon in his own church bows low if the Blessed Sacrament be not present. If he passes the Celebrant on his way he bows to him.

5. In the pulpit the preacher uncovers, makes the sign of the cross, kneels facing the altar and, where it is customary, recites the Angelical Salutation.⁷⁹ After he has announced his text or read the Gospel he puts on his biretta.⁸⁰ He uncovers and bows his head at the Holy Name, the name of Mary or that of the saint of the day, the first time any of these names occur. At the end of the sermon he may, if it be customary, bless the people, provided the Bishop or a higher prelate is not present. On returning from the pulpit the preacher makes the proper reverence to the altar, and bows to the Celebrant, if he is still at the sedile.

⁷⁰ They do this the first time that any of these names is mentioned; afterwards it suffices to bow the head (covered) for the Holy Name and to bow the head slightly for the other names.

⁷¹ S.R.C. 1772².

⁷² S.R.C. 2682²¹, 3157⁶, 3185.

⁷³ C.E. I, xxii, 2; II, viii, 51.

⁷⁴ Cf. C.E. II, xix, 7; S.R.C. 2162¹, 2882, 2907^{1,2}, 3161¹, 3434⁸.

⁷⁵ S.R.C. 3334¹, 3535⁴, 3855⁶, and cf. 3831.

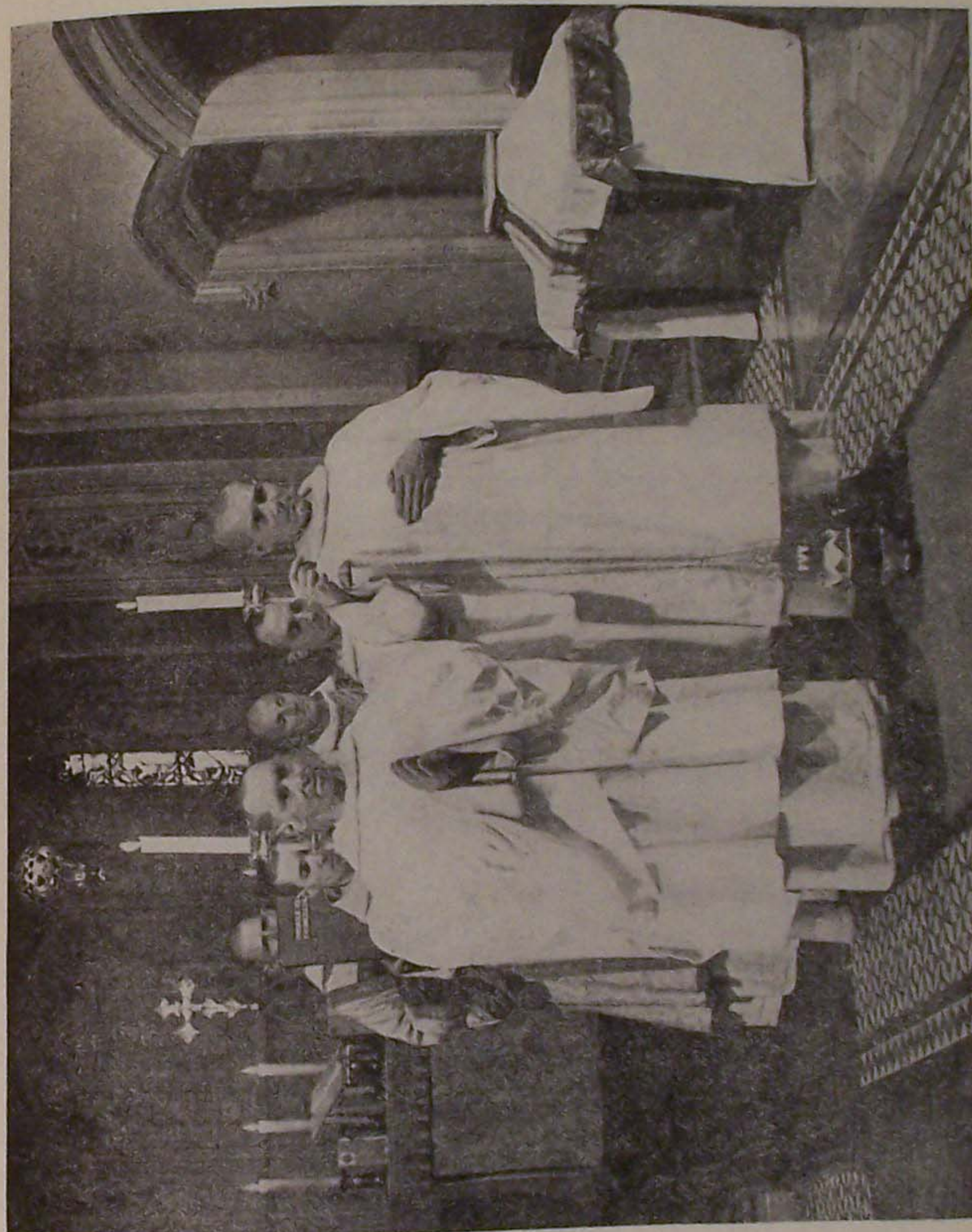
⁷⁶ S.R.C. 3334².

⁷⁷ C.E. I, xxii, 3.

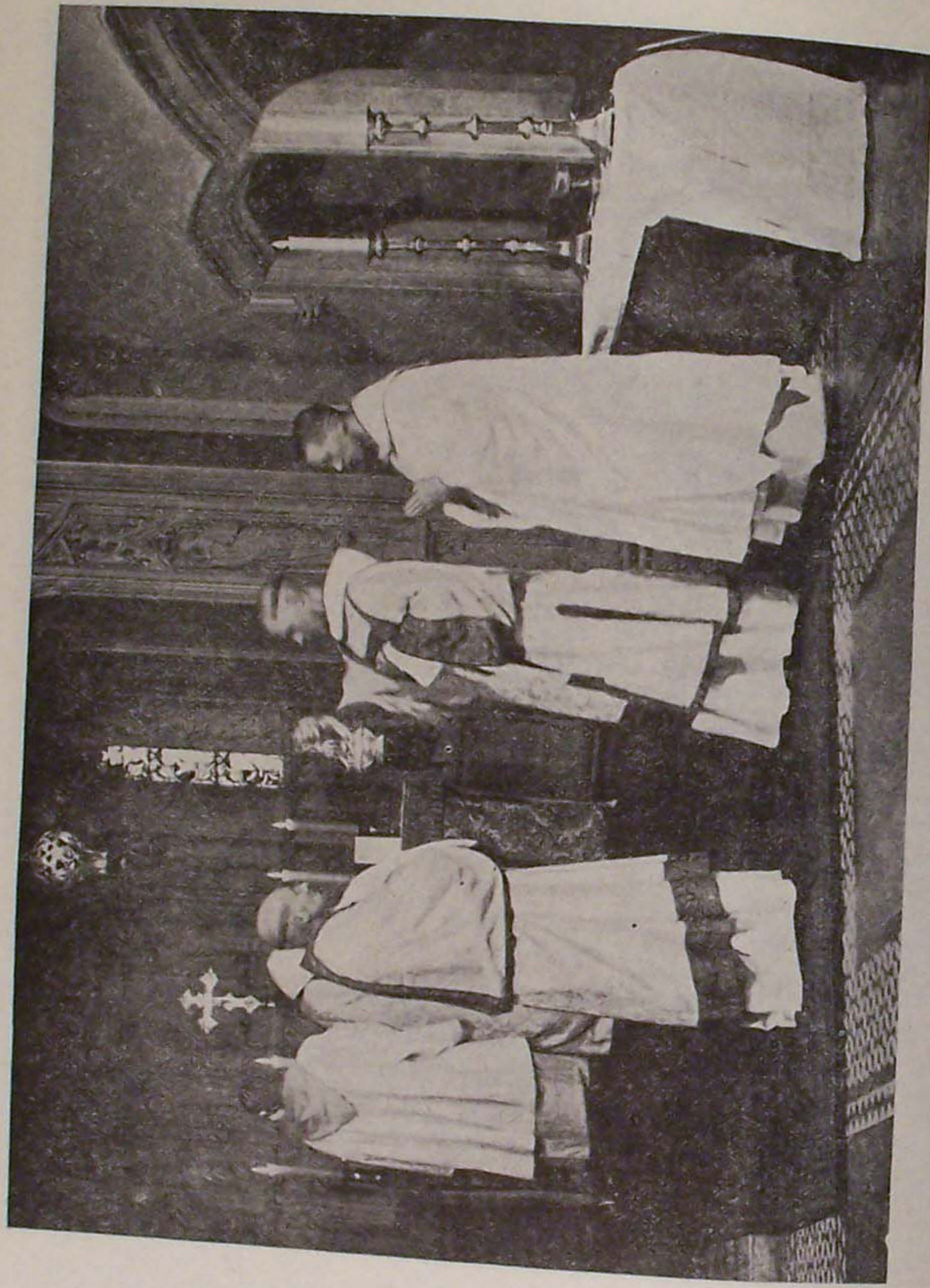
⁷⁸ *Ibid.*

⁷⁹ S.R.C. 3157⁶, 3764¹².

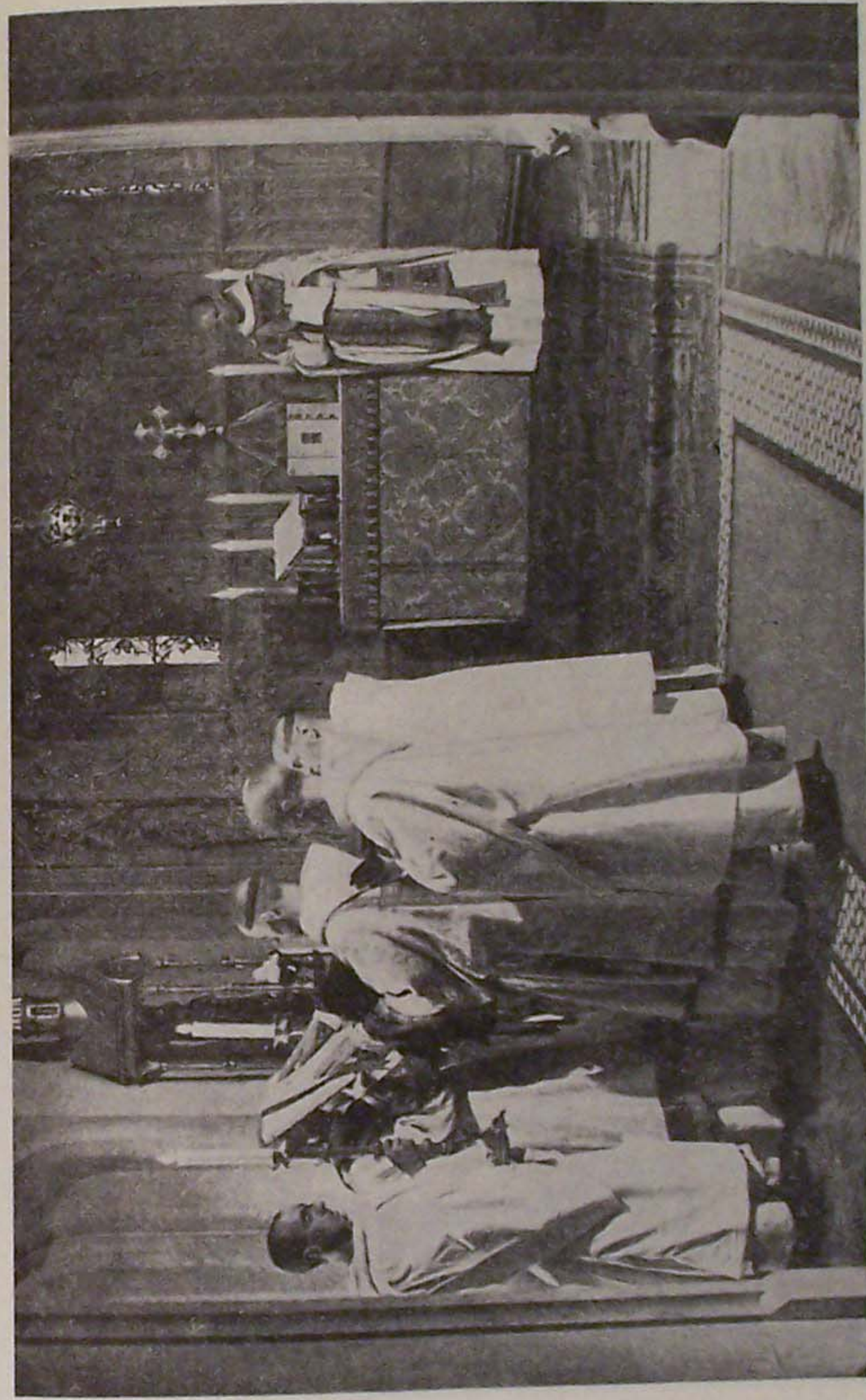
⁸⁰ C.J.C. 409.



Procession to the Place of the Gospel



Incensation of the Subdeacon



Singing of the Gospel



After the Gospel (Incensation of Celebrant)

VI. THE CREED

Postea stans in medio Altaris versus ad Crucem, incipit, si dicendum sit, *Credo*, stantibus post eum Diacono et Subdiacono, deinde ad Altare accedentibus et cum eo prosequentibus, ut dictum est ad *Gloria in excelsis*.⁸¹

1. When the Deacon and Subdeacon are in their places beside him, the Celebrant intones⁸² the Creed, if it is to be sung, with the same gesture as at Low Mass. The Deacon and Subdeacon bow their heads with the Celebrant at the word *Deum*, and then go to his sides to recite the Creed with him.⁸³ All three bow their heads at the words *Jesum Christum* and *simul adoratur* and make a slow genuflection during the recitation of the words *Et incarnatus est*, etc. The Deacon and Subdeacon support the Celebrant by placing the hand which is nearer him under his elbow. They make the sign of the cross together at the concluding words of the Creed.

2. If they are to sit, the Celebrant bows low,⁸⁴ or genuflects when the Blessed Sacrament is present. The Deacon and Subdeacon genuflect, and follow the M.C. *per brevior* to the sedilia, where they sit.⁸⁵ At the words *Jesum Christum* and *simul adoratur*, and during the singing of the entire passage from *Et incarnatus est* to *Et Homo factus est*,⁸⁶ they uncover and bow their heads.⁸⁷

3. If they do not sit, or if the choir should reach *Et incarnatus est* before they do so, the Deacon and Subdeacon remain in their places beside the Celebrant when the recitation of the Creed is finished.⁸⁸ At the words *descendit de caelis*, at a signal from the M.C., the Celebrant and Subdeacon turn by their right, the Deacon by his left, and all three go to the top step and kneel at the edge of the footpace.⁸⁹ During the singing of *Et incarnatus est*, they also bow their heads.⁹⁰ They then return to the altar, where the Deacon genuflects⁹¹ and goes to get the corporal. When he returns with it, he again genuflects, and while he spreads it, the Celebrant and Subdeacon move aside a little.

⁸¹ R. VI, 5.

⁸² There are four forms of the plain-song Creed, but the intonation for three of them is the same.

⁸³ They should observe what is noted above (p. 586) regarding the recitation of the *Gloria in excelsis*.

⁸⁴ See Vol. II, p. 306.

⁸⁵ As described on p. 515.

⁸⁶ R.G. XVII, 3; C.E. I, xxi, 3; II, viii, 53; S.R.C. 1421³, 1476¹, 1594², 2960², 3399², 3860.

⁸⁷ Cf. R.G. XVII, 3; S.R.C. 2915⁶.

⁸⁸ The Mass may not be continued, however, during the singing of the Creed (S.R.C. 1936, 3104¹, 4242).

⁸⁹ See note 86.

⁹⁰ S.R.C. 2915⁶.

⁹¹ Cf. p. 514.

4. At the three Masses on Christmas Day, and at High Mass on the Feast of the Annunciation, the **Ministers** rise at the words *descendit de caelis*, at a signal from the M.C., and go and kneel either on the lowest step of the altar in the front or at the Epistle side, or before the sedile.⁹² They bow while the choir sings *Et incarnatus est*.⁹³ They do not genuflect before or after kneeling but they genuflect, as usual, at the altar when the words *Et incarnatus est* are pronounced in the *recitation* of the Creed.⁹⁴ If the Feast of the Annunciation be transferred to another date, the obligation to kneel is likewise transferred to the day when the feast is celebrated.⁹⁵

5. During the intonation, recitation, and singing of the Creed, the M.C. acts at the altar or at the sedile as directed for the *Gloria in excelsis*.⁹⁶ While *Et incarnatus est* is sung, he and all others who may be standing kneel and bow. If he is seated he bows.⁹⁷

The Spreading of the Corporal

Cum vero in Symbolo cantatum fuerit: *Et incarnatus est*, Diaconus accepta bursa de Credentia, ambabus manibus eam defert elevatam cum solitis reverentiis ad medium Altaris, in quo explicat Corporale, et revertitur ad Celebrantem. Cum non dicitur *Credo*, Subdiaconus defert bursam simul cum Calice, ut infra dicitur.⁹⁸

6. When the singing of *Et Homo factus est* is finished the **Deacon** and **Subdeacon** uncover and rise at the signal from the M.C. The Subdeacon holds his biretta with both hands before his breast, and faces the Deacon. He remains standing during the time that the Deacon is away.⁹⁹ The **acolytes** and **thurifer**, if seated, rise also¹ and remain standing until the Deacon is again seated. The acolytes attend to the vestments of the Deacon and Subdeacon when they sit.

7. The **Deacon** places his biretta on the sedile and goes to the credence table, bowing to the Celebrant, if he is obliged to pass him.² From the table he takes the burse,³ which he carries in both hands horizontally at the height of his eyes,⁴ with the opening turned towards himself. He goes

⁹² Cf. C.E. II, viii, 53.

⁹³ R.G. XVII, 3; C.E. II, viii, 53; S.R.C. 2915^a, 2960².

⁹⁴ S.R.C. 4281¹.

⁹⁵ S.R.C. 1268.

⁹⁶ See p. 587.

⁹⁷ Cf. p. 563; S.R.C. 3029³.

⁹⁸ R. VI, 7.

⁹⁹ C.E. II, viii, 54; cf. I, xviii, 8; viii, 3. He may, however, sit when the Deacon has gone to the altar, and rise when he returns to the sedile.

¹ Cf. C.E. I, xviii, 9, 10.

² Cf. C.E. I, xviii, 13.

³ R. VI, 7; C.E. I, ix, 3; II, viii, 54.

⁴ *Ibid.*

unhurriedly⁵ and unaccompanied⁶ to the altar. He bows to the Celebrant if he passes him on the way, and he genuflects on the lowest step before going up to the altar.⁷

8. At the altar the **Deacon** holds the burse erect on the table with his left hand, with the opening towards the Epistle side. With his right hand he extracts the corporal. Laying his left hand momentarily on the table, with his right he puts the burse on the Gospel side,⁸ its opening facing the middle, somewhere (e.g., leaning against a candlestick) where it will not be in the way.⁹ With both hands he spreads the Corporal in the middle of the altar,¹⁰ opening it first towards the Gospel side, next towards the Epistle side, then the fold that opens towards the back of the altar, and finally the fold that opens towards himself (the inmost fold on which the Sacred Host will partly lie). Next, if necessary, he may draw the Missal near, placing the stand close to, but not on, the corporal. Then the **Deacon**, with joined hands, genuflects and returns *per brevior* to the sedile.¹¹ He receives his biretta from the M.C. or from an acolyte, bows slightly to the **Subdeacon** and both sit.

9. Towards the end of the Creed, the M.C. leads the **Sacred Ministers** back to the altar,¹² where after the due reverence they stand *unus post alium*. The M.C. goes around *in plano* to the Epistle side. The **thurifer** prepares the thurible for the Offertory.

10. When the singing of the Creed has ended, the **Celebrant** kisses the altar and sings *Dominus vobiscum*, with the usual gesture. He turns again to the altar by his left, and with joined hands he sings *Oremus* and reads the Offertory verse.

11. Should there be no Creed, *Dominus vobiscum* is sung at once after the incensation of the Celebrant, or on his return to the altar if there is a sermon. The Corporal is brought to the altar by the **Subdeacon** when he brings the chalice.¹³

⁵ "Gravi et decoro incessu" (C.E. I, ix, 3); "cum decenti mora et gressu" (C.E. II, viii, 54).

⁶ C.E. I, ix, 3.

⁷ "Cum debitis reverentiis" (C.E. II, viii, 54) and "et solitas reverentias Episcopo et altari faciens" (C.E. I, ix, 3). This rubric makes no mention of saluting the clergy, as many authors do, possibly because this act of the Deacon takes place at the altar, and does not suppose him to pass close to the clergy. R. VI, 7 says "cum solitis reverentiis" and this, of course, can be interpreted to include the reverences to the clergy.

⁸ C.E. I, ix, 3.

⁹ *Ibid.*, and II, viii, 54.

¹⁰ About an inch from the front edge, to prevent its being caught by the manipule or chasuble.

¹¹ Should the position of the sedile require it, he may return by the front steps. In that case he makes his genuflection on the lowest step, and not at the altar.

¹² See p. 516.

¹³ R. VI, 7.

THE OFFERTORY

In Missa solemnī dicto *Oremus*, Diaconus et Subdiaconus accedunt ad Altare in cornu Epistolae; Diaconus amovet Calicem, si est in Altari, vel, si est in Credentia, ut magis decet, accipit eum de manu Subdiaconi, qui illum cum Patena et Hostia, coopertum Palla et Velo a collo sibi pendente manu sinistra tenens, et alteram manum superponens Velo, ne aliquid decidat, de Credentia detulit, comitatus ab Acolyto ampullas vini et aquae portante; ipse Diaconus Calicem detegit, et dat Patenam cum Hostia Celebranti, osculando ejus manum: Subdiaconus extergit Calicem Purificatorio; Diaconus, accepta ampulla vini de manu Subdiaconi, imponit vinum in Calice: Subdiaconus interim ampullam aquae ostendens Celebranti, dicit: *Benedicite, Pater reverende*; qui facto versus eam signo Crucis, dicit Orationem: *Deus qui humanae*, etc., interim Subdiaconus infundit paululum aquae in Calicem; Diaconus illum Celebranti dat, et pedem Calicis tangens, seu brachium dexterum Celebrantis sustentans, cum eo dicit: *Offerimus tibi, Domine*, etc., quem postea Epistolae ponit in dextera manu Patenam, quam cooperit extremitate Veli ab ejus humero pendentis: qui vadit post Celebrantem ante medium Altaris, et facta genuflexione, ibi stat, sustinens eam elevatam usque ad finem Orationis Dominicae, ut dicitur.¹

I. THE BEGINNING OF THE OFFERTORY

1. The **Celebrant**, with his hands joined, chants *Oremus* and reads the Offertory verse in a subdued voice. He then waits with hands joined or placed palm downwards on the table of the altar. The Deacon and Subdeacon bow their heads at *Oremus*, and the former goes to the right of the Celebrant, where he waits with hands joined. The Subdeacon genuflects on the lowest step of the altar and goes to the credence table. There, aided by the **acolytes**,² he puts on the humeral veil in such a manner that the right side hangs down somewhat longer than the left.³ He (or the M.C.) removes the chalice veil and gives it to the second acolyte to fold and lay aside on the table. He then takes the unveiled chalice in his left hand at the node, and with his right he draws the humeral veil around it. He lays his hand lightly on top of the veil, to keep in place the purificator, paten, host, and pall, all of which are covered by it. If the Creed was not sung he takes the burse also. If there

¹ R. VII, 9.² C.E. I, x, 5.³ *Ibid.*, and II, viii, 60.

are small hosts to be consecrated, the M.C. will take the ciborium (veiled) to the altar and give it to the Deacon. The **Subdeacon**, turning towards his left, goes up the side steps at the Epistle corner, and places the chalice on the altar⁴ to the right of the Deacon. The first acolyte with the cruets follows the Subdeacon to the altar.

2. The **Deacon** helps the **Subdeacon** to unveil the chalice. He spreads the corporal, if it had not been previously spread. The **Subdeacon** hands⁵ the chalice to the **Deacon** who takes off the pall and places it aside. If there is a ciborium on the corporal he uncovers it. Taking the paten in both hands, he kisses the edge⁶ of it. He presents it to the **Celebrant**, and kisses his right hand as he does so.⁷ The **Celebrant** offers the host, places it on the corporal, and slips the paten partly under the corporal,⁸ as in Low Mass, even though the paten will presently be handed to the Subdeacon. Meanwhile the **Subdeacon** holds the chalice at the node with his left hand, and with his right he wipes it with the purificator. He does this quietly and without raising his right elbow unduly. Immediately after the offering of the host, if there is a ciborium the **Deacon** covers it and places it at the right side of the corporal towards the back of the altar.⁹ Then taking the chalice and purificator from the **Subdeacon**, the **Deacon** holds the chalice with his left hand at the node, laying the folded purificator over his thumb in such a way that it falls down over the base of the chalice to catch any drops of wine or water that may accidentally fall. The **Subdeacon** receives the wine cruet from the acolyte (or directly from the tray), and hands it to the **Deacon**, who pours wine into the chalice, under the eye of the Celebrant,¹⁰ who may by a nod indicate when sufficient wine has been poured in. Then¹¹ the **Subdeacon**, who has taken the water cruet in his right hand (his left laid on his breast), holds up the water, and bowed towards the Celebrant, asks him to bless it saying, "*Benedicite, Pater reverende*." The **Celebrant** first

⁴ C.E. II, viii, 60.⁵ For the rubrics (R. VII, 9 and C.E. I, x, 5) say that the Deacon is to receive the chalice from the hand of the Subdeacon.⁶ C.E. I, ix, 4.⁷ The best way to hold the paten, so that the Celebrant may take it without difficulty, is to balance it on the fingers of both hands placed *underneath* it, those of the right hand under the part farthest from the Deacon, those of the left under the nearer part (the part where the foot of the cross on the host is). The Deacon then presents it while keeping his left arm close to his side, so as not to impede the Celebrant.⁸ C.E. II, viii, 61.⁹ C.E. II, xxix, 2, directs the Deacon to hold the ciborium raised a little while the Celebrant is offering the host.¹⁰ Cf. C.E. II, viii, 62.¹¹ So "*interim*" of the rubric (R. VII, 9) must be interpreted, if the Celebrant is to pay attention to the pouring in of the wine, and this interpretation is suggested by C.E. I, ix, 5; II, viii, 62.

joins his hands¹² then places his left hand on the altar¹³ outside the corporal and with his right makes the sign of the cross over the water. Then¹⁴ with hands joined, he recites the prayer *Deus qui humanae substantiae*. The Subdeacon pours a small quantity¹⁵ of water¹⁶ into the chalice which is still held by the Deacon.

The Offering of the Wine

The Deacon wipes away with the purificator¹⁷ any drops that may be on the sides of the chalice. He raises the chalice in both hands. His right hand is placed under the cup above the node, and his left under the foot of the chalice. He kisses the foot¹⁸ of the chalice and presents¹⁹ the sacred vessel to the Celebrant, kissing his right hand as he does so. Then, he places his left hand under his breast, while he touches the foot of the chalice with his right or supports the right arm of the Celebrant²⁰ during the offering of the wine. With his eyes fixed on the cross,²¹ he recites with the Celebrant the prayer *Offerimus*. Meantime the Subdeacon gives back the water cruet to the acolyte, who bows and takes the cruets to the credence table; the Subdeacon waits with joined hands.

NOTE: If the High Mass be a second Mass celebrated by the same priest, and if he did not purify the chalice into the purification bowl at his first Mass (see Vol. II, p. 480), then the unpurified chalice will be *on an extra corporal* on the credence table. When the Subdeacon carries the unpurified chalice to the altar, he carries with it this second corporal. The Deacon spreads it at the Epistle side of the altar, and the Subdeacon places the chalice on it while the wine and water are being put in. The Subdeacon does not wipe an unpurified chalice; nor does the Deacon, afterwards, wipe away drops that may be on the sides of the chalice. He may, however, by gently revolving the chalice unite these with the wine. When the wine and water have been put in, the second corporal is folded by the Subdeacon and removed by the M.C.

3. When the Celebrant has replaced the chalice on the altar, the Deacon covers it with the pall.²² He then takes the paten and places it in the Subdeacon's right hand with the concave part facing him; he covers

¹² R. VII, 5.

¹³ R. III, 5.

¹⁴ R. VII, 9; C.E. II, viii, 62.

¹⁵ See Vol. II, p. 351.

¹⁶ Should a cleric not a Subdeacon replace the Subdeacon (see p. 510), the Deacon is to wipe the chalice and put in the water (S.R.C. 4181¹).

¹⁷ Cf. S.R.C. 2572¹⁴.

¹⁸ C.E. I, ix, 5; II, viii, 63.

¹⁹ He should keep his left arm close to his side, in order not to impede the Celebrant in taking the chalice.

²⁰ R. VII, 9; C.E. I, ix, 5; II, viii, 63.

²¹ Thus many rubricians, because the Celebrant is to look heavenwards while reciting this prayer (R. VII, 5).

²² No rubric requires the Celebrant to place his hand on the foot of the chalice whenever the Deacon covers or uncovers it, but some authors recommend the practice for greater safety.

it²³ with the part of the veil that hangs from the Subdeacon's right shoulder. The Deacon lays the purificator, folded in two, beside the corporal.

4. The Subdeacon, turning towards his left, goes down by the shortest way to the foot of the steps in the middle. He genuflects,²⁴ on the lowest step, and stands there until the *Pater noster*, with the veiled paten held aloft.²⁵ At the foot of the altar the Subdeacon does not bow nor genuflect,²⁶ but he does kneel for the Elevation. Whenever he moves (e.g., on going down to the foot of the altar, on ascending for the *Sanctus*), or makes any response (e.g., at *Orate, fratres*, or *Sanctus*), or is incensed, or kneels, he lowers the paten and holds it, momentarily, against his breast. When holding the paten raised he may support his right hand by placing the left under the elbow, or he may place the left under his breast.

4. The M.C. has little to do at the Offertory except, standing *in plano* on the Epistle side,²⁷ to watch that all is being correctly carried out, and to intervene with a direction, if necessary. He may unveil the chalice at the credence table for the Subdeacon, and if a ciborium or lunette is to be used he should carry it to the altar and present it to the Deacon. He may also assist the Subdeacon to veil the paten²⁸ before he carries it to the foot of the altar.

II. THE INCENSATION

Dicto *Veni sanctificator*, ut supra, Celebrans, ministrante Diacono naviculam, et dicente: *Benedicite, Pater reverende*, ponit incensum in thuribulum, dicens: *Per intercessionem*, etc., ut in Ordine Missae. Deinde accepto thuribulo per manum Diaconi, nullam tunc faciens Cruci reverentiam, incensat oblata, ter ducens thuribulum super Calicem et Hostiam simul in modum Crucis, et ter circum Calicem et Hostiam, scilicet bis a dextera ad sinistram, et semel a sinistra ad dexteram (Diacono interim pedem Calicis tenente manu dextera), dispensans verba in qualibet incensatione hoc modo. In prima incensatione: *Incensum istud*. In secunda: *a te benedictum*. In tertia: *ascendat ad te, Domine*. In quarta: *et descendat super nos*. In quinta et sexta: *misericordia tua*. Deinde facta reverentia, incensat Crucem et Altare, ut dictum est supra, assistente eodem Diacono, interim dicens: *Dirigatur, Domine, oratio mea*, etc.; et cum incensatur Crux, Diaconus amovet Calicem ad partem Epistolae, et, incensata Cruce, reponit in loco suo. Cum reddit thuribulum Diacono, dicit: *Accendat in nobis*, etc. Et incensatur ab eo: deinde Diaconus incensat Chorum,

²³ R. VII, 9; C.E. II, viii, 63. The Subdeacon himself, and the M.C. may aid in veiling the paten (C.E. I, x, 6). The rubrics make no mention of wiping the paten beforehand with the purificator, or of holding it with this.

²⁴ R. VII, 9; S.R.C. 4027²³. The rubrics of C.E. (either in I, x or II, viii) make no mention of this reverence.

²⁵ The rubrics simply say "*elevatam*." Some rubricians say it should be raised to the height of the eyes; others think that it suffices to hold it before the breast.

²⁶ Cf. C.E. I, x, 6; S.R.C. 2474.

²⁷ Some rubricians direct him to stand at the left of the Celebrant at the altar.

²⁸ C.E. I, x, 6.

et postremo Subdiaconum tenentem Patenam, et ipse Diaconus incensatur a Thuriferario, et Thuriferarius postea incensat Acolythos et populum. Celebrans, postquam incensatus fuerit, lavat manus, ministrantibus Acolythis ampullam aquae, cum pelvicula et manutergio.²⁹

1. The **Celebrant** says the prayers *In spiritu humilitatis* and *Veni, sanctificator*, as at Low Mass. Then he puts in incense, the **Deacon** ministering to him (see p. 526). On this occasion he uses a special form of blessing, *Per intercessionem beati Michaelis Archangeli*.³⁰ He should put in a good quantity of incense, as it will be needed not only to incense the *oblata* and altar, but also the Sacred Ministers, acolytes, clergy, and people.

2. The **Celebrant** receives the thurible, and without any previous bow to the cross³¹ he incenses the *oblata*. While doing this he holds against his breast³² his left hand which grasps the disk of the thurible. He raises the thurible above the chalice, and makes the sign of the cross with it over both chalice and host just as he would make the sign of the cross with his hand over both.³³ In other words, he traces the downstroke of the cross from about the middle of the pall to the near edge of the host, then the transverse stroke along a line drawn between the pall and the host. He does not, however, lower the thurible when forming the transverse line. While making the first cross he says in the subdued voice:³⁴ *Incensum istud*; while making the second, *a te benedictum*; at the third, *ascendat ad te, Domine*. Then lowering the thurible to about the height of the node of the chalice, he describes a circle three times around both the chalice and the host, the first and second from right to left,³⁵ the third from left to right (i.e., clockwise). While making the first circle, he says *et descendat super nos*; while making the second and third he adds *misericordia tua*.³⁶ The **Celebrant** should make a slight pause between each cross and each circle that he traces with the thurible.

3. During the incensation of the *oblata*, cross, and altar, the **Deacon** assists the **Celebrant** by placing his left hand under the **Celebrant's** arm.³⁷

²⁹ R. VII, 10.

³⁰ *Ordo Missae*. See p. 527 *supra*.

³¹ R. VII, 10; C.E. I, xxiii, 10.

³² See p. 528.

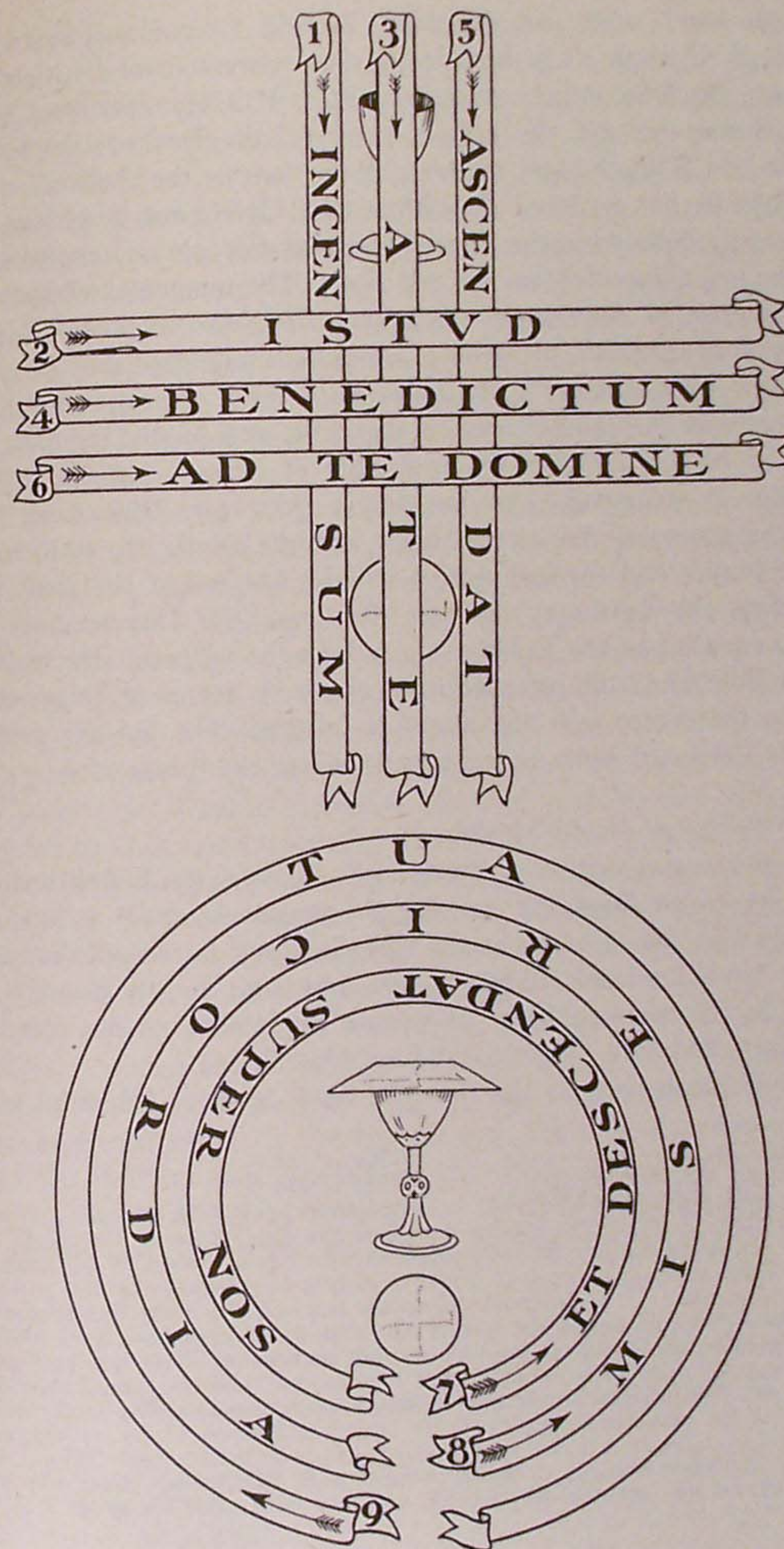
³³ See Vol. II, p. 291.

³⁴ Some authors (e.g., de Herdt) say "secretly." But (a) the rubrics do not say so, they say simply "*dicit*"; (b) the rubrics make no distinction between the voice in which the Deacon asks the blessing of the incense (and this is certainly not in the "secret" voice) and the voice in which the Celebrant pronounces the blessing and the prayer during the act of incensation.

³⁵ I.e., he begins the circular incensation on the side (i.e., on his right) where he finishes the cross-incensation.

³⁶ The rubrics (R. VII, 10; C.E. I, xxiii, 10) here explicitly determine the division of the words in this manner.

³⁷ C.E. I, ix, 5 and see p. 584, note 37.



Incensation of the Oblata

His right hand, when not occupied, is held under his breast. If the chasuble is so ample as to impede the free movement of the Celebrant's right arm, the Deacon may raise it a little, with his right hand.³⁸ While the Celebrant incenses the *oblata*, however, the Deacon lays his hand (*i.e.*, the tips of the longest fingers) on the foot of the chalice.³⁹

4. When he has incensed the *oblata*, the Celebrant bows low to the cross (or genuflects when the Blessed Sacrament is present) and incenses it as at the beginning of Mass (p. 532 sqq.). The moment he begins to incense the cross he commences the prayer *Dirigatur, Domine*.⁴⁰ After the incensation of the cross, he incenses a relic or image that may be exposed on occasion, over the altar.⁴¹ He incenses the relics or images that may be placed between the candlesticks on the altar, and finally the altar itself, exactly as he had done at the beginning of Mass,⁴² but this time the incensation is accompanied by the prayer *Dirigatur*. This prayer is said during the course of the incensation,⁴³ and the words are so distributed that the prayer and the incensation will be finished at the same time.⁴⁴

5. Before the Celebrant incenses the cross the Deacon moves the chalice somewhat to the Epistle side but on the corporal. He replaces it in the middle when the incensation of the cross (or of an image or relic placed in the centre over the altar) is finished. The Deacon genuflects when the Celebrant bows or genuflects before the incensation.

The Incensation of the Celebrant

6. When the incensation of the altar is finished the Celebrant hands the thurible to the Deacon,⁴⁵ reciting the prayer *Accendat* as he does so. He stands with joined hands at the Epistle corner to receive the incensation. He bows his head slightly before and after to the Deacon. Then standing in the same position, he washes his hands and not merely the tips of the thumb and fingers as at Low Mass.⁴⁶

7. The Deacon receives the thurible, turns towards his right, goes to

³⁸ Cf. C.E. I, ix, 5.

³⁹ R. VII, 10; C.E. I, xxiii, 10.

⁴⁰ C.E. I, xxiii, 10 and S.R.C. 3213².

⁴¹ C.E. I, xxiii, 11. While the rubrics determine the distribution of the words at the incensation of the *oblata*, they do not fix their distribution at the rest of the incensation. Rubricians differ and usage varies. It would seem best to complete the first part of the prayer, *i.e.*, *Dirigatur . . . in conspectu tuo*, while incensing the cross. The Roman usage is to incense relics and images in silence. The rest of the prayer is then said while incensing the altar, not, however, word by word at each swing of the thurible (as many rubricians suggest), for this is unnatural and too wooden (and the rubrics abstain from prescribing it), but in natural phrases, dividing the prayer according to its meaning, and ending as the incensation ends.

⁴² P. 584.

⁴³ For (a) the rubric does not so define "*manus*" in R. VII, 10 as it does in R. VII, 6; (b) the Celebrant has just used the thurible, and may have soiled his hands.

⁴⁴ See p. 536.

⁴⁵ See p. 534.

⁴⁶ "*Interim*" — R. VII, 10.

the foot of the steps, and faces the Celebrant. Holding the thurible at his side, he bows⁴⁷ to the Celebrant, incenses him with three double swings, and bows again. If the clergy are in choir, the Deacon carrying⁴⁸ the thurible at his side and accompanied by the thurifer at his left, goes to incense them, in the way described on pp. 537 sqq.⁴⁹ On his return to the altar, he genuflects in the middle and, standing a little to the right of the Subdeacon, he incenses him with two double swings, bowing his head before and after.⁵⁰ If there are no clergy, he incenses the Subdeacon immediately after the Celebrant. He returns the thurible to the thurifer and goes to the step below the footpace behind the Celebrant.⁵¹ He does not genuflect, but turns immediately towards his right and is incensed. He bows his head slightly before and after, and turns again to face the altar.

8. The Subdeacon, when the Deacon comes to incense him, turns towards him, places the paten against his breast, bows before and after the incensation, and again faces the altar as before.

9. While incense is being put in, the M.C. goes to the Gospel side of the altar. He genuflects as he passes the middle, and waits *in plano*. While the Celebrant is incensing the cross or Epistle side of the altar, the M.C. goes up by the side steps and takes the Missal. He goes down to the foot of the altar and stands there facing the Epistle corner while the Gospel side is being incensed. He then replaces the Missal on the altar, setting it at an angle near, but not on, the corporal. He sees that the book is open at the Secret of the Mass and he remains standing by it to aid the Celebrant, turning the leaves, pointing out the prayers, etc. When the Deacon has been incensed, the M.C. turns towards the thurifer and is incensed, bowing slightly before and after.

10. The thurifer remains standing at the foot of the altar on the Epistle side during the incensation of the *oblata*, cross, and altar. Should the M.C. be engaged, he may cross to the Gospel side to remove the Missal and then return to the Epistle side. He stands behind and to the left of the Deacon while he incenses the Celebrant and bows moderately when the Deacon bows. He accompanies the Deacon, on his left, to incense the clergy, and genuflects and bows whenever the Deacon does. He

⁴⁷ See p. 584, n. 40.

⁴⁸ If the choir is some distance away, he may give the thurifer the thurible to carry. If there are many to be incensed the thurifer may add incense to the thurible.

⁴⁹ Should *Gratias agamus*, etc. (before the Preface) be sung while the Deacon is incensing, he should interrupt the incensation and bow towards the altar. If possible, the incensation should be finished before the Preface is begun.

⁵⁰ If feasible, the incensation of the Subdeacon or Deacon should be avoided during *Orate, fratres*, and its response.

⁵¹ C.E. I, ix, 5.

stands behind the Deacon on his left, while he incenses the Subdeacon. He then receives the thurible, and when the Deacon, standing on the top step, turns to him, he incenses him with two double swings,⁵² bowing before and after. Standing in the same place, he incenses the M.C. with one double swing, with the usual bows. Then he goes near the credence table and incenses the acolytes with one double swing to each. He makes one bow to them both, before and after incensing. Next he goes to the middle of the sanctuary (carrying the thurible at his side), genuflects, and goes to the entrance to the choir. He bows to the congregation—first to the middle, then to his left, and finally to his right—and incenses the people with three single swings,⁵³ one to the middle, the second to his left, the third to his right.⁵⁴ He bows again, returns to the altar, genuflects, and goes to his place at the credence table. He puts the thurible aside and adds fresh charcoal if required.

11. The **acolytes** assist at the washing of the Celebrant's hands. The second pours the water, the first, the one nearer the altar, hands the towel. They bow moderately before and after. They stand before the credence table with hands joined, as they are incensed. They bow to the thurifer before and after and the first acolyte on his approach bows slightly to the second, deferring to him the honour of incensation.⁵⁵

⁵² P. 528.

⁵³ P. 528.

⁵⁴ If *Gratias agamus* should be sung while he goes to or returns from the incensation, he should turn to the altar and bow.

⁵⁵ Cf. C.E. I, xxiii, 20.

FROM THE PREFACE TO THE END OF THE CANON

I. THE PREFACE

Cum dicitur Praefatio, Diaconus et Subdiaconus stant retro post Celebrantem: et paulo antequam dicatur *Sanctus*, accedunt ad Altare, ubi cum Celebrante hinc inde dicunt *Sanctus*, et quae sequuntur usque ad Canonem. Deinde Diaconus accedit ad sinistram Celebrantis, ei assistens dum dicitur Canon, nisi alius Sacerdos assistat, quia tunc ipse staret ad dexteram aliquantulum post Celebrantem. Subdiaconus vero tunc stat post Celebrantem.¹

1. Having washed his hands, the **Celebrant** continues with the Mass. He follows in detail the rite of Low Mass until the moment of the kiss of peace, except that (a) not he, but the Deacon covers and uncovers the chalice, (b) he sings the conclusion of the last Secret, the introduction to the Preface, the Preface itself, the conclusion of the Canon, the *Pater noster*, and *Pax Domini*, using the festal or the ferial chant,² according to the nature of the Mass; (c) he should not elevate the Sacred Host until the singing of the *Sanctus* is over.³

2. The **Subdeacon** places the paten against his breast, and without bowing, replies to the *Orate, fratres* when the Celebrant has finished the entire prayer. If, however, the Deacon has returned from the incensing and is in his place behind the Celebrant, it is he who replies.⁴

3. The **Deacon** and **Subdeacon** stand *unus post alium* behind the Celebrant during the Preface. They bow their heads when he sings *Gratias agamus*, etc., and bow also if the Holy Name, or the name Mary or Joseph occurs in the Preface.

4. Towards the end of the Preface, on a signal from the M.C., the **Deacon** and **Subdeacon**, without genuflecting,⁵ go to the sides of the Celebrant. There they bow and say the *Sanctus*⁶ with him in the medium

¹ R. VII, 11.

² See p. 554.

³ C.E. II, viii, 70.

⁴ Some rubricians say that both Deacon and Subdeacon recite the response. The rubrics are silent on the point.

⁵ S.R.C. 4027.

⁶ If there is a custom that the Subdeacon (in spite of the rubric, R. VII, 11) should not ascend to say the *Sanctus*, it may be retained (S.R.C. 2682²⁰). The Subdeacon then, bowed, recites the prayer at the foot of the altar.

voice.⁷ In going up the Deacon does not move until the Subdeacon is in line with him. The Subdeacon lowers the paten against his breast. At *Benedictus* the Deacon alone⁸ makes the sign of the cross with the Celebrant. The Subdeacon without any genuflection or bow, returns to his place at the foot of the altar, and once more raises the paten. The Deacon, standing on the highest step, genuflects on the edge of the footpace at the middle and goes to the left of the Celebrant. He assists him at the book, pointing out the prayers and turning the pages.⁹ He may retire a little at the *Memento* of the living (and, later on, at that of the dead). The Deacon does not bow his head when the Celebrant does so during the Canon (e.g., at the name of the saint of the day), as this is said secretly.

5. The M.C. assists the Celebrant at the book during the Secrets and Preface. If necessary, he gives a sign to the organist to cease playing when the Celebrant reaches the end of the Secrets. Towards the end of the Preface he bows to the Deacon and Subdeacon, directing them to come to the sides of the Celebrant. The M.C., bowed, recites the *Sanctus* with the Sacred Ministers. He turns the pages of the Missal to find the beginning of the Canon for the Celebrant. He then goes down the steps on the Gospel side and crosses to the Epistle side *in plano*. He genuflects at the middle, and kneels¹⁰ or stands on the floor at the Epistle side.

6. The first acolyte rings the bell, three times, at the *Sanctus*.¹¹ When the prayer has been recited both acolytes kneel before the credence table.

II. THE CANON

In Missa solemni ad finem Praefationis accenduntur duo saltem intorticia ab Acolythis, quae exstinguuntur post elevationem Calicis, nisi aliqui sint communicandi, et tunc exstinguuntur post Communionem. In diebus etiam jejuniorum, et in Missis pro Defunctis tenentur accensa usque ad Communionem. Cum autem Celebrans dicit: *Quam oblationem*, etc., Diaconus accedit ad ejus dexteram, et ibi in superiori gradu Altaris genuflexus, cum Sacramentum elevatur, fimbrias Planetæ elevat, et quando opus est, se erigens, Calicem discooperit et cooperit, et cum Celebrante genuflectit. Subdiaconus genuflectit in loco suo. Thuriferarius genuflexus in cornu Epistolæ ter incensat Hostiam, cum elevatur, et similiter Calicem, posito incenso in thuribulo absque benedictione. Reposito Calice, Diaconus redit ad librum, nisi alius assistat. Ceteri surgunt, et stant in locis suis.¹²

1. While the thurifer is incensing the people, the torchbearers come

⁷ Cf. Vol. II, p. 276.

⁸ Cf. S.R.C. 4057¹.

⁹ This is best done with the left hand, taking hold of the page at the top towards the corner, so as not to hinder the reading of the Celebrant.

¹⁰ Cf. C.E. II, viii, 69.

¹¹ S.R.C. 4377.

¹² R. VIII, 8.

to the centre of the sanctuary and stand in a line before the altar, leaving a space for the thurifer in the middle. When he arrives they genuflect with him and bow to the clergy. The bow is ordinarily made first to those on the Gospel side, then to those on the Epistle side. Preceded by the thurifer they go to the sacristy for their torches.¹³ After¹⁴ the *Sanctus* the thurifer leads them back to the sanctuary where they again line up with the thurifer in the middle. They genuflect, bow to the clergy on either side and to one another.¹⁵ They then kneel either in a line before the altar, behind the Subdeacon, or at each side of the altar, facing one another,¹⁶ their torches in the hand away from the altar (i.e., for those on the Gospel side, in the left hand; for those on the Epistle side, the right). The thurifer goes to the Epistle side and stands there at the foot of the steps.

2. At *Quam oblationem* (a) the Deacon passes to the right of the Celebrant,¹⁷ genuflecting on the edge of the footpace at the middle, as he does so; (b) the M.C. rises if he has knelt and puts incense into the thurible. The incense is not blessed. When the thurifer has closed the thurible, he and the M.C. kneel on the lowest step at the Epistle side, the thurifer at the right of the M.C.; (c) the first acolyte rings the bell¹⁸ once.

3. When the Celebrant bows for the words of consecration,¹⁹ the Deacon kneels on the edge of the footpace to the right of, but close to, the Celebrant; the Subdeacon kneels on the lowest step in the middle, and both bow.

4. When the Celebrant raises the Sacred Host, and not sooner,²⁰ the Deacon raises the chasuble a little²¹ with his left hand and drops it again as the Celebrant lowers the Sacred Host. Both the Deacon and Subdeacon should look at the Sacred Host and Chalice when they are raised

¹³ See p. 521. The M.C. (or a second M.C. if there is one) may lead the torchbearers in and out, but it is more convenient for the thurifer to do this. It is desirable, when it is feasible, that the torchbearers should have left the sanctuary before the Celebrant begins the chant of the Preface to avoid distracting those present at such an important part of the Mass.

¹⁴ Cf. C.E. II, viii, 68.

¹⁵ I.e., those on one side of the thurifer bow slightly to those on the other side.

¹⁶ C.E. II, viii, 68. The arrangement will depend on the shape and size of the sanctuary. If the torchbearers kneel before the altar, they should be so placed as not to impede the view of the congregation.

¹⁷ If there is a ciborium or lunette he draws it forward on the corporal and uncovers it.

¹⁸ S.R.C. 4377. Or he may do this at *Hanc igitur*.

¹⁹ Cf. C.E. II, viii, 69. As the singing of the *Sanctus* should be finished before the Elevation (C.E. II, viii, 70) the Celebrant may have to wait before pronouncing the words of consecration (M.P. § 22).

²⁰ R. VIII, 8; C.E. II, viii, 69; S.R.C. 3535².

²¹ This direction is in view of an ample chasuble of heavy material.

up. As the Celebrant rises from his second genuflection, the **Deacon** goes to the Celebrant's right. He covers the ciborium or lunette, if there is one, and uncovers the chalice. Then, turning towards his left, he goes again to the first step, kneels,²² and bows. As the Celebrant elevates the chalice, the **Deacon** raises the chasuble. As the Celebrant lowers the chalice the **Deacon** rises and goes to his side, covers the chalice, and genuflects with the Celebrant. He goes at once to the left of the Celebrant; he does not genuflect when passing the middle but does so on his arrival.²³

5. During the Elevation the **Subdeacon** kneels, bowed, with the paten on his breast. He looks up at the Host and Chalice when the Celebrant holds them aloft. When the Celebrant and Deacon rise from their genuflection after the Elevation of the Chalice, he rises and stands, holding the paten aloft once more.

6. During each Elevation, the **thurifer**, kneeling, incenses the Host and the Chalice, with three double swings. He bows before and after each incensation. After the Elevation he joins the torchbearers and leads them away.

7. The **M.C.** and the **acolytes** remain bowed during the Elevation, except to look up at the Host²⁴ and Chalice when raised. The first acolyte rings the bell at each genuflection of the Celebrant and at each Elevation, or continuously.²⁵ All rise when the Elevation is finished.²⁶

8. After the Elevation the **torchbearers** rise, and when the **thurifer** has joined them, they make a single,²⁷ not a double, genuflection. Without bowing to anyone they follow the **thurifer** to the sacristy and put away their torches. But when Holy Communion is distributed²⁸ and on fast days²⁹ they remain in the sanctuary till after Communion. On their return, in procession, they genuflect before the altar and go to their places.³⁰ The **thurifer** returns to his place at the credence table between the acolytes.

²² He does not genuflect before ascending because he has just risen from his knees; nor before returning, because he kneels again almost at once (cf. S.R.C. 4027).

²³ S.R.C. 4027¹.

²⁴ There is an indulgence of seven years for saying, "with faith, piety, and love," the ejaculation "My Lord and my God" (Pius X, June 12, 1907).

²⁵ R. VIII, 6.

²⁶ R. VIII, 8; C.E. II, viii, 71.

²⁷ S.R.C. 4135².

²⁸ R. VIII, 8. When Holy Communion is given they remain until the ciborium has been replaced in the tabernacle (cf. C.E. II, viii, 71); on fasting days they remain until the Celebrant has consumed the Precious Blood.

²⁹ These days are the weekdays of Advent and Lent, Ember days and fasting vigils (cf. pp. 521, 564) except the vigils of Christmas, Easter, and Pentecost, and the Pentecost Ember days (which are festive in character, R.G. xvii, 5).

³⁰ If space be limited and if they return from behind the altar (and not through the choir) they may make this genuflection at the side, or sides, of the altar near their places.



The Consecration

In Missa solemni cum Celebrans dicit: *Per quem haec omnia*, etc., Diaconus, facta Sacramento genuflexione, accedit ad dexteram Celebrantis, et quando opus est, discooperit Calicem, et cum Celebrante adorat, similiter cooperit, et iterum genuflectit.

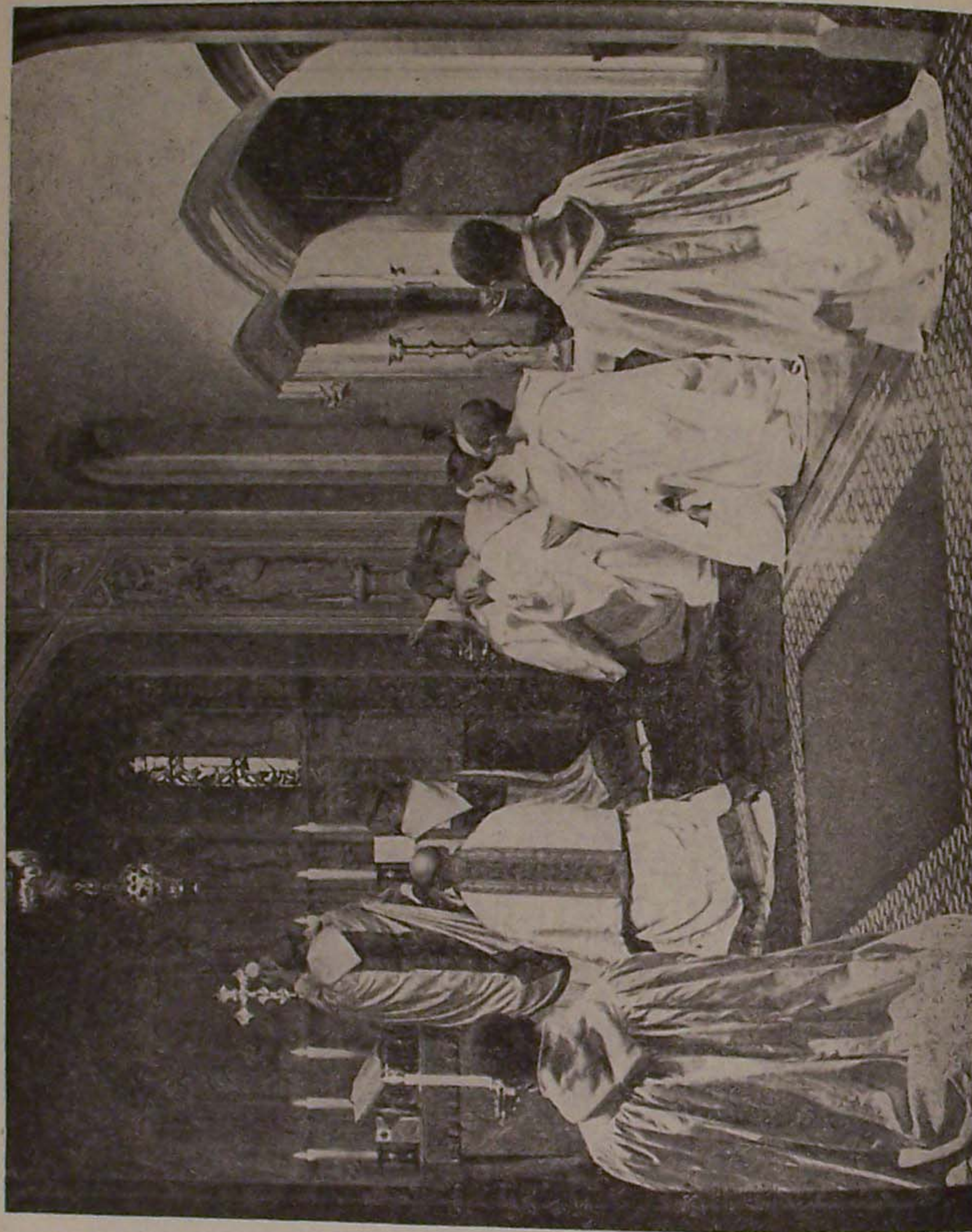
9. The Deacon does not bow when the Celebrant bows low at *Supplices*, nor does he strike his breast at *Nobis quoque peccatoribus*.³¹ At *Per quem haec omnia* he genuflects³² and goes to the right of the Celebrant.³³ He uncovers the chalice at *praestas nobis*, and genuflects with the Celebrant. While the latter makes the signs of the cross with the Sacred Host, the Deacon places the tips of the second and third fingers of his right hand on the foot of the chalice,³⁴ while holding the left hand under his breast. When the Celebrant has laid down the Sacred Host the Deacon covers the chalice and genuflects with him.

³¹ He is not bound to (S.R.C. 3535³), but he may, since these words are spoken aloud (S.R.C. 4057²).

³² From this on the rule of S.R.C. 4027 (see p. 515) regarding the genuflections of the Deacon and Subdeacon when the Blessed Sacrament is present on the altar, is in force.

³³ He does not genuflect on arrival (S.R.C. 4027), because he is about to genuflect with the Celebrant, after having uncovered the chalice.

³⁴ C.E. I, ix, 5.



Elevation of the Sacred Host

FROM THE PATER NOSTER TO
THE COMMUNION

I. PATER NOSTER

Cum incipit: *Pater noster*, idem [Diaconus] vadit retro post Celebrantem, facta prius Sacramento genuflexione, ubi stat, dum dicitur Oratio Dominica.¹

In Missa solenni Diaconus stans retro post Celebrantem cum in Oratione Dominica dicitur: *Et dimitte nobis debita nostra*, facta ibidem genuflexione, vadit ad dexteram Celebrantis, et Subdiaconus circa finem Orationis Dominicae, facta itidem genuflexione, revertitur ad Altare, et stans in cornu Epistolae porrigit Patenam Diacono, qui eam discooperit, et purificatorio abstergens dat Celebranti, illius manum osculando, et quando opus est, discooperit et cooperit Calicem, et cum Celebrante adorat. Subdiaconus, reddita Patena et deposito velo, quod ab humeris ejus pendebat, genuflectit, et descendit retro post Celebrantem.²

1. During the singing of the *Pater noster*, the Celebrant need not keep his eyes on the Sacred Host (R. X, 1), if he wishes to look at the music. At the end of the prayer he waits for the choir to sing *Sed libera nos a malo*, and then adds *Amen*, silently.³ He receives the paten from the Deacon and continues the Mass.

2. The Deacon bows his head at *Oremus* before the *Pater noster*, and when the Celebrant begins this prayer — and not sooner⁴ — the Deacon genuflects, descends to the top step, and without genuflecting again,⁵ stands there behind the Celebrant. At *Et dimitte nobis* he and the Subdeacon⁶ genuflect on the step and go to the right of the Celebrant, the Deacon beside him, and the Subdeacon on the Deacon's right. The Subdeacon hands the paten still veiled to the Deacon, who uncovers it,⁷ and wipes the concave side, and the outside also if necessary, thoroughly with the purificator. When the Celebrant has answered *Amen* to *Sed libera nos a malo*, and begins the prayer *Libera nos*,⁸ the Deacon presents the

¹ R. IX, 4.

² *Ordo Missae* (but see Vol. II, p. 376, note 3).

³ R. IX, 4.

⁴ R. X, 8 says "circa finem orationis" for the Subdeacon, and C.E. I, x, 6 and II, viii,

⁵ interpret this as at *Et dimitte nobis*.

⁶ R. X, 8 and C.E. II, viii, 73.

⁷ C.E. I, ix, 5.

⁸ R. X, 8.

⁹ S.R.C. 4027.

paten to him. In doing so he rests the edge on the altar, and holds it erect with the purificator, either with the right hand alone or with both hands, whichever he finds the more convenient. As the Deacon presents the paten to the Celebrant he kisses it,⁹ on its upper edge, and then kisses the Celebrant's hand. The Deacon does not make the sign of the cross when the Celebrant signs himself with the paten. He remains at the Celebrant's right, uncovers and covers the chalice at the proper times, and genuflects with him.

3. When the Subdeacon has given the paten to the Deacon an acolyte removes the humeral veil from his shoulders. He genuflects and goes to the foot of the altar where he stands without any further genuflection.¹⁰

4. When the Deacon and Subdeacon genuflect on the step at *Et dimitte nobis*, one of the acolytes genuflects¹¹ at the foot of the steps on the Epistle side, goes up near the footpace, and takes the humeral veil from the Subdeacon's shoulders. He genuflects with the Subdeacon, goes to the credence table, folds the veil, and puts it aside on the table¹² or on the sedile.

II. AGNUS DEI

Et cum dicitur: *Pax Domini*, iterum genuflectens [Subdiaconus] accedit ad sinistram Celebrantis, et simul dicunt: *Agnus Dei*. Deinde facta ibidem Sacramento genuflexione, redit post Celebrantem. Diaconus vero a dextris genuflexus exspectat pacem: et cum Celebrans osculatur Altare, ipse se erigens simul osculatur illud extra Corporale, et a Celebrante dicente: *Pax tecum*, complexus accipit pacem sinistris genis sibi invicem appropinquantibus, et ei respondet: *Et cum spiritu tuo*. Postea iterum Sacramento in Altari adorato, vertit se ad Subdiaconum retro post Celebrantem, et similiter dat ei pacem. Subdiaconus accepta pace a Diacono, et facta Altari genuflexione, comitatus ab Acolyto vadit ad Chorum, et dat pacem primo cujusque ordinis, dignioribus prius, deinde minus dignis; et reversus ad Altare, facta genuflexione, dat pacem Acolyto qui ipsum comitaverat, qui et aliis Acolythis circa Altare dat pacem: deinde Subdiaconus vadit ad dexteram Celebrantis, et quando opus est, discooperit Calicem, accipit ampullam vini, et infundit, quando Celebrans vult purificare. Diaconus post datam pacem Subdiacono vadit ad librum: et, dum Celebrans se communicat, stant ipse et Subdiaconus profunde inclinati versus Altare.¹³

5. When the Celebrant sings *Pax Domini*, the Subdeacon genuflects on the lowest step, and goes to the left of the Celebrant. Neither the Deacon nor Subdeacon answer *Et cum spiritu tuo*, as this response (like

⁹ C.E. I, ix, 5; II, viii, 73.

¹⁰ S.R.C. 4027.

¹¹ Cf. S.R.C. 3975¹.

¹² Not in the centre, which must be left free for the chalice.

¹³ R. X, 8.

Sed libera nos) is sung by the choir. The **Celebrant**, **Deacon**, and **Subdeacon**, bowed, recite *Agnus Dei* together, in the subdued voice. At *miserere nobis* and *dona nobis pacem*, they strike their breasts.¹⁴ When doing so the Celebrant lays his left hand on the Corporal, and the Deacon and Subdeacon place their left hand on their breast.

6. After *Agnus Dei* the **Deacon** kneels¹⁵ on the footpace at the Celebrant's right, while the latter, bowed, recites the first of the three prayers in preparation for the Communion. The **Subdeacon** genuflects, and goes to stand at the foot of the steps behind the Celebrant. He does not genuflect on his arrival there.¹⁶

III. THE KISS OF PEACE

7. The **Celebrant** recites the prayer *Domine Jesu Christe, qui dixisti*, kisses the altar, and without any genuflection, he turns to the Deacon, and gives him the kiss of peace.¹⁷ In giving it he says *Pax tecum*. He turns back to the altar, and without genuflecting continues Mass. In giving the Pax he takes care not to disjoin his thumbs and index fingers when he lays his hands on the Deacon's shoulders.

8. When the Celebrant has finished the recitation of the prayer *Domine Jesu Christe, qui dixisti Apostolis tuis*, the **Deacon** rises, and standing, with joined hands at the Celebrant's right, he kisses the altar when the Celebrant does. Next, turning to the Celebrant, he bows and embraces him¹⁸ while replying *Et cum spiritu tuo*. Then standing erect, he bows to the Celebrant, turns to the altar, genuflects, descends *in plano*, turns to the Subdeacon, and without any previous genuflection¹⁹ or bow, he gives him the kiss of peace.²⁰ Then, having bowed to the Subdeacon, he genuflects with him on the lowest step, and goes up to stand at the left of the Celebrant. He does not genuflect on his arrival there.²¹ He bows at *Domine, non sum dignus*, but does not recite this prayer with the Celebrant nor does he strike his breast.²²

9. The **Subdeacon** receives the kiss of peace from the Deacon, standing at the Deacon's left and facing the Epistle side of the sanctuary. He then genuflects with the Deacon, on the lowest step, and with the M.C. or an acolyte at his left,²³ goes to give the kiss of peace to the clergy in

¹⁴ See Vol. II, p. 292.

¹⁵ No rubric directs the Deacon to bow, nor to recite the prayer (but he may recite it silently).

¹⁶ S.R.C. 4027.

¹⁷ See p. 541.

¹⁸ See p. 541.

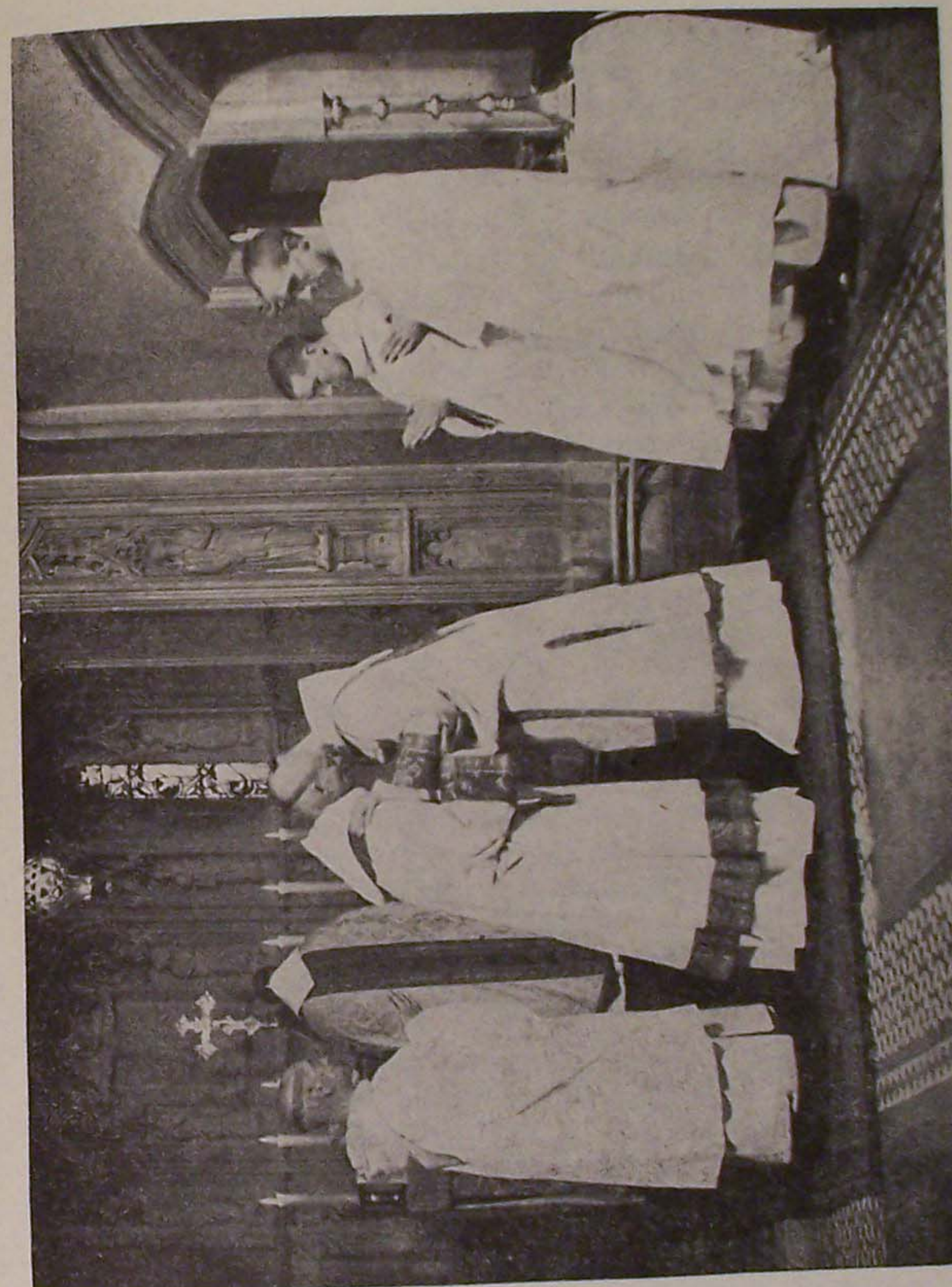
¹⁹ Cf. S.R.C. 3535³. The recitation of this prayer at this part of the Mass is in preparation for the Celebrant's Communion alone.

²⁰ So rubricists interpret R. X, 8. In a Pontifical Mass it is the M.C. who accompanies the Assistant Priest (C.E. II, viii, 75).

¹⁹ S.R.C. 4027.

²⁰ See p. 541.

²¹ S.R.C. 4027.



The Kiss of Peace

choir. He begins on the side of greater dignity²⁴ and follows the order that was followed at the incensation. It suffices to give the kiss to the first person of each order²⁵ on each side, beginning with those of higher rank.²⁶ The Subdeacon does not salute the choir on arriving, but he does genuflect to the altar whenever he has to cross the middle of the choir. On his return to the altar the Subdeacon genuflects on the lowest step, turns to the person who accompanied him, who should now be on his right, and gives him the kiss of peace. He genuflects again on the step, and goes to the right of the Celebrant.²⁷ He bows but does not strike his breast at *Domine, non sum dignus*. He and the Deacon bow low²⁸ while the Celebrant receives the Sacred Host. When the Celebrant has finished his adoration after receiving the Host, the Subdeacon uncovers the chalice, and genuflects with the Celebrant. The Deacon and Subdeacon bow low while the Celebrant drinks the Precious Blood.

10. At *Per quem haec omnia* the M.C. replaces the Deacon at the left of the Celebrant. When the Subdeacon comes to say the *Agnus Dei* he makes way for him and stands on his left. Bowed, he recites *Agnus Dei* with the Sacred Ministers, and when the Subdeacon genuflects the M.C. genuflects with him. He descends on the Gospel side and goes around to the middle, where he stands somewhat behind and to the left of the Subdeacon. When the latter goes to give the kiss of peace to those in choir, the M.C. genuflects with him and accompanies him on his left. On returning to the altar he genuflects at the right of the Subdeacon and receives the kiss of peace, bowing before and after, and answering *Et cum spiritu tuo*. He again genuflects with the Subdeacon, and going to the credence table gives the kiss of peace to the second acolyte who passes it to the thurifer, who in turn passes it to the first acolyte.²⁹ Immediately after the Celebrant has received the Sacred Host, the first acolyte carries the cruets to the altar. He genuflects at the foot of the steps,³⁰ and on the top step he bows low while the Celebrant drinks the Precious Blood.

²⁴ See p. 537.

²⁵ See p. 542.

²⁶ So the rubric R. X, 8.

²⁷ If there are no clergy in choir, the Subdeacon receives the kiss of peace from the Deacon, and without genuflecting he at once gives the kiss to the M.C. He then genuflects and goes to the right of the Celebrant.

²⁸ R. X, 8.

²⁹ If there are other altar servers elsewhere (e.g., torchbearers on the Gospel side) the M.C. or one of the acolytes may go to give them the kiss of peace. In this matter age and understanding must be considered.

³⁰ S.R.C. 3975¹.

HOLY COMMUNION

Si in Missa solemnī fiat Communio, omnia servantur, ut supra, sed prius communicet Diaconum et Subdiaconum, deinde alios per ordinem: et Diaconus purificationem eis ministret. Interim a Choro cantatur Antiphona quae dicitur *Communio*.¹

1. If Holy Communion is to be given, the **Celebrant**, after he has drunk the Precious Blood, places the chalice to the Epistle side on the Corporal and the **Subdeacon** covers it. The **Deacon** and **Subdeacon** change places. If the ciborium is in the tabernacle they genuflect, the **Deacon** on the top step, the **Subdeacon** on the bottom one, when passing the middle of the altar. If, however, the ciborium containing Particles is on the altar, they genuflect before leaving their places, and again on arriving at the sides of the Celebrant.² In this case, however, so as not to make two genuflections one immediately after the other, they wait until the Deacon has uncovered the ciborium and then genuflect with the Celebrant.

2. If the ciborium is in the tabernacle, the **Deacon** opens it. The **Celebrant** and **Subdeacon** withdraw a little towards the Gospel corner, and all three genuflect. The **Celebrant** genuflects with his hands on the altar on the corporal, the **Deacon** and **Subdeacon** a little behind him with their hands joined. The **Deacon** unveils the ciborium, placing the veil outside the corporal, and uncovers it. He places the cover on the corporal³ (if there is space), and the Sacred Ministers again genuflect.

Confiteor

3. The **Celebrant** withdraws a little to the Gospel side and faces the Epistle corner⁴ in such a way as to be half turned towards the altar, and half towards the communicants. The **Subdeacon** stands behind him.⁵ The **Deacon** stands "*in cornu Epistolae*" on the highest step. He faces the

¹ R. X, 9.

² On uncovering a ciborium which contains consecrated Particles it is better, if space permits, to place the cover on the corporal, as it may have come in contact with the Sacred Hosts.

³ C.E. II, xxix, 3.

⁴ S.R.C. 4027.

⁵ *Ibid.*

Celebrant,⁶ with joined hands,⁷ and bowed,⁸ he sings⁹ or recites in a loud tone (*alta voce*)¹⁰ the *Confiteor*. He strikes his breast at *mea culpa*.

4. On a signal from the M.C.¹¹ those among the clergy who are to communicate come to the centre of the choir, and form in pairs into two lines before the altar, those of highest rank being in front.¹² Priests or deacons among them wear a stole of the colour of the Mass (or white¹³), which the **thurifer** (or M.C.) may hand them.¹⁴ When the communicants are in their places before the altar, on a signal from the M.C. they kneel¹⁵ and remain kneeling until the Celebrant has finished the third *Domine, non sum dignus*. If the communicants are too numerous to assemble at one time before the altar, those of lower rank remain kneeling in their places. They come out later when there is room for them and form in pairs before the altar.

5. Those who are in choir and who are not to communicate remain standing¹⁶ during the prayers before Holy Communion, but they kneel during the distribution of Holy Communion.¹⁷

6. Those who are to communicate bow during the singing or recitation of the *Confiteor*; they strike their breasts at *mea culpa*; they remain bowed during *Misereatur*, etc., and sign themselves at *Indulgentiam*. At *Ecce, Agnus Dei* they look at the Sacred Host, and strike their breasts at each *Domine, non sum dignus*.

7. During the recitation of the *Confiteor*, the first acolyte gets the Communion cloth, while the second acolyte goes to the foot of the steps on the Gospel side of the altar.

⁶ *Ibid.*

⁷ Unless it is necessary to use a book.

⁸ "*Aliquantulum inclinatus*" says the rubric C.E. II, xxix, 3. In no case where the Deacon has to sing the *Confiteor*, does the rubric require him to bow low (e.g., C.E. I, ix, 6, "*inclinatus*"; and for the *Confiteor* before the Indulgence, "*modicum inclinatus*," I, ix, 3; "*aliquantulum inclinatus*," II, viii, 50; "*capite inclinato*," II, xxxix).

⁹ The music is to be found in R.R. VIII, xxxi; C.E. II, xxxix; in the Gradual or in *Liber Usualis*.

¹⁰ In a Pontifical Mass the *Confiteor* is sung (C.E. I, ix, 6; II, xxix, 3). In a non-pontifical Mass it may be sung or said "*alta voce*" according to custom (S.R.C. 4104²).

¹¹ If there are only a few clergy, the signal will be given immediately after the consumption of the Precious Blood. If there is a large number, it will be given earlier. In no case, however, should it be given during the Celebrant's Communion.

¹² Cf. C.E. II, xxix, 6.

¹³ R.R. IV, ii, 4; S.R.C. 3499¹.

¹⁴ If there are not stoles for all the priests and deacons, those who receive first on coming away from the altar, take off their stoles and hand them to those who are approaching to communicate.

¹⁵ C.E. II, xxix, 3.

¹⁶ C.E. II, xxix, 3.

¹⁷ S.R.C. 2209¹. The rubric of C.E. does not say how long the clergy who do not communicate remain standing. Most rubricians (in view of D. 2209³) direct them to stand for the prayers, and then kneel. A few writers, however (e.g., Cataldi, Martinucci), maintain that they should stand during the entire distribution.

Misereatur

8. When the Deacon has finished the recitation of the *Confiteor* he remains bowed while the Celebrant says *Misereatur*. The Deacon and Subdeacon answer *Amen* and the Deacon stands erect. The Celebrant adds *Indulgentiam* with the sign of the cross, and the Deacon and Subdeacon sign themselves and answer *Amen*. The Celebrant turns back to the altar and genuflects. The acolytes genuflect¹⁸ *in plano*. They go up one on each side and kneel on the edge of the footpace. When the Deacon and Subdeacon have knelt on the edge of the footpace, or have taken their places at the sides of the Celebrant (if they are not to communicate) the acolytes, aided by the M.C., spread the cloth and hold it at the corners with both hands before the communicants.¹⁹

9. If the Deacon and Subdeacon are not to communicate they genuflect in their places,²⁰ change sides at the altar, and stand beside the Celebrant with whom they genuflect. But if they are to receive Holy Communion, they genuflect in their places (the Deacon on the top step at the Epistle corner, and the Subdeacon on the footpace at the Gospel side), and go and kneel side by side on the edge of the footpace at the middle.²¹ They receive before all others.²²

10. The Celebrant awaits the arrival of the Deacon and Subdeacon at his sides (when they do not communicate). He genuflects with them, and turning around with the Sacred Host raised over the ciborium, he says *Ecce Agnus Dei* and the *Domine, non sum dignus*. If the Deacon and Subdeacon are to communicate, however, the Celebrant genuflects after *Indulgentiam*, and turns at once to give Holy Communion. During its distribution the Deacon at his right holds the paten²³ under the chin of each communicant; the Subdeacon stands with joined hands at his left.

¹⁸ Cf. S.R.C. 3975¹.

¹⁹ If there be but a few communicants, some rubricists say that it suffices to hold the paten. This, however, can no longer be held since the Instruction of the Sacred Congregation of the Sacraments (March 23, 1929) specifically requires an altar cloth in addition to the communion plate or paten.

²⁰ S.R.C. 4027.

²¹ Should the Subdeacon be a priest he does not put on a stole to receive Holy Communion (cf. S.R.C. 3029¹⁴).

²² C.E. II, xxx, 4.

²³ At a Pontifical Mass the rubric directs the Subdeacon to hold the paten at the Celebrant's left (C.E. II, xxix, 3) and, according to the rubricians he is to hold it under the chin of each communicant. From this arose the custom, in spite of D. 1572² which forbids it, of the Deacon at a nonpontifical Mass holding the paten under the chin of the communicants. Rubricians allowed the practice where it had become established (cf. S.R.C. 1210), but some suggested—probably to try to restore the difference that the rubrics make between a Pontifical and nonpontifical Mass—that a Communion plate, and not the paten of the Mass, should be used. However, the Instruction of 1929 (III, § 5) recognizes the practice of the Deacon holding the paten under the chin of the communicants at High Mass (cf. *Decretum in Lucionem* of 1854, § 20).

11. If the Deacon and Subdeacon communicate, they rise together as soon as they receive the Sacred Host.²⁴ The Deacon goes to the Celebrant's right, and on his way lifts aside the end of the cloth held by the second acolyte (at the Gospel side); he passes, and then restores the cloth to the acolyte. He takes the paten from the altar to hold under the chin of the communicants. The Subdeacon descends a step or two and goes to the Celebrant's left. On the way he takes the end of the cloth held by the first acolyte, passes, hands back the cloth and stands on the Celebrant's left.

The Communion of the Clergy

12. After the third *Domine, non sum dignus* the communicants rise. As soon as the Deacon and Subdeacon have left the edge of the footpace after communicating, the first pair kneel in the middle on the footpace to receive the Sacred Host. If the Deacon and Subdeacon do not communicate, the first pair go up immediately on arising from their knees. They need not genuflect first. When the first pair of communicants has left the foot of the altar, the second pair succeed them, genuflect at once and ascend when the first pair rise from their knees at the footpace. These latter, having received Holy Communion, rise, the one on the right moves a pace to the right, the one on the left a pace to the left, they turn towards each other and descend. On the floor, the person at the Epistle side turns back to the altar by his right, the one at the Gospel side by his left, and genuflect in a line²⁵ with the third pair of communicants, who are now at the foot of the altar. After genuflecting, the first communicant on the right turns by his left, the other by his right and they go to their places in choir. Each pair of communicants acts in exactly the same manner until all have received Communion. If there should be three persons in the last group, all three ascend and descend together.

13. The M.C., the thurifer, and the acolytes receive Holy Communion on the footpace after the clergy.²⁶ The M.C. then kneels on the lowest step at the Epistle side, and the thurifer and the acolytes at the credence table until the ciborium has been replaced in the tabernacle and its door closed. They then stand.

²⁴ They need not genuflect as they have just risen from their knees.

²⁵ There is no rubric which prescribes this genuflection, and it seems incongruous when the person who genuflects is himself bearing the Sacred Host. However, it is the direction given by *Caeremoniale Romano—Seraphicum* and all authors; and the rubrics do direct the Celebrant (e.g., on Maundy Thursday) to genuflect to the Blessed Sacrament shortly after he himself has received the Sacred Species.

²⁶ C.E. II, xxx, 4; cf. S.R.C. 4271¹, 4328.

The Communion of the People

14. After the Communion of the clergy and those who are engaged in the service of the altar, the **Celebrant**, accompanied by the **Deacon** (with the paten) and the **Subdeacon**, goes to the Communion rail to give Holy Communion to the laity.²⁷ He begins with the first communicant at the left end of the Communion rail.

15. When the Sacred Ministers turn to go back to the altar from the Communion rail, the **Deacon** remains at the Celebrant's left, leaving the **Subdeacon** on his right, if the Sacred Particles which remain are to be consumed and not put into the tabernacle. But if the ciborium is to be replaced in the tabernacle, the **Deacon** and **Subdeacon** change places behind the Celebrant, when the Sacred Ministers turn from the Communion rail, so that the Deacon will again be at the Celebrant's right.

16. When the Celebrant has placed the ciborium, and the **Deacon** has laid the paten on the corporal, the **Celebrant** genuflects with his hands on the corporal. The **Deacon** and **Subdeacon** genuflect with hands joined. If the Sacred Particles are not to be reserved, the **Celebrant** consumes them.²⁸ The **Deacon** and **Subdeacon** bow low while he does so.²⁹ The paten and the ciborium are then purified.³⁰ If, however, the ciborium containing Particles is to be put into the tabernacle, the **Deacon** covers and veils it. He opens the tabernacle and puts in the ciborium. In the meantime the **Celebrant** and **Subdeacon** stand somewhat towards the Gospel side. All three genuflect; the **Deacon** closes and locks the tabernacle door, and he and the **Subdeacon** change places. They genuflect on the step only when passing the middle.³¹

17. When the tabernacle door is closed, the **M.C.** and **acolytes** rise, and the first **acolyte** takes the cruets to the **Subdeacon** on the footpace.

²⁷ See Vol. II, pp. 416 sqq. Should there be no Communion rail, the acolytes must hold the Communion cloth at the entrance to the choir for the Communion of the people.

²⁸ See Vol. II, p. 423.

²⁹ R. X, 8.

³⁰ See Vol. II, pp. 390 sqq.

³¹ S.R.C. 4027.

FROM THE POSTCOMMUNION TO THE
END OF MASS

I. THE ABLUTIONS

In Missa solemnī Diaconus defert librum Missalis ad cornu Epistolae, deinde vadit retro post Celebrantem, Subdiaconus vero vadit ad cornu Evangelii, ubi Calicem mundat, aptat cum Purificatorio, Patena et Palla cooperit, plicat Corporale, reponit in Bursam, et illam ponit super Calicem coopertum Velo, quem collocat in Altari, vel super Credentia ut prius: postea redit ad locum suum retro post Diaconum: qui cum dicit: *Ite, Missa est*, cum Celebrante vertit se ad populum.¹

1. The **Celebrant**, having consumed the Precious Blood, at once holds out the chalice to the **Subdeacon** and receives the wine for the first ablution. If Holy Communion had been distributed, he purifies the paten into the chalice. He receives the second ablution at the middle of the altar,² placing the chalice on the table of the altar outside the corporal. When he has drunk it, and wiped his mouth, he lays the purificator across the mouth of the chalice, but does not wipe it.

2. Should the **Celebrant** have to say another Mass, when he has received the Precious Blood, he covers the chalice with the pall, and says with joined hands the prayer *Quod ore*. While reciting *Corpus tuum*, etc.,³ he purifies his fingers in the purifying bowl. The **Subdeacon** ministers to him. After Mass the **Celebrant** should drink any drops of the Precious Blood that may have collected at the bottom of the chalice.⁴

3. The **Subdeacon** ministers the cruets but does not kiss them. With his right hand he pours in for the first ablution about the same quantity of wine that had been put into the chalice at the Offertory; and for the second ablution a little wine and a good quantity of water,⁵ according to the wish of the **Celebrant**. These are poured over the Celebrant's fingers

¹ R. XI, 3.

² So authors, the rubrics are silent.

³ See Vol. II, pp. 477 sqq.

⁴ This may be done at the altar, if Holy Communion is given so that there is an interval between the consumption of the Precious Blood and the veiling of the chalice (see Vol. II, p. 477, n. 14).

⁵ He pours in the water with his right hand, having first replaced the wine cruet on the tray.

which are held across the mouth of the chalice.⁶ The **Subdeacon** gives back the cruets to the **acolyte**⁷ who bows and returns them to the credence table without genuflecting, since the Blessed Sacrament is no longer on the table of the altar.

4. During the ablutions, the **Deacon** finds the *Communio* in the Missal, and when the Subdeacon is ready he transfers the book to the Epistle corner. In doing so he genuflects on the top step as he passes the middle. He places the Missal-stand parallel to the front edge of the altar. At the same time the **Subdeacon** goes to the left of the Celebrant. He goes down to the floor and genuflects, with the Deacon, on the lowest step. Meanwhile the **second acolyte**, with the folded chalice veil laid across his outstretched hands, comes to the middle and genuflects behind the Subdeacon, when the latter genuflects. He goes around *in plano* to the Gospel side, ascends the steps and places the veil on the altar near the Subdeacon. Then turning by his left, he goes down again at the Gospel side, comes around, genuflects in the middle *in plano*, and goes to his place at the credence table.

5. The **Subdeacon**, on arrival at the Celebrant's left, holds the chalice at the node and quietly but carefully dries it with the purificator.⁸ He lays the latter across the mouth of the chalice, and places on it the paten and pall. He folds the corporal by first folding the front fold, then the back one, then the one on his right, and finally that on his left. He places it in the burse which he holds erect on the altar with his left hand. He veils the chalice, places the burse on top of it with the opening towards himself, and carries the chalice,⁹ with the veiled part facing outwards, to the credence table. He goes down by the front steps, and genuflects on the lowest step as he passes the middle.¹⁰ He then goes and stands *in plano*, behind the Celebrant and Deacon. He does not genuflect if they are at the Epistle corner, but does if they are at the middle.¹¹

⁶ Should the Subdeacon be delayed in the giving of the Pax to those in choir, the Deacon takes his place and ministers the cruets. He genuflects before leaving the Celebrant's left and again on arrival at his right. He does this only when the Precious Blood is still in the chalice, otherwise he genuflects at the middle only. He returns to the left of the Celebrant when the Subdeacon returns to the altar.

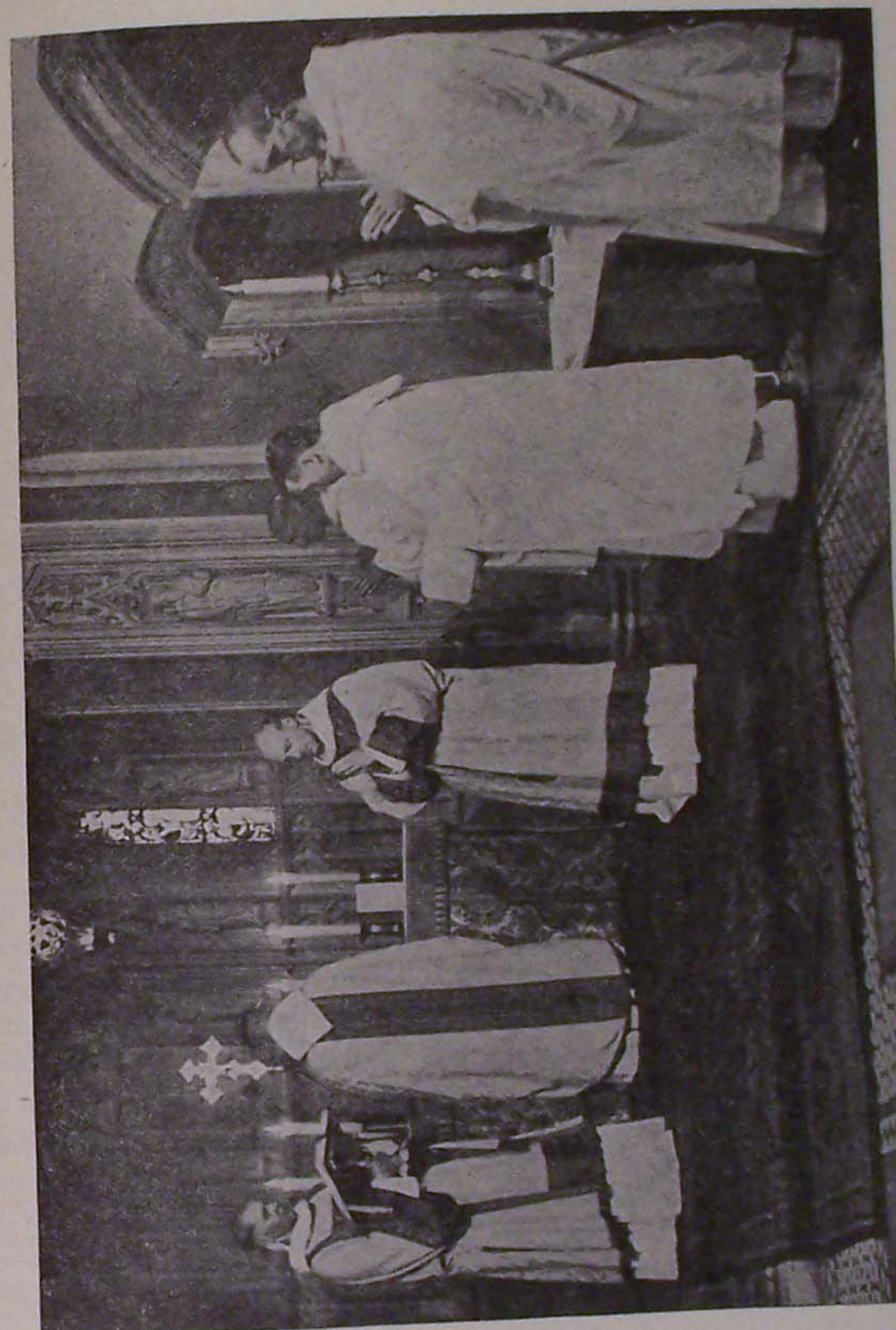
⁷ The Subdeacon may then, if the Celebrant waits for him, lay the purificator across the Celebrant's fingers, which are held over the chalice, so that he may take it more easily.

⁸ While doing so he should keep his elbows close to his side.

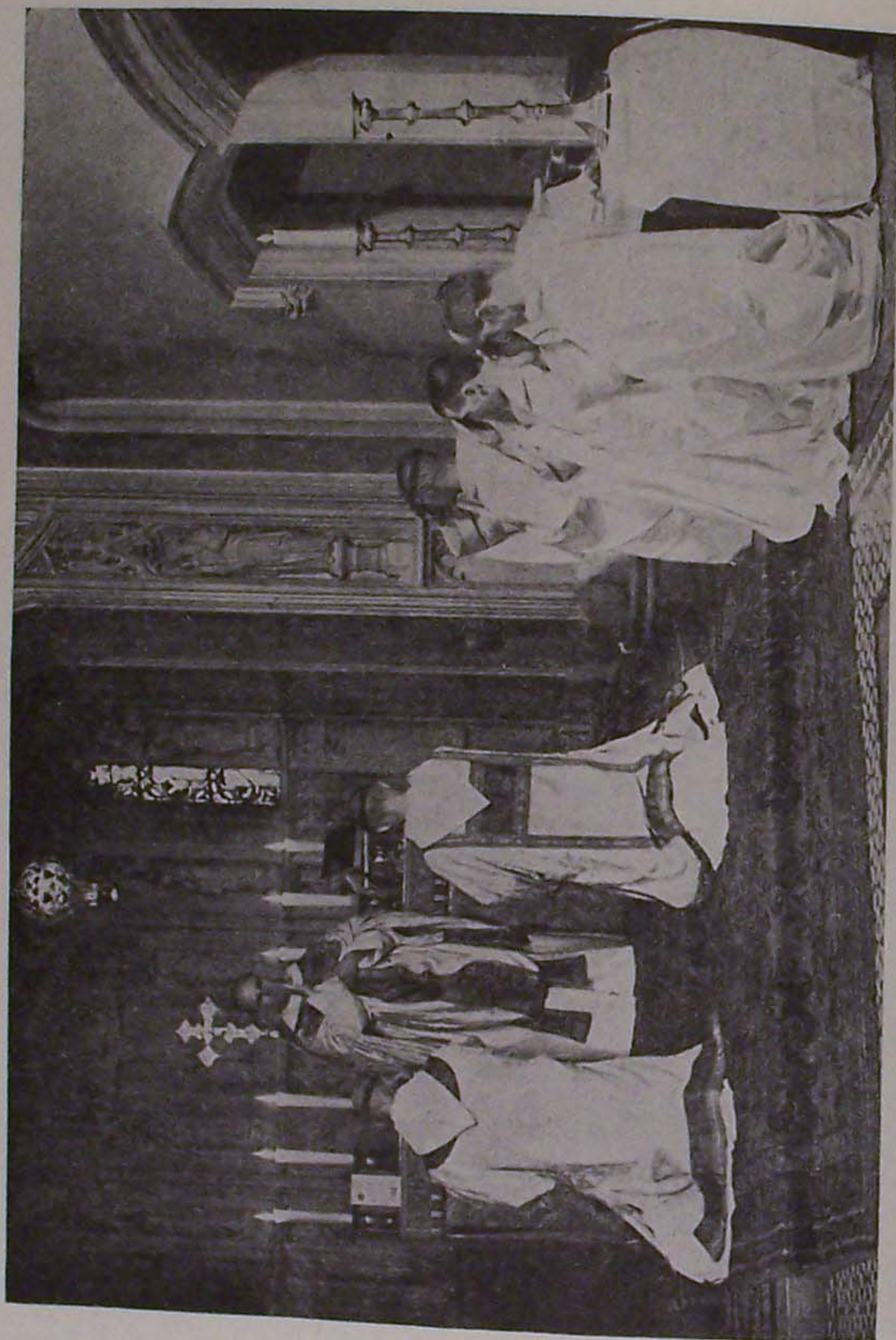
⁹ The rubrics make no mention of veiling the chalice with the humeral veil when carrying it (C.E. II, viii, 77 says "*sine tamen velo humerali*"), or when it is placed on the credence table. The rubric (R. XI, 3) says it may be left on the altar, but the better way (and that alone given in C.E. II, viii, 77) is to remove it to the table.

¹⁰ If a cleric not in major Orders is replacing the Subdeacon (see p. 510), he may not during the Canon touch the chalice or cover or uncover it; nor may he wipe it after the ablutions. The Celebrant must do this, but the cleric may veil it and take it to the credence table (S.R.C. 4181^{2,4}).

¹¹ See p. 514.



After the Ablutions



The Blessing

If, however, the Celebrant is to say another Mass, the Subdeacon *does not wipe* the chalice. Instead, he at once covers it with purificator, paten, pall, veil, and empty burse, and leaves it *on the corporal* on the altar, or places it on the credence table *on a corporal*.

6. The Celebrant, after the ablutions, continues the Mass as at Low Mass, except that the Postcommunion prayers are sung. The M.C. assists him at the Missal. When the Deacon has placed the Missal at the Epistle corner, he stands behind the Celebrant on the top step. He bows with him and moves to the middle and back again when the Celebrant does so. When the Postcommunion prayers are finished the M.C. closes the Missal with the opening towards the middle, unless a proper last Gospel is to be said.

II. ITE, MISSA EST

7. The Celebrant, having sung *Dominus vobiscum* remains facing the congregation. While the choir sings the response,¹² the Deacon turns by his right, without first genuflecting, and at the middle of the altar he faces the people and sings *Ite, Missa est*,¹³ if the *Gloria in excelsis* had been sung in the Mass. The Celebrant and Deacon then turn by the left together¹⁴ and face the altar. If, however, *Benedicamus Domino* is to be sung, the Celebrant turns back to the altar at once after singing *Dominus vobiscum*. The Deacon sings the *Benedicamus* facing the altar. When the Deacon sings *Ite, Missa est*, the Celebrant does not say these words; but if he sings *Benedicamus Domino*, the Celebrant, facing the altar, says the words¹⁵ in the subdued voice.

III. THE BLESSING AND LAST GOSPEL

In Missa solenni Celebrans, eadem voce et modo quo in Missis privatis, semel tantum benedicit populo, nisi sit Episcopus, vel Abbas: et dicto Evangelio secundum Joannem, vel alio, ut supra, ministrante Subdiacono librum, si opus est, discedit cum ministris ordine et modo quo venerat.¹⁶

1. When the chant of *Deo gratias* is finished, and not sooner, the Celebrant gives the Blessing aloud¹⁷ as in Low Mass. While the Celebrant recites *Placeat* the Deacon and Subdeacon kneel¹⁸ on the edge of

¹² Cf. C.E. I, ix, 7; II, viii, 78.

¹³ Using the melody that corresponds with the *Kyrie, eleison* that had been sung in the Mass (cf. p. 557).

¹⁴ *Simul* (C.E. II, viii, 78).

¹⁵ S.R.C. 2572²². Should the response not be sung but only played on the organ (which is permitted if it is the custom, S.R.C. 2951²³), the Subdeacon may answer *Deo gratias* to *Ite* or *Benedicamus*.

¹⁶ R. XII, 7.

¹⁷ The rubric of R. XII, 7 makes an exception to the rule laid down in R.G. xvi, 3.

¹⁸ S.R.C. 3002¹. If, however, they are canons in their own church, they bow low.

the footpace in the middle.¹⁹ The M.C. kneels on the lowest step at the Epistle side. The **thurifer** and **acolytes** kneel before the credence table. All sign themselves and answer *Amen* at the end of the Blessing. The organ should be silent that the entire congregation may hear the Blessing. That is why it is to be pronounced in the clear voice.

2. After the Blessing all rise. The **Subdeacon** follows the **Celebrant** to the Gospel corner, stands at his left on the top step during the Gospel and makes the responses. He may hold the altar-card if the **Celebrant** wishes to read from it. If so, he does not sign his forehead, etc., nor genuflect at *Et Verbum caro factum est*. If he does not hold the card he makes the signs of the cross and genuflects when the **Celebrant** does. At the end of the Gospel he answers *Deo gratias*. The **Deacon** may stand where he is on the top step, but turned towards the Gospel corner, or he may join the group (standing on the **Celebrant's** right or, better still, at his left as at the Introit).²⁰ He signs himself at the beginning of the Gospel and genuflects at *Et Verbum caro factum est*.

3. If the last Gospel is proper, the **Subdeacon** goes up the front steps immediately after *Ite, Missa est*, takes the Missal-stand, turns by his left, descends, genuflects on the lowest step, and going up the front steps places the Missal-stand at an angle on the Gospel side. He then goes to his place beside the **Deacon** for the Blessing, which the **Celebrant** must not give until the **Subdeacon** is in his place. The latter assists at the Missal. He says the responses, signs his forehead, and bows or genuflects as the **Celebrant** does. At the end of the Gospel he closes the Missal.²¹

4. During the last Gospel, the **thurifer** leads the **acolytes**, with their candles, and the **cross-bearer** if there is one, to the middle of the Sanctuary.²² If the procession is to leave by the entrance to the choir, the **thurifer** stands behind the **acolytes**, so that he may lead; but if the **Sacred Ministers** are to depart at either side of the sanctuary or behind the altar, the **thurifer** will take his place in front of the **acolytes**. All three genuflect at *Et Verbum caro factum est*. In the meantime the M.C. gets the birettas and stands at the Epistle corner at the foot of the steps. He may leave the **Subdeacon's** on the step at the Gospel side or he may hand it to him later, when he has disposed of the other two.

5. After the last Gospel the **Sacred Ministers** need not go to the middle of the altar,²³ but may descend at once to the foot. If they do go

¹⁹ It is better to kneel apart, leaving the middle free for the **Celebrant** so that he be not cut off from the people whom he is blessing, nor impeded in the act, if the footpace be narrow.

²⁰ The rubrics are silent and rubricists differ. ²¹ See Vol. II, p. 397, n. 10.

²² They should arrive shortly before *Et Verbum caro*, if the Gospel is that of St. John, and thus avoid two genuflections close together.

²³ Cf. S.R.C. 3637^a.

to the middle they need make no reverence to the cross, since they do not cross the middle, but descend at once. The **Celebrant** and **Subdeacon** turn towards their right, the **Deacon** towards his left. If, however, they do reverence to the cross (which is permitted),²⁴ the **Deacon** and **Subdeacon** genuflect²⁵ and the **Celebrant** bows low, or genuflects if the Blessed Sacrament be present.

6. At the foot of the altar the **Deacon** receives the **Celebrant's** biretta from the M.C., and hands it to the **Celebrant**, kissing the biretta and his hand.²⁶ He then takes his own biretta from the M.C.

7. The **Sacred Ministers**, the M.C., the **thurifer**, and the **acolytes** reverence to the altar. The **Celebrant** bows low²⁷ or if the Blessed Sacrament is present, he genuflects *in plano*. All others genuflect *in plano*.²⁸ After the reverence the **Sacred Ministers** put on their birettas²⁹ and return to the sacristy in the order in which they entered the sanctuary.

8. If, however, the clergy are in choir and leave at the end of Mass they genuflect in pairs and follow the **thurifer** and **acolytes** who have genuflected and started off at a signal from the M.C. The **Sacred Ministers** wait at the foot of the altar and do not reverence until the M.C. directs them to do so. They then join the procession.

IV. THE RETURN TO THE SACRISTY

1. On the way back to the sacristy, the same reverences are made, if necessary, as were made on coming to the altar.³⁰

2. On entering the sacristy the **thurifer** and **acolytes** stand somewhere near the crucifix or image of the sacristy. The clergy arrange themselves in two lines in the sacristy. The junior members remain nearer the entrance, and the senior members nearer the crucifix. The **Sacred Ministers** on arrival at the entrance take off their birettas and proceed to the part of the sacristy near the crucifix or chief image and near the vesting bench. On a signal from the M.C. all reverence to the crucifix or image.³¹ The **Sacred Ministers** may then bow to the clergy on each side, and the **Deacon** and **Subdeacon** bow to the **Celebrant**.

3. The **Deacon** and **Subdeacon** remove their maniples and assist the **Celebrant** to unvest, or the M.C. may do this, if it be the custom. The **acolytes** assist the **Deacon** and **Subdeacon** to remove their vestments.

²⁴ *Ibid.*

²⁵ For the reverence is to the cross of the altar "in actu functionis" (see Vol. II, p. 306).
²⁶ Authors are not in agreement; many of them direct the **Sacred Ministers** to reverence before receiving their birettas.

²⁷ Cf. S.R.C. 2682^a.

²⁸ R. XII, 5.

²⁹ If the clergy are present and remain in choir, the **Sacred Ministers**, M.C., **thurifer**, and **acolytes** reverence to the altar, and turning they bow first to the clergy on the Gospel side, then to those on the Epistle side. The **Sacred Ministers** do not put on their birettas until they have left the choir.

³⁰ p. 580.

³¹ See Vol. II, p. 305.

APPENDIX A

SYNOPSIS OF THE CEREMONIES OF HIGH MASS¹

PART OF THE MASS

CELEBRANT²

DEACON

SUBDEACON

MASTER OF CEREMONIES

Vesting

1. Look over the prayers and Preface, and the intonations of the *Gloria* and Creed.
2. Wash hands. Vest as for a Low Mass.

1. Look over the Gospel and the music of *Ite, Missa est* (or *Benedicamus*).

1. Look over the Epistle.

1. See that all is ready at the altar and at the credence table.

2. Wash hands. Vest as for a Low Mass.

2. Wash hands, put on amice, alb, cincture, stole (over left shoulder), and dalmatic. Assist C. to vest. Put on maniple (unless Asperges).

2. Oversee vesting with special attention to the arrangement of albs.

Holy Water Blessed

3. If holy water blessed, it is done in alb and stole, according to the form of Missal or Ritual. Afterwards cope put on.

3. Assist at blessing on C's right. Hand salt.

3. Direct the ceremony of the blessing. Then see that thurifer (with aspersory) and acolytes (with candles) are in their places.

Departure

4. Take biretta. Bow (B³) to image of sacristy. Cover.

4. Take biretta. Bow (B³) with C. and D., to image of sacristy. Cover and precede D. (B³).

4. Give signal for departure and for bow to image. Bow (B³).

At the Sacristy Door

5. Uncover and receive holy water (if no Asperges) $\frac{1}{4}$.

5. Uncover and receive holy water $\frac{1}{4}$.

5. Hand holy water to D. and S.D.

¹Abbreviations:

- C. = Celebrant.
D. = Deacon.
S.D. = Subdeacon.
S.M. = Sacred Ministers.

- B¹ = Slight bow of head.
B² = Deep bow of head.
B³ = Moderate bow of body.
B⁴ = Deep (low) bow of body.

- C.P. = If clergy are present in choir.
 $\frac{1}{4}$ = Large sign of the cross.
 $\frac{1}{4}$ = Small sign of the cross (on forehead, lips, and breast).

²The synopsis (for the Celebrant) supposes the Blessed Sacrament not present. If it be present, for each low bow to the altar the Celebrant makes a genuflection.

SYNOPSIS OF THE CEREMONIES OF HIGH MASS

PART OF THE MASS

CELEBRANT

DEACON

SUBDEACON

MASTER OF CEREMONIES

Arrival in the Sanctuary

6. At foot of altar uncover, bow (B⁴). (C.P.: Uncover at entrance to choir, bow to clergy on Gospel and on Epistle sides.)

6. At foot of altar, uncover, give biretta to M.C. and receive that of C. (with kisses), G. (C.P.: Uncover at entrance to choir, bow to clergy on Gospel and on Epistle sides.)

6. At foot of altar uncover (biretta on step or to M.C.) and C., and later of S.D., and put on sedile. (C.P.: Receive birettas at entrance to choir and bow to clergy.)

Asperges

7. If Asperges takes place, kneel on lowest step, receive aspergil, sprinkle altar (3), and intone antiphon.

7. Kneel on lowest step

7. See that aspersory-bearer hands aspergil to D.

Sprinkling Altar

8. Rise, sprinkle D. and S.D. — Bow (B⁴) and go to sprinkle clergy.

8. When sprinkled, bow and $\frac{1}{4}$; rise with D. — G. and accompany C.

8. Rise with D. and S.D. and lead S.M. to choir for the sprinkling of the clergy.

Sprinkling Clergy

9. (B³) Sprinkle clergy, on Gospel side and on Epistle side, while reciting psalm with D. and S.D.

9. Accompany C. on his left, holding cope and answering psalm. Bow (B³) to clergy when C. bows.

9. Lead S.M. to the side of greater dignity (p. 537) and from side to side until sprinkling terminates.

Sprinkling People

10. Go to entrance to choir (or through the church) to sprinkle people.

10. Accompany C. and bow when he bows.

10. Lead S.M. to entrance to choir (or around the church).

Sprinkling Acolytes

11. On return to altar sprinkle M.C., thurifer, and acolytes. Bow to altar (B⁴). Standing at foot of altar sing verses and prayer. Bow (B⁴) and go to sedile.

11. G. with C. and D. and stand at foot of altar, holding book for C., G. with D. and go to sedile.

11. Lead S.M. back to altar. When sprinkled bow and $\frac{1}{4}$. Hand book to D. for C.

At Sedile

12. Take off cope and put on chasuble and maniple.

12. Put on maniple.

12. Lead S.M. to sedile and aid C. to vest.

SYNOPSIS OF THE CEREMONIES OF HIGH MASS

PART OF THE MASS	CELEBRANT	DEACON	SUBDEACON	MASTER OF CEREMONIES
	13. Return to the foot of the altar, bow (B ¹) and begin Mass. (C.P.: On the way from sedile bow to clergy on Epistle side, then on Gospel side.)	13. Return to the foot of the altar with C., G. when he bows. (C.P.: Bow with C. left), and G. when he bows. (C.P.: Bow with C. to clergy on Epistle and Gospel sides.)	13. Return to the foot of the altar with C. (on his left), and G. when he bows. (C.P.: Bow with C. to clergy on Epistle and Gospel sides.)	13. Return to altar with S.M.—G. when they reverence. Kneel on right of D. (C.P.: Direct S.M. to bow to clergy on Epistle and Gospel sides.)
<i>Psalm Judica Gloria Patri</i>	14. Recite psalm with D. and S.D. Bow (B ²). Repeat ant., ✠ at <i>Adjutorium</i> .	14. ✠ Answer psalm. Bow (B ²). ✠ at <i>Adjutorium</i> .	14. ✠ Answer psalm. Bow (B ²). ✠ at <i>Adjutorium</i> .	14. ✠ Answer psalm with D. and S.D. Bow (B ²). ✠ at <i>Adjutorium</i> .
<i>Confiteor</i> (1)	15. Bow (B ¹)—bow to D. and S.D. at <i>vobis, fratres</i> and <i>mea culpa</i> .	15. Stand erect.	15. Stand erect.	15. Remain kneeling erect.
<i>Misereatur tui</i>	16. Remain bowed. Answer <i>Amen</i> .	16. Bow towards C. and say <i>Misereatur tui</i> .	16. Bow towards C. and say <i>Misereatur tui</i> .	16. Bow towards C. and say <i>Misereatur tui</i> .
<i>Confiteor</i> (2)	17. Stand erect.	17. Bow (B ¹) and recite <i>Confiteor</i> , bowing towards C. at <i>tibi, Pater</i> and <i>te, Pater</i> , and striking breast at <i>mea culpa</i> .	17. Bow (B ¹) and recite <i>Confiteor</i> bowing to C. at <i>tibi, Pater</i> and <i>te, Pater</i> , and striking breast at <i>mea culpa</i> .	17. Bow (B ¹) and recite <i>Confiteor</i> bowing to C. at <i>tibi, Pater</i> and <i>te, Pater</i> , striking breast at <i>mea culpa</i> .
<i>Misereatur vestri</i>	18. Recite the prayer.	18. Remain bowed. Answer <i>Amen</i> .	18. Remain bowed. Answer <i>Amen</i> .	18. Remain bowed. Answer <i>Amen</i> .
<i>Indulgentiam</i>	19. ✠ Recite the prayer.	19. Erect, ✠ . Answer <i>Amen</i> .	19. Erect, ✠ . Answer <i>Amen</i> .	19. Kneel erect, ✠ . Answer <i>Amen</i> .
<i>Deus tu conversus, etc.</i>	20. Bow (B ²) to <i>Oremus</i> (inclusive).	20. Bow (B ²) to <i>Oremus</i> (inclusive) and make responses.	20. Bow (B ²) to <i>Oremus</i> (inclusive) and make responses.	20. Bow (B ²) to <i>Oremus</i> and make responses.
<i>Aufer a nobis</i>	21. Ascend to altar and kiss it while reciting <i>Oremus te, Domine</i> .	21. Ascend on right of C.	21. Ascend on left of C.	21. Go around to the Epistle side <i>in plano</i> .

SYNOPSIS OF THE CEREMONIES OF HIGH MASS

PART OF THE MASS	CELEBRANT	DEACON	SUBDEACON	MASTER OF CEREMONIES
Incensation	22. Put in and bless incense. Receive thurible. Bow (B ¹). Incense cross (3). Bow (B ¹). Incense altar on Epistle side, Gospel side, and Epistle side. Bow (B ¹) when passing middle.	22. Present incense boat (with kisses), bowed, saying <i>Benedicite, Pater reverende</i> . Hand thurible to C. (with kisses). Assist during incensation, putting left hand under C's elbow. G. whenever he bows.	22. Turn towards C. while he puts in incense. Assist at incensation, putting right hand under C's elbow. G. whenever he bows.	22. Oversee putting in of incense (from a distance, ready to assist if necessary). Remove Missal for incensation of Epistle corner of altar and later replace it.
Celebrant incensed	23. Stand at Epistle corner, and receive incensation. Bow (B ¹) before and after.	23. Receive back thurible (with kisses), descend, bow (B ²), incense C. (3), bow and return thurible.	23. Descend with D. Stand on his left. Bow (B ²) to C. before and after incensation.	23. Stand behind D. and S.D. and bow with them to C. before and after his incensation.
Introit	24. ✠ Read Introit. Bow (B ²) towards cross at <i>Gloria Patri</i> .	24. Go to right of C. on top step, ✠ , bow (B ²) towards cross or book when C. so bows.	24. Stand to right of D., <i>in plano</i> (or on step), ✠ , and bow as, and when, C. bows.	24. Assist C. at Missal, ✠ , and bow as, and when, C. bows.
<i>Kyrie, eleison</i>	25. Recite at Epistle corner. Move to middle at signal of M.C.	25. Answer <i>Kyrie, eleison</i> . Move to behind C. (on top step) at signal of M.C. and then to middle with C.	25. Answer <i>Kyrie, eleison</i> . Move <i>in plano</i> behind D. at signal of M.C., and to middle when C. and D. go there.	25. Answer <i>Kyrie, eleison</i> . Towards the end of second last <i>Kyrie</i> , sign to D. and S.D. to go <i>unus post alium</i> . At beginning of last <i>Kyrie</i> sign to S.M. to go to middle.
<i>Gloria in excelsis</i>	26. Intone at middle when <i>Kyrie</i> over, with same gesture as at Low Mass. At <i>Deo</i> , bow (B ²). Recite with D. and S.D. Bow (B ²) at <i>Adoramus te, gratias, etc., Jesu Christe, suscipe deprecationem nostram</i> . ✠ at <i>cum Sancto Spiritu</i> .	26. At <i>Deo</i> bow (B ²). Go to right of C. and recite the prayer with him, bowing (B ²) whenever he bows. ✠ at <i>cum Sancto Spiritu</i> , etc.	26. At <i>Deo</i> bow (B ²). Go to left of C. and recite the prayer with him, bowing (B ²) when he bows. ✠ at <i>cum Sancto Spiritu</i> , etc.	26. Stand at Epistle corner for intonation of <i>Gloria</i> . Bow at <i>Deo</i> and stand behind D. for recitation of the prayer, bowing when S.M. bows.

SYNOPSIS OF THE CEREMONIES OF HIGH MASS

PART OF THE MASS	CELEBRANT	DEACON	SUBDEACON	MASTER OF CEREMONIES
To the Sedile	27. Having finished the hymn, bow (B') and go to sedile between D. and S.D. Sit, receive biretta, and cover.	27. G. when C. bows. Accompany him (on his left) to sedile. Raise chasuble when he sits. Present biretta to C. (with kisses). Receive own biretta. Bow to S.D. (B'). Sit and cover.	27. G. when C. bows. Accompany him (on his right) to sedile. Raise chasuble when he sits. Receive biretta. Bow (B') to D. when he bows, sit and cover.	27. G. with D. and S.D. and lead S.M. to sedile. Hand C.'s biretta to D. Hand D.'s biretta to him. Stand at D.'s right partly facing the congregation.
End of Gloria	28. Uncover and bow (B') during singing of <i>Adoramus te</i> , etc., on signal from M.C. Uncover and rise at signal and return to altar <i>per longiorem</i> . Bow at foot (B') and go up to middle. (C.P. Bow on the way first to the Epistle side and then to the Gospel side.)	28. On signal from M.C. uncover and bow at <i>Adoramus te</i> , etc. At signal of M.C. towards end of <i>Gloria</i> , uncover and rise before C. Take C.'s biretta (kisses). Accompany C. to foot of altar. G. Ascend to top step behind C. (C.P.: Bow with C. first to Epistle side and then to Gospel side.)	28. On signal from M.C. uncover and bow at <i>Adoramus te</i> , etc. At signal of M.C. towards end of <i>Gloria</i> , uncover and rise with D. Accompany C. (on his left) to foot of altar. G. Stand at middle <i>in plano</i> behind D. (C.P.: Bow with C. and D. to the Epistle and Gospel sides of the choir.)	28. Bow to S.M. to uncover and bow at <i>Adoramus te</i> , etc. Towards end of <i>Gloria</i> , signal to D. and S.D. to rise, and then to C. Accompany S.M. to foot of altar. G. (<i>in plano</i>). Go to book at Epistle corner. (C.P.: Direct S.M. to bow, on their way to the altar, first to the Epistle, then to the Gospel side.)
<i>Dominus vobiscum</i> The Prayers	29. Kiss altar, turn, sing the greeting, go to book. Sing prayer(s), bowing (B') to cross at <i>Oremus</i> and Holy Name, to the book at name of B.V.M. or saint of the day.	29. Follow C. to book and stand behind him on top step. Bow (B') when, and as, he bows. When prayers finished and as, C. does. During last prayer receive book from M.C., bowing (B').	29. <i>In plano</i> follow C. and D. to the book and stand behind them. Bow (B') when, and as, C. does. During last prayer receive book from M.C., bowing (B').	29. Assist C. at book, turning leaves and indicating prayers. Bow as, and when, he bows. When last prayer is begun, go to credence for Epistolary and present to S.D. with a bow (B').

SYNOPSIS OF THE CEREMONIES OF HIGH MASS

PART OF THE MASS	CELEBRANT	DEACON	SUBDEACON	MASTER OF CEREMONIES
Epistle	30. With hands on book, read Epistle, Gradual, etc. On arrival of S.D. place hand on top of Epistolary and then bless S.D. Go to middle, bow (B') and, with joined hands, recite <i>Munda cor meum</i> , etc. Go to Gospel corner.	30. Assist C. at reading of Epistle, etc., bowing, as and when, he bows. Answer <i>Deo gratias</i> at end of Epistle. When C. finishes reading, stand behind him on top step.	30. Having bowed to cross if Holy Name occurs in conclusion of prayer, go to middle, G. (C.P.: Bow to clergy on Gospel and Epistle sides.) Go down choir. Sing Epistle. Return to altar. (C.P.: Bowing to choir.) G. Go around to Epistle side, go up, kneel on footpace, kiss C.'s hand placed on book, bowed receive blessing, rise, give book to M.C. Transfer Missal to Gospel corner.	30. Bow to cross with S.D. if Holy Name occurs in conclusion of prayer. Accompany S.D. on his left to centre. G. (C.P.: Bow to clergy on Gospel and Epistle sides with S.D.) Go with S.D. to the place of the Epistle and stand on his left. After Epistle return to altar with S.D. (C.P.: Bow to choir.) G. — when S.D. goes up to C., remain at foot. Take Epistolary from S.D.
<i>Munda cor meum</i>				
Reading of Gospel	31. ★ Read Gospel in subdued voice. Text not kissed at end, nor is <i>Per Evangelica dicta</i> said. Return to middle.	31. When C. begins reading Gospel, face towards him, ★, bow (B') if Holy Name occurs. Descend on Epistle side and get <i>Evangeliarium</i> . Come around to front steps, G., go up and place book on altar in middle. On footpace, turned to C., await end of Gospel.	31. Assist C. at Missal, answering responses, ★. After Gospel move Missal towards middle of altar and stand there on left of C.	31. When C. begins reading of Gospel, present <i>Evangeliarium</i> to D. with a bow (B') (unless he takes it from the credence). See that thurifer and acolytes (with candles) are ready.
Incense in	32. Put in and bless incense at middle.	32. Bowed, present boat to C. saying <i>Benedicite</i> , <i>Pater reverende</i> , and receive it back (kisses).	32. Face towards C. while incense is put in.	32. Direct thurifer to go up (with the boat and thurible) for incense.

SYNOPSIS OF THE CEREMONIES OF HIGH MASS

PART OF THE MASS	CELEBRANT	DEACON	SUBDEACON	MASTER OF CEREMONIES
The Blessing of the Deacon	33. When D. kneels to receive the blessing turn to him, pace and recite <i>Munda cor meum</i> . Rise to get book. Kneel on footpace before C. and say <i>Jube, domine, benedicere</i> . Bowed, receive blessing and kiss C.'s hand. Bow to Epistle corner of the altar, and stand facing it.	33. Kneel on edge of footpace and recite <i>Munda cor meum</i> . Rise to get book. Kneel on footpace before C. and say <i>Jube, domine, benedicere</i> . Bowed, receive blessing and kiss C.'s hand. Bow to Epistle corner of the altar, and stand facing it.	33. Go to foot of steps and stand a little to the left of middle. On signal from M.C., G. (C.P.): Bow to Epistle and then to Gospel side), accompany D. — on his left — to the place of the Gospel.	33. With thurifer on left, stand acolytes to middle and stand behind (or beside — p. 99) S.D. Towards the end of the Gradual and <i>Alleluia</i> (or Tract) signal to D. and S.D. to genuflect. G. (C.P.): Bow to Epistle and Gospel sides of the choir.) Lead (with thurifer) the group to the place of the Gospel.

Singing of the Gospel

34. When Deacon begins to sing, turn towards him. ✠ If genuflection, G. towards altar. Bow (B²) to cross for Holy Name; towards book (B¹) for other names at which a bow is made.

34. Facing north, place book, opened, in hands of S.D. Sing Gospel. ✠ Incense (3) the book. If genuflection, genuflect towards book. Bow (B²) to book at Holy Name, or (B¹) name of the saint of the day (but not if occurring in the title).

34. Turning back to Gospel side of choir, hold book for singing of the Gospel. No genuflection or bow.

34. Stand on right of D. (a little behind). Point out Gospel. ✠ Hand thurible to D. (after *Sequentia*). Bow (B²) to book with him. Receive back thurible. If genuflection, G. towards altar.

Conclusion of Gospel

35. On arrival of S.D. with book, take in both hands and kiss beginning of Gospel, saying *Per Evangelica dicta*, etc. Receive incensation, bowing (B¹) before and after. Go to middle of altar.

35. On conclusion of Gospel lower book on left arm and go straight to C. (no reverence on the way). Point out beginning of Gospel. When C. has kissed book close it, bow (B²), step aside to right, G., descend on Epistle side. After incensation go around to middle and stand at foot table. *in plano* for Creed (or go to C.'s left at altar, if a sermon).

35. On conclusion of Gospel, follow S.D. back to altar, leading — with the thurifer — the rest of the group. Stand behind D., and G. when he does so. After the incensation receive book from S.D. G. with thurifer and acolytes and lead them to credence table.

SYNOPSIS OF THE CEREMONIES OF HIGH MASS

PART OF THE MASS	CELEBRANT	DEACON	SUBDEACON	MASTER OF CEREMONIES
Sermon	36. Bow (B ¹) to cross, between D. and S.D., and go to sit as at <i>Gloria</i> . At end of sermon return to altar <i>per longiorem</i> (saluting clergy if present) as at <i>Gloria</i> .	36. G. on right of C. and go to sit as at <i>Gloria</i> . At end of sermon return to altar <i>per longiorem</i> (saluting clergy if present) as at <i>Gloria</i> .	36. G. on left of C. and go to sit as at <i>Gloria</i> . At end of sermon return to altar <i>per longiorem</i> (saluting clergy if present) as at <i>Gloria</i> .	36. G. behind D. and lead S.M. to the sedile as at <i>Gloria</i> . At end of sermon lead S.M. back to altar (saluting clergy, if present) as at <i>Gloria</i> .
Creed	37. Intone Creed (if said) and recite with D. and S.D., bowing (B ²) at <i>Deum, Jesum Christum</i> , and <i>simul adoratur</i> , and genuflecting (slowly) at <i>Et incarnatus est</i> . ✠ at <i>Et vitam</i> . Bow (B ⁴) and go to sedile, as at <i>Gloria</i> . Uncover and bow when directed to by M.C.	37. Stand behind C. on top step. At <i>Deum</i> bow (B ²) and go to right of C. Recite Creed with him, bowing and genuflecting when he does so. ✠ at <i>Et vitam</i> . G. and accompany C. to sedile as at <i>Gloria</i> . Uncover and bow when C. does.	37. Stand <i>in plano</i> behind D. At <i>Deum</i> bow (B ²) and go to left of C. Recite Creed with him, bowing and genuflecting when he does. ✠ at <i>Et vitam</i> . G. and go to sedile as at <i>Gloria</i> . Uncover and bow when C. does.	37. At Epistle corner on top of step for intonation. Bow (B ²) at <i>Deum</i> . Stand behind D. for recitation of Creed. Bow and genuflect as S.M. do. ✠ at <i>Et vitam</i> . G. and lead S.M. to bench. Give sign when they should uncover and bow. Kneel during <i>Et incarnatus</i> , etc.

After singing of *Et incarnatus*

38. At signal from M.C. return to altar, *per longiorem* as at *Gloria* (C.P.): Bow to Epistle and Gospel sides of choir.)

38. After singing of *Et incarnatus*, rise and go to credence table for bursae. Carry to altar. Bow (B²) if pass C. — G. at foot — spread corporal on altar. G. Descend on Epistle side — receive biretta — bow (B¹) to S.D. sit and cover. At end of Creed return to altar *per longiorem*.

38. Rise when D. rises and remain standing until he sits (or sit and rise when he returns from altar). Bow (B¹) when S.D. bows, sit and cover. At end of Creed return to altar *per longiorem*.

38. Signal to D. to go for bursae. Present his biretta when he returns. Towards end of Creed lead S.M. back to altar, *per longiorem* (bowing to clergy, if present).

Offertory

39. Kiss altar, sing *Dominus vobiscum* turned to people, and *Oremus* turned to altar, and read Offertory verse in subdued voice.

39. Stand behind C., on top step, for *Dominus vobiscum* and *Oremus*, bow and go to his right.

39. Stand *in plano* behind D. for *Dominus vobiscum* and *Oremus* (bow — B²). G. and go to credence table. Put on the humeral veil and carry chalice, etc., veiled, to the D. at the altar.

39. Go around *in plano* to the Epistle side and oversee the taking of chalice and cruets to altar. Assist S.D. to veil chalice, etc. If ciborium, take it to altar.

SYNOPSIS OF THE CEREMONIES OF HIGH MASS

PART OF THE MASS	CELEBRANT	DEACON	SUBDEACON	MASTER OF CEREMONIES
Offering of Bread	40. Receive paten from D. and offer bread. Place host on corporal and paten under it. Indicate to D. quantity of wine. Bless water held up by S.D. and say prayer <i>Deus, qui humane</i> .	40. Take chalice from S.D. Hand paten (with kisses) to C. Pour in wine at will of C. Receive water into chalice from S.D. Wipe chalice, if necessary. Hand it to C.	40. Hand chalice to D. When he has taken paten, wipe chalice. Hand wine cruet to D. Hold up water cruet at middle) and stand on C.'s left, at the Missal.	40. When S.D. and acolyte have gone up to altar, go around to Gospel side (G.)
Wine and water put in				
Offering of wine	41. Receive chalice from D. Offer wine saying <i>Offerimus</i> , etc. Replace chalice on altar. Recite <i>In spiritu</i> and <i>Veni, sanctificatur</i> , making cross over <i>oblata</i> .	41. With right hand under chalice, offer it with C. saying <i>Offerimus</i> , etc. Cover chalice. Hand paten to S.D. and assist him to veil it; place purificator beside corporal.	41. Receive paten from D. and veil it. Go down by front steps, G. at foot, and remain there, holding paten up.	41. See that Missal is open at prayers for incensation, and later, for first Secret.
Incensation of:	42. Put in and bless incense, saying <i>Per intercessionem</i> , etc. Receive thurible and incense <i>oblata</i> (three crosses and three circles, the last left to right) saying <i>Incensum istud</i> , etc. Bow (B') and incense cross (3) saying <i>Dirigatur, Domine</i> . (Incense image or relic over or on altar.) Bow (B') and incense the altar as before the Introit, while continuing the prayer (<i>elevatio manuum</i>). Receive incensation at Epistle corner, bowing (B') before and after.	42. Minister incense boat saying <i>Benedicite, Pater reverende</i> (kisses). Hand thurible (kisses). Right hand on foot of chalice while C. incenses <i>oblata</i> . G. when C. bows, move chalice to Epistle side of corporal. Replace it after incensation of cross. G. when C. bows and assist him at incensation of altar. Take thurible (kisses), go down on Epistle side and incense C. (3), bowing (B') before and after.		42. Remove Missal for incensation of Gospel side of altar, descending with it to the foot of steps. Replace Missal beside corporal when C. has left the Gospel side.
(a) Oblata				
(b) Cross				
(c) Altar				
(d) Celebrant				

SYNOPSIS OF THE CEREMONIES OF HIGH MASS

PART OF THE MASS	CELEBRANT	DEACON	SUBDEACON	MASTER OF CEREMONIES
Washing hands Incensation of Clergy and People	43. Wash hands at Epistle corner, saying <i>Lavabo</i> , etc. Bow (B') at <i>Gloria Patri</i> . Return to middle and, bowed (B'), say <i>Suscipe, sancta Trinitas</i> .	43. Accompanied by thurifer go and incense clergy in choir (p. 537). Return to altar, G. and incense S.D. after (2). If no clergy, incense S.D. (not genuflecting) after C. Receive incensation (standing on top step).	43. For incensation lower paten to breast, turn to D. and bow (B') before and after.	43. Assist C. at book. After incensation of D. turn towards thurifer and receive incensation, bowing (B') before and after.
<i>Orate, fratres</i>	44. Turned to people recite in subdued voice. Turn to altar and say Secret(s).	44. Answer <i>Suscipiat</i> , etc. not back.	44. Answer <i>Suscipiat</i> , if D. not back.	
The Preface	45. Sing <i>Per omnia saecula</i> , etc., and Preface. Bowed (B') recite <i>Sanctus</i> with D. and S.D., $\frac{1}{4}$ at <i>Benedictus</i> . Begin Canon.	45. Towards end of <i>Sanctus</i> , at signal of M.C. go to C.'s right, and bowed (B') recite the prayer with him. $\frac{1}{4}$ at <i>Benedictus</i> . Then go to his foot of altar and hold up left, G. on passing the paten. middle.	45. Lower paten and, on signal of M.C., go to left of C. and, bowed (B') recite <i>Sanctus</i> with him. Return to foot of altar and hold up paten.	45. Towards end of Preface bow to D. and S.D. to ascend for <i>Sanctus</i> . Bowed, recite the prayer with S.M. Descend on Gospel side and go to Epistle side of altar, in <i>plano</i> (G. at middle).
<i>Quam oblationem</i>	46. Go to right of C. — G. at middle when passing.	46. Go to right of C. — G. at middle when passing.	46. Put in incense for Elevation.	46. Put in incense for Elevation.
Consecration	47. Kneel and bow when C. bows down. Raise chasuble, and when C. raises Host, look at It. Bow when he genuflects a second time. Rise, uncover chalice, and kneel bowed. Raise chasuble as C. raises chalice, rise, cover chalice and G. with C. Pass to his left, G. on arrival.	47. Kneel (paten on breast) when C. bows down. Look at Host and chalice at Elevation. Rise when C. and D. have genuflected, and hold up paten.	47. Kneel on lowest step at Epistle side; see that bell is rung and Blessed Sacrament is incensed at each Elevation. Rise after genuflection of C. and D., and with S.D.	47. Kneel on lowest step at Epistle side; see that bell is rung and Blessed Sacrament is incensed at each Elevation. Rise after genuflection of C. and D., and with S.D.

SYNOPSIS OF THE CEREMONIES OF HIGH MASS

PART OF THE MASS	CELEBRANT	DEACON	SUBDEACON	MASTER OF CEREMONIES
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Per quem haec omnia

48. G., cross to C.'s right, uncover chalice, G. with C. —hand on foot of chalice while C. signs with Host. Cover chalice. G.

48. At *Et dimitte nobis* lower paten, G. behind D. and go to his right on foot-pace. Hand paten veiled to D. Take off humeral veil (hand to acolyte), G. and go to foot of altar in the middle.

48. Replace D. at left of C. and assist at book. G. whenever C. genuflects.

Pater Noster

49. Sing *Per omnia saecula*, etc., *Oremus* and *Pater noster*. Answer *Amen* (secretly) when choir has sung *Sed libera nos*. Begin *Libera*, and receive paten from D.

49. Bow (B²) at *Oremus*. At *Pater* G. and go behind C. At *et dimitte*, G. and go to C.'s right. Receive paten from S.D. Wipe and present to C. (kisses). Uncover and cover chalice when necessary, and G. before and after with C.

49.

Pax Domini

At *Pax Domini* G. and go up to left of C.

Make way for S.D. at left of C. and stand beside him.

Agnus Dei

50. Bowed (B²) recite *Agnus Dei* with D. and S.D., striking breast.

50. Bowed (B²) recite *Agnus Dei* with C., striking breast. G. and go and stand at foot of steps.

50. Bowed, recite *Agnus Dei* with S.M., striking breast. G., go down on Gospel side and stand behind S.D. at foot of steps in middle. G. with S.D. and accompany him to give the Pax to the clergy.

Kiss of Peace

51. At end of first prayer (*Domine, J. C.*) before Communion, kiss altar and give kiss of peace to D., saying *Pax tecum*.

51. Kneel on footpace at right of C. Rise at end of first prayer, kiss altar with C., receive Pax, replying *Et cum spiritu tuo*, and bowing to C. (B²) before and after. G., descend in *plano*. Give Pax to S.D. saying *Pax tecum*. Bow (B¹) afterwards to S.D., G. and go to left of C. Bow (B²) at *Domine*, *non sum dignus*.

51. Receive Pax from D., answering *Et cum spiritu tuo*, and bowing (B²) before and after. G. when D. genuflects, and, accompanied by M.C., go to give Pax to clergy (beginning on side of greater dignity). On return to altar G., give Pax to M.C. Bow (B²) after, G. and go to C.'s right. Uncover and cover chalice, when necessary.

51. On return to altar G. with S.D., receive Pax, answering *Et cum spiritu tuo*, and bow before and after. G. with S.D. Go to credence table and give Pax to second acolyte. Remain at foot of altar on Epistle side.

SYNOPSIS OF THE CEREMONIES OF HIGH MASS

PART OF THE MASS	CELEBRANT	DEACON	SUBDEACON	MASTER OF CEREMONIES
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Communion of Celebrant

52. Bow (B¹) when C. receives S. Host and drinks Precious Blood.

52. Bow (B¹) when C. receives S. Host and drinks the Precious Blood.

52. Bow (B¹) at each Communion of C.

Ablutions

53. Receive both ablutions from S.D. at middle of altar. Leave purificator on top of chalice, but do not dry it.

53. Open Missal at Communion verse. When S.D. is ready to change sides, transfer Missal to Epistle corner, genuflecting at middle (on the top step).

53. Pour in wine, and wine and the water, for the two takes cruets to altar, and second acolyte the chalice veil to the Gospel side of the altar. After book is transferred go and stand beside it.

53. See that first acolyte takes cruets to altar, and second acolyte the chalice veil to the Gospel side of the altar. After book is transferred go and stand beside it.

Postcommunion Prayers

54. Go to book, read *Communio*, return to middle, kiss altar, sing *Dominus vobiscum*. Return to book and sing Postcommunion prayer(s).

54. Stand on top step behind C. and follow him to middle and back to book. Bow (B²) when he bows.

54. Stand, in *plano*, behind D. for Postcommunion prayer(s). Bow (B²) when C. bows.

54. Assist C. at Missal. Close it after prayers, unless there is a proper Gospel.

Ite, Missa est

55. Kiss altar, turn and sing *Dominus vobiscum* and remain turned until D. has sung *Ite* (but turn back at once, if *Benedicamus* is sung and say it).

55. Turn to people and sing *Ite, Missa est*. But if *Benedicamus* is sung face to altar.

55. If a proper Gospel is to be read, after *Ite* go for Missal and transfer (by front steps, G. in centre at foot) to Gospel corner.

55. If a proper Gospel is to be said, signal to S.D. to transfer Missal.

Blessing

56. Kiss altar and give Blessing in clear voice. Go to Gospel corner.

56. Kneel beside S.D. on edge of footpace in middle. Bow (B²) and $\frac{1}{4}$. Rise and stand on top step or beside C.

56. Kneel on left of D. on edge of footpace in middle. Bow and $\frac{1}{4}$. Rise and go to left of C. at Gospel corner.

56. Kneel on lowest step at Epistle side. Bow and $\frac{1}{4}$. Rise.

SYNOPSIS OF THE CEREMONIES OF HIGH MASS

PART OF THE MASS	CELEBRANT	DEACON	SUBDEACON	MASTER OF CEREMONIES
Last Gospel	57. ✠ Recite Gospel assisted by S.D. Genuflect at <i>Et verbum caro</i> (if Gospel of St. John).	57. ✠ bow (B ²) and genuflect when C. does so.	57. Assist C. holding chart (not ✠, nor bow nor genuflect), but if Missal, then ✠, bow, etc., as C. does.	57. See that thurifer and acolytes go to middle of sanctuary. Get birettas. Put S.D.'s on step at Gospel side.
Departure	58. Descend to foot of altar, receive biretta from D.; on signal of M.C. bow (B ¹) and depart to sacristy, covered and walking last after D.	58. Descend with C. to foot of altar. Present to him (with kisses) his biretta. G., cover and follow S.D. to sacristy.	58. Descend with C. to foot of altar. Take biretta. G. when C. bows, cover and precede D. to sacristy.	58. Hand C.'s biretta to D. and then his own. Signal S.M. to reverence. G. with S.M. and precede them to sacristy.
In sacristy	59. Uncover, bow (B ²) to image of sacristy and to D. and S.D. (B ¹) and unvest.	59. In line with C., uncover, bow (B ²) to image, bow to C. (B ²) and assist him to unvest. Then unvest.	59. In line with C., on his left, uncover, bow (B ¹) to image, bow to C. (B ²), and assist him to unvest. Then unvest.	59. Bow (B ¹) with S.M. to image, assist C. to unvest (if D. and S.D. do not do so) and see that acolytes help D. and S.D. to unvest.

APPENDIX B

HIGH MASS ON CERTAIN PENITENTIAL DAYS

On certain penitential days there are added features in High Mass: I. the chanting of extra lessons and prayers, II. the use of folded chasubles, III. the *Oratio super Populum*.

I. EXTRA LESSONS

On certain days such as the Ember Saturdays, after *Kyrie, eleison*, there are a number of extra prayers, preceded by the invitation *Oremus*, *Flectamus genua* and the response *Levate*, and each followed by a lesson. When the Celebrant sings *Oremus*, the Deacon sings¹ the response, *Flectamus genua*, genuflecting towards the Missal as he does so. All others except the Celebrant² genuflect with him. The Subdeacon rises first, while singing *Levate*³ and the others rise with him. *Flectamus genua* and its response do not occur on the Ember Saturday of Pentecost. The lessons before the Epistle are sung by a clerical reader, not by the Subdeacon.

II. FOLDED CHASUBLES

On the following penitential days⁴ at High Mass, when it is *de tempore*, the Deacon and Subdeacon wear folded chasubles instead of the dalmatic and tunicle, in cathedrals and in the chief churches, which include collegiate and parish churches,⁵ and in the greater churches of Regulars, even in presence of the Blessed Sacrament exposed:⁶

(i) *In Advent* from the first Sunday to the day before Christmas Eve (inclusive), except on *Gaudete* Sunday (the third of Advent), and on the Monday, Tuesday, and Thursday⁷ of that week if the Mass of the Sunday is celebrated;

(ii) *In Lent* from Ash Wednesday to Good Friday⁸ (inclusive), except on *Laetare* Sunday (the fourth of Lent) and Maundy Thursday.

¹ The music is in the Gradual or *Liber Usualis*.

² R. V, 5.

³ *Ibid.*

⁴ On the other days of this week the winter Ember days occur.

⁵ The folded chasubles are worn for the blessing of the new fire, etc., and for the prophecies, but not at the Mass on Holy Saturday, nor does the Deacon wear it for the blessing of the Paschal candle. Folded chasubles are also used at the blessing of candles, ashes, and palms, and on the vigil of Pentecost up to Mass.

⁶ R.G. XIX, 6.

⁷ S.R.C. 3352⁷.

⁸ S.R.C. 3161⁸.

(iii) On Ember days, except those of the Pentecost octave.

In smaller churches on those days folded chasubles may be worn also, but if they are not available, the Deacon ministers in alb, maniple, and stole; the Subdeacon in alb and maniple.⁹

2. During the last collect the Subdeacon, aided by the second acolyte, removes his chasuble near the credence table or the sedile, and then takes the Epistolary from the credence table. After the Epistle, when he has received the Celebrant's blessing, he resumes the folded chasuble before moving the Missal.

3. When the Celebrant begins to read the Gospel, the Deacon goes to the credence table or sedile and with the aid of the first acolyte, takes off the folded chasuble. He then puts it on rolled up,¹⁰ bandoleerwise, over his left shoulder (so the rubric R.G. XIX, 6), and ties it under his right arm with a piece of ribbon, or — and this is the usual practice nowadays — he puts on what is called the "broad stole," which is a substitute for the rolled-up chasuble.¹¹ He puts this on over the diaconal stole without kissing it, and allows it to hang down under his right arm¹² like the stole. He then takes the *Evangelarium* to the altar.

4. The Deacon wears the "broad stole" until after the Communion. When he has transferred the Missal to the Epistle corner, he goes down *in plano* on the Epistle side. He takes off the "stole" and — aided by the first acolyte — he puts on the folded chasuble over the diaconal stole.

III. THE ORATIO SUPER POPULUM

In the weekday Masses of Lent occurs the special form of blessing of the congregation called *Oratio super populum*. The Celebrant sings *Oremus* before it. The Deacon, turning by his left to the people, sings¹³ *Humiliate capita vestra Deo*. He does not bow his head since he is singing, but all others do. The Deacon then turns back to the altar by his right, while the Celebrant sings the prayer.¹⁴

⁹ R.G. XX, 7. While the folded chasubles are, then, always violet, except on Good Friday, the use of violet vestments at High Mass does not always involve the use of the folded chasuble. Thus it is not used on Christmas Eve, nor on the Sundays or weekdays of Septuagesima, Sexagesima, and Quinquagesima up to Ash Wednesday.

¹⁰ Or he may use another chasuble previously rolled up and ready to be put on (C.E. II, xiii, 9).

¹¹ Since it is not a stole, it is not to be ornamented with a cross (S.R.C. 3006⁷).

¹² The ends are already fastened together, before it is put on.

¹³ The music is in the Gradual or *Liber Usualis*.

¹⁴ R. XI, 2.

APPENDIX C

AN ASSISTANT PRIEST AT HIGH MASS

I. WHEN AN A.P. MAY OFFICIATE

1. To be attended by an assistant priest (= A.P.) at High Mass, is the privilege of a bishop when he pontificates; and of certain other prelates¹ who are not bishops. "It is not lawful for any celebrating priest, except bishops and other prelates who have the use of pontificals,² to have an assistant priest merely for the sake of honour or solemnity," says C.J.C., Canon 812.

2. The rubrics R. VII, 11; VIII, 8, of the Missal speak of an A.P. at High Mass, but the only information that they give about him is to mention that he replaces the Deacon at the book immediately before and after the Consecration.³ When speaking of the use of the cope, R.G. xix, 3, says that it is worn by the Assistant to the Celebrant in pontifical Mass. A rubric, I, xv, 13, of the Ceremonial of Bishops says expressly that at a nonpontifical High Mass, none except the Celebrant, Deacon, and Subdeacon are vested (*parati*).

3. Before the promulgation of the Code of Canon Law in 1918, many decrees⁴ of the Congregation of Sacred Rites forbade the usage of having an A.P. at the Mass of a simple priest, or even at High Mass celebrated by a dignitary or a canon.⁵ Sometimes, however, the privilege was conceded by indult. Other responses⁶ of S.R.C., on the other hand, allowed the practice in the case of a High Mass sung by a dignitary or canon, if it was an *immemorial* custom. Certain Religious Orders also claimed the privilege for their higher prelates, on the ground of usage of very long standing.⁷ Finally S.R.C. declared⁸ that the practice of having an A.P. in cope at the first Mass, when it was a High Mass, of a newly ordained priest "might be tolerated."

¹ E.g., Protonotaries Apostolic *ad instar*, when they pontificate (not, however, in a cathedral nor in the presence of the Bishop or of a prelate superior to him — the *Motu Proprio* "Inter Multiplices," 1905; S.R.C. 4154⁷).

² See Glossary, p. 726.

³ Rubricists are silent about these references to an A.P.; Vismara (II, 133) speaks of them but admits that they are nebulous.

⁴ E.g., 2271, 2933, 3057, 3408².

⁵ E.g., 1771², 2079¹⁴, 2867², 3588¹, 4102.

⁶ S.R.C. 1111³, 3564, 3580¹, 4018.

⁷ Cf. *Caeremoniale Romano — Seraphicum*, 321 (this Ceremonial was officially approved by S.R.C. in 1908 and 1927). ⁸ S.R.C. 3564².

4. Since the promulgation of the Code, when Canon 812 came into force, the presence of an A.P. in cope remains lawful only when it has been accorded by special privilege (by indult) or when it is an *immemorial* custom, which the Ordinary has not suppressed.⁹ In the case of a first Mass the practice is still permitted, on the ground that the A.P. is present not for greater honour or solemnity, but because he is necessary to watch over and aid the new priest.

II. THE OFFICE OF AN A.P.

1. At first S.R.C. attempted to maintain a clear distinction between the office of an A.P. at a pontifical Mass, and that of an A.P. in cope, who assists by immemorial custom or privilege at a nonpontifical High Mass. Hence, D. 3564¹⁰ directed that the A.P. should assist only at the book (in accordance with R. VII, 11 and VIII, 8) but it recognized that he might wear a cope.

2. Later, however, in accordance with widespread usage, S.R.C. recognized that the A.P. might perform other ceremonies,¹¹ and nowadays rubricists teach that if and when it is lawful to have an A.P. in cope at High Mass, he may act as he would at a High Mass celebrated by a prelate who is not a bishop, such as a Protonotary Apostolic.

III. THE CEREMONIES OF AN A.P.¹²

1. The A.P. must be a priest. A stool is prepared for him near the sedile, either at the right of the Deacon or at the left of the Subdeacon (according to custom).¹³

2. The A.P. takes precedence of the Deacon and Subdeacon. During Mass, as a Sacred Minister in vestments, he genuflects on the step, except on arrival at, and before departure from, the sanctuary, when he genuflects *in plano*. If he is a canon, ministering in his own church, and the Blessed Sacrament be not present, he bows low instead of genuflecting.

3. His chief duty is to attend the Celebrant at the Missal, where he turns the pages, points out¹⁴ the prayers, etc. He bows¹⁵ with the Cele-

⁹ Cf. C.J.C. 5.

¹⁰ And see *Index Generalis*, p. 396.

¹¹ S.R.C. 4018 (which replies to several queries about an A.P. who, by custom and privilege, assisted at the conventual Mass of a dignitary, or canon in the Cathedral of Urgel, Spain).

¹² As no rubric regulates the ceremonies of an A.P. at a nonpontifical Mass, rubricists determine them by analogy with the ceremonies of an A.P. at pontifical Mass, and by the decisions embodied in D. 4018.

¹³ Cf. C.E. I, vii, 2; S.R.C. 4018².

¹⁴ With the right hand fully extended, the back turned to the Missal.

¹⁵ Cf. S.R.C. 4057³.

brant, when the latter sings or reads aloud, and he genuflects with him, when he is at his side.

4. On arrival in the sacristy he sees that the Missal is correctly marked. He washes his hands, and then vests at the Celebrant's right. He puts on a surplice,¹⁶ and a cope of the colour of the Mass. If, however, the *Asperges* or any other ceremony is to precede the Mass, he goes to the sanctuary, in the procession, or with the other clergy, in surplice, and assumes the cope only for Mass.

5. He bows¹⁷ to the image of the sacristy, on the Celebrant's right, and walks at his left,¹⁸ but a little in front, on the way to the altar. He may take holy water from the M.C., if the *Asperges* does not take place.

6. He stands at the right of the Celebrant¹⁹ at the foot of the altar, or at the entrance to the choir if the clergy are present, and bows to them with the other Sacred Ministers. He takes the Celebrant's biretta with the usual kisses, and genuflects *in plano*. He stands on the right of the Celebrant and answers the preparatory prayers.

7. When the Celebrant goes up to the altar, the A.P. accompanies him. He stands at the Epistle corner facing the Celebrant, while incense is being put in the thurible. He then takes the Missal²⁰ to the foot of the steps at the Epistle side, where he stands facing the Gospel corner. When the Epistle side of the altar has been incensed he replaces the Missal at the Epistle corner, descends again and stands at the right of the Deacon, while the latter incenses the Celebrant.

8. Then the A.P. goes to the book, where he assists the Celebrant at the Introit. He stands at his right, but does not prevent the Deacon from standing there also, as the rubric requires.²¹ He signs himself at the beginning of the Introit; and he says the *Kyrie, eleison* with the Deacon and Subdeacon.

9. For the intonation of the *Gloria*, he remains at the Epistle corner, but stands at the Deacon's right to recite the prayer with the Sacred Ministers. He accompanies the Sacred Ministers when they go to the sedile. He sits on his stool when the Celebrant is seated and puts on his biretta. During the singing of the *Gloria*, he uncovers and bows when the Celebrant does so. He accompanies the Sacred Ministers back to the altar *per longiorem*, bows with them to the clergy, genuflects on the step at the Celebrant's right, and goes to the book.

10. He assists the Celebrant during the singing of the prayers, and at the reading of the Epistle, etc. He answers *Deo gratias*. He makes way

¹⁶ If he has the right to wear a rochet he may wear it, with an amice over it, under the cope (cf. C.E. I, vii, 1).

¹⁷ See Vol. II, p. 305.

¹⁸ S.R.C. 4018².

¹⁹ S.R.C. 4018².

²⁰ Cf. S.R.C. 2097³.

²¹ R. IV, 7.

for the Subdeacon to receive the blessing, and then transfers the Missal to the Gospel corner. He passes in front of the Deacon, and genuflects on the edge of the footpace in the middle.

11. He stands at the Celebrant's left during the Gospel, makes the signs of the cross, bows when the Celebrant bows, and answers *Laus tibi, Christe* at the end.

12. During the singing of the Gospel he may stand at the Gospel corner (on the highest step) facing the Deacon, or he may cross over and stand at the Celebrant's left,²² on the top step or lower down, facing the Deacon.

13. For the intonation of the Creed he may stand at the Gospel corner at the Subdeacon's left, or if he had crossed to the Celebrant's left for the singing of the Gospel he may go to the Epistle corner where he stands at the right of the Deacon. He goes with the Sacred Ministers to the sedile. He uncovers and bows during the singing of the Creed as the Celebrant does. He does not rise²³ when the Deacon takes the corporal to the altar. He returns with the Sacred Ministers to the altar (reverencing to the clergy and the altar), and goes to the book at the Gospel side of the altar.

14. He removes the Missal for the incensation of the Gospel side of the altar, and then replaces it. He is incensed with two double swings before the Subdeacon,²⁴ but after the choir (if the clergy are present), and bows slightly to the Deacon before and after.

15. Bowed, he recites the *Sanctus* with the Sacred Ministers.

16. When the Deacon kneels for the Consecration the A.P. kneels beside him (at his left) on the edge of the footpace, and raises the edge of the chasuble when the Deacon does so. He rises when the chalice has been replaced on the altar, and returns to the book.

17. After the *Agnus Dei*, which he says with the Sacred Ministers, the A.P. genuflects, passes to the right of the Celebrant, and again genuflects.²⁵ When the Celebrant kisses the altar, the A.P., with hands joined, kisses it also and receives the Pax from the Celebrant²⁶ in the usual way.²⁷ The A.P. then genuflects, goes to the second step and gives the Pax to the Deacon.²⁸ He genuflects again and returns to the left of the Celebrant. If, however, the clergy are in choir, the A.P. accompanied by the M.C. gives them the Pax before giving it to the Deacon.²⁹ On his return

²² S.R.C. 4018⁴.

²³ S.R.C. 4018⁵.

²⁴ S.R.C. 4018⁶; cf. 2328⁵.

²⁵ Cf. C.E. I, vii, 5; II, viii, 75.

²⁶ At the first Mass of a newly ordained priest, if the A.P. does not wish to leave the Celebrant for any length of time, he gives the Pax to the Deacon and returns to the Celebrant. The Deacon gives the Pax to the Subdeacon who in turn gives it to the clergy in choir (Vavasseur-Stercky, Hébert).

²⁷ See p. 541.

²⁸ S.R.C. 4018⁶.

²⁹ S.R.C. 4018⁶.

he genuflects at the foot of the altar, goes to the left of the Celebrant and gives the *Pax* to the Deacon.

18. When Holy Communion is given the A.P. communicates before the Deacon and Subdeacon. During the distribution of Holy Communion he stands on the highest step at the Gospel side facing the Epistle corner.

19. After the ablutions he transfers the Missal to the Epistle corner. He genuflects on the edge of the footpace when passing the middle. He assists the Celebrant at the Communion verse and at the Postcommunion prayers. He then closes the Missal with the opening towards the middle of the altar, unless a proper last Gospel is to be read.

20. After *Ite, Missa est* he goes to the Gospel corner of the altar. If a proper Gospel is to be said, he takes the Missal with him and kneels there on the edge of the footpace for the Blessing. He assists the Celebrant at the last Gospel; he holds the altar card, and therefore he does not make the signs of the cross, or genuflect at *Et Verbum caro factum est*. If, however, the Gospel be a proper one, he makes the signs of the cross at its beginning, and bows or genuflects when the Celebrant does. At the end he closes the Missal.³⁰

21. At the foot of the altar, he stands at the right of the Celebrant, hands him his biretta (with the usual kisses), genuflects *in plano*, and goes to the sacristy at the left of the Celebrant but a little before him.³¹ He bows with the Sacred Ministers to the chief image, then bows to the Celebrant and unvests.

IV. AN A.P. IN SURPLICE, WITHOUT A COPE

(1) In the procession to and from the altar, he walks at the Celebrant's left, but uncovered since he is not in vestments.

(2) For the preparatory prayers he kneels on the Epistle side in front, on the floor; or on the lowest step at the side.

(3) He remains at the Missal when the Celebrant is at the altar. When the Sacred Ministers sit, he sits on a stool near them.

(4) The Subdeacon transfers the book for the Gospel and the Deacon moves it back after the ablutions, and on each occasion the A.P. accompanies them, genuflecting *in plano* when passing the middle.

(5) He does not receive the Pax from the Celebrant, but receives it from the Subdeacon at the foot of the altar, when he returns after giving it to the clergy. He genuflects before descending and again before returning to the book.

³⁰ See Vol. II, p. 397, n. 10.

³¹ If any other ceremony should follow Mass, the A.P. does not take part in it at the altar. He takes off his cope at the sedile and goes to his place in choir.

V. THE DEACON AND SUBDEACON AT HIGH MASS WITH AN A.P.

The following changes occur in the ceremonies of the Deacon and Subdeacon when there is an A.P. *in cope*:

- (1) Both Deacon and Subdeacon vest at the left of the Celebrant.
- (2) For the preparatory prayers and whenever the four Sacred Ministers are together at the foot of the altar, such as on returning from the sedile, the Deacon and Subdeacon are at the left of the Celebrant, the A.P. at his right.
- (3) The Deacon does not go to the right of the Celebrant after the Collects, but remains behind him.
- (4) The Subdeacon does not transfer the Missal. When he has returned the Epistolary after the Epistle, he stands behind the Celebrant, and moves with him to the centre, where he genuflects, and goes to stand at the Celebrant's left behind the A.P., while the Gospel is being read.
- (5) The Deacon incenses the A.P. with two double swings before he incenses the Subdeacon.
- (6) For the recitation of the *Sanctus* and *Agnus Dei* the Subdeacon may remain *in plano*,³² or he may go to the left of the Celebrant.
- (7) Between the *Sanctus* and the Consecration, and after the Consecration, except when it is necessary to uncover and cover the chalice, the Deacon stands at the Celebrant's right but a little behind him.³³
- (8) After *Agnus Dei* the Deacon genuflects, when the A.P. does so, at the Celebrant's left. He goes down a step or two to make way for the A.P. and there later receives the Pax from the A.P. He gives the Pax to the Subdeacon, genuflects, and returns to his place at the Celebrant's right. If, however, the A.P. is absent some time giving the Pax to the clergy, the Deacon may replace him at the Missal until his return.

³² Cf. C.E. II, viii, 67, 75; S.R.C. 3769^{4,5}.

³³ R. VII, 11; VIII, 8.

PART IV

SOME SPECIAL FORMS OF HIGH MASS

HIGH MASS FOR THE DEAD

In Missa solemni [pro defunctis] non incensatur Altare ad Introitum, et Subdiaconus, finita Epistola, non osculatur manum Celebrantis, nec benedicitur: Diaconus non petit benedictionem, nec osculatur Celebrantis manum: non tenentur luminaria ad Evangelium, nec portatur incensum, sed duo tantum Acolythy sine candelabris stant unus a dexteris et alter a sinistris Subdiaconi tenentis librum Evangeliorum. Non incensatur liber, nec in fine Celebrans; nec defertur liber Evangeliorum osculandus. Oblata et Altare incensantur ut supra; incensatur solus Celebrans, et non incensantur alii. Subdiaconus non tenet Patenam post Celebrantem; sed tempore elevationis Sacramenti genuflexus in cornu Epistolae, illud incensat. Ministri cum aliquid porrigunt Celebranti, in hac Missa non osculantur ejus manum, neque rem quae porrigitur.

Si distribuendae sunt candelae, distribuantur post Epistolam, et accendantur ad Evangelium, ad elevationem Sacramenti, et post Missam, dum fit Absolutio. Si habendus est sermo, habeatur, finita Missa, ante Absolutionem.¹

I. PREPARATIONS

The preparations for the ceremonies of a High Mass for the dead are the same as for those of a High Mass that is not for the dead² except in the following particulars:

1. On the altar there should be no relics, no images of the saints and no flowers.³ It is becoming to have candles of unbleached wax, six at most, four at least.⁴ The candlesticks should not be of gold or silver, nor should they be encased in covers of black cloth.⁵ The frontal is black.

2. If the Blessed Sacrament be present the frontal is to be violet,⁶ and the conopaeum also, unless white is permanently used.⁷ The Missal-stand is bare but it may be covered with a black veil.

3. The altar steps and the sanctuary are uncovered, but a carpet, either violet or black, is laid on the footpace.⁸ The sedile may be bare or covered in black or violet.⁹

4. On the credence table the chalice, etc., are prepared as usual but

¹ R. XIII, 2, 3.

² Pp. 573 sqq.

³ C.E. II, xi, 1.

⁴ *Ibid.*; S.R.C. 3029¹.

⁵ Cf. S.R.C. 3266.

⁶ S.R.C. 3201¹⁰, 3562 and *Index Generalis*, p. 357.

⁷ Cf. S.R.C. 3035¹⁰.

⁸ C.E. II, xi, 1.

⁹ S.R.C. 4172¹.

are not covered with the humeral veil. If candles are to be used by those in choir they are prepared on trays or in baskets, with tapers to light them.

5. If the Absolution is to follow Mass, a black cope and the aspersory will be in readiness. The processional cross is placed in its stand near the credence table.¹⁰ Should there be no coffin present, and no catafalque erected, a black cloth is prepared (see p. 674).

6. Black vestments are made ready in the sacristy and albs without ornament (e.g., lace) should be used. Unbleached candles are prepared for the acolytes.

II. CHOIR CEREMONIES

1. All in choir, including prelates or canons, kneel: (a) for the Collect(s), during the Postcommunion prayer(s); (b) and from after the recitation of the *Sanctus* until *Pax Domini*, etc.¹¹ (inclusive).¹²

2. All in choir sit: (a) for *Kyrie, eleison* after they have recited that prayer; (b) for the Epistle, Gradual, Tract, and Sequence; (c) from after the *Oremus* before the Offertory verse to the *Per omnia saecula* at the end of the Secret(s); (d) after the consumption of the Precious Blood, until *Dominus vobiscum*, etc., before the Postcommunion prayers.

3. In the Sequence *Dies irae* the Holy Name occurs twice. All uncover and bow their heads.

4. If candles are used, they are held,¹³ lighted, in the right hand: (a) during the singing of the Gospel; (b) "for the Elevation," i.e., from the beginning of the Preface, or from after the *Sanctus*, to the consumption of the Precious Blood; (c) during the Absolution.

5. The breast is not struck when saying "*dona eis requiem (sempiternam)*" at the *Agnus Dei*, and the Pax is not given.¹⁴

III. GENERAL RULES FOR THE MASS

1. When vesting, the Sacred Ministers kiss the cross on the amice, maniple, and stole as usual but during the Mass *all* kisses of objects handed to or received from the Celebrant are omitted.¹⁵ Nor is his hand kissed. The salutations to the choir are made as usual.¹⁶

2. The altar is incensed only at the Offertory, and after its incensation

¹⁰ It may not be placed at the head of the coffin or catafalque during Mass (S.R.C. 3556^a).

¹¹ R.G. XVII, 5; C.E. II, xi, 5.

¹² S.R.C. 3624¹³.

¹³ R. XIII, 3; C.E. II, xi, 6.

¹⁴ R. XIII, 1; C.E. II, xi, 8.

¹⁵ R. XIII, 2; C.E. I, xviii, 16; II, xi, 5; S.R.C. 4193^a.

¹⁶ S.R.C. 3059^a.

the Celebrant alone is incensed. Hence the thurifer leads the procession with joined hands since the censer is not needed until the Offertory.

3. The Epistle and Gospel are not sung at the ambo;¹⁷ and the procession to sing the Gospel is not a solemn one. Neither incense nor lights are carried, and hence the order of it is different.¹⁸

4. The Celebrant sings the prayers, Preface, and *Pater noster* to the ferial tone.¹⁹

5. The organ may not be played during a Mass for the Dead. If, however, it is *necessary* to sustain the singing, it may be played, but must stop when the singing ceases.²⁰

6. There is no obligation to use candles in choir.²¹ But if they are used by the clergy the acolytes will distribute them during the singing of the Sequence. They give one to each person, beginning with those of higher rank. The acolytes must see that the candles are lighted in time for the Gospel, for the Elevation, and for the Absolution. If there are but few in choir, the acolytes light all the candles; but if there are many it suffices to light the candle of the person at the end of each row.

IV. THE BEGINNING OF MASS

1. The acolytes carry their lighted candles as usual in procession to and from the altar. The candles are left, lighted, on the credence table during the entire Mass. They are carried for the Absolution.

2. The psalm *Judica* is omitted. After the preparatory prayers the Deacon and Subdeacon go up to the altar²² with the Celebrant. They stand beside him while he kisses it. They follow him to the Missal and stand at his right, as usual, for the Introit. The Celebrant does not sign himself at the opening words, but with his right hand he makes the sign of the cross over the book. His left hand meanwhile rests on the altar. Neither do the Deacon and Subdeacon make the sign of the cross.

3. The Celebrant will sing one prayer only at the Exequial or Funeral Mass, at the Mass "on the day of death," on the third, seventh, thirtieth, and anniversary days, and in Masses "which correspond to the Office of the Dead celebrated with double rite";²³ in all other Masses there will be three prayers.²⁴ During the singing of the prayers the thurifer and the acolytes kneel.

¹⁷ *Ibid.*, § 6.

¹⁸ C.E. II, xi, 5.
¹⁹ For the prayer(s) this means singing the entire prayer on one note, prolonging and softening the syllables in the body of the prayer and in the conclusion, where an inflection is made when singing the prayer to the solemn tone (see p. 554). The concluding syllables, too, are prolonged a little and softened.

²⁰ S.R.C. I, xxviii, 13; S.R.C. 4243^a, 4265^a, 4287.

²¹ R. XIII, 3; C.E. II, xi, 6.

²² Cf. the rubric of Good Friday: "*Sacerdos cum Ministris . . . ascendit ad altare.*"

²³ *Addit.* III, 10.

²⁴ See Vol. I, ch. IX.

4. After the singing of the Epistle the Subdeacon does not go to receive the Celebrant's blessing.²⁵ He salutes the choir and genuflects on his return to the altar. He hands the book to the M.C. and if the Celebrant is still reciting the *Dies irae* he goes and stands at the Deacon's right as at the Introit.

5. The Celebrant himself must read the entire Sequence.²⁶ He may not read it with the Deacon and Subdeacon.²⁷ When finished, he may go with the Deacon and Subdeacon to the sedile, going directly from the Epistle corner without any bow.²⁸ At the Holy Name in the strophe *Recordare, Jesu pie*, the Sacred Ministers uncover and bow.

6. At a signal from the M.C. — given about the strophe *Qui Mariam absolvisti* — the Sacred Ministers return to the altar *per longiorem* as usual, and make the proper reverences to the clergy and the altar. The Celebrant goes up to the middle. Bowed low and with hands joined, he recites in the subdued voice²⁹ the *Munda cor meum*, but he does not say *Jube, domne, benedicere*, etc. The Deacon goes around in *plano* to the Epistle side of the altar where he awaits the opening words of the recitation of the Gospel and makes the small signs of the cross. He bows if the Holy Name occurs in the opening words. He gets the *Evangelarium*, takes it (*per longiorem*), and lays it on the table of the altar and waits, facing the Celebrant. The Subdeacon transfers the Missal to the Gospel corner and assists the Celebrant while he recites the Gospel.

7. The Celebrant does not kiss the book, nor say *Per Evangelica dicta* at the end. Incense is not put in. The Subdeacon goes down to the foot of the altar, and the Deacon kneels on the edge of the footpace and silently recites *Munda cor meum*. He then takes the book from the altar, bows to the Celebrant, but does not kneel for his blessing and descends at once to the foot of the altar.

8. If the Sacred Ministers are not engaged, they bow their heads while the choir sings *Pie Jesu, Domine*, in the last strophe of *Dies irae*.

9. The thurifer does not take part in the singing of the Gospel. The Deacon and Subdeacon, M.C., and acolytes make the usual reverence to the altar and to the clergy. On this occasion they bow first to those who are on the Epistle side, and proceed in the following order³⁰ to the place where the Gospel is sung:³¹ the M.C., the Deacon, the Subdeacon, and last of all the two acolytes.

10. At the end of the Gospel, the Subdeacon hands the book to the

²⁵ R. VI, 4; XIII, 2.

²⁶ The Sequence must be recited by the Celebrant and sung by the choir in every sung Mass (rubric of *Missa Quotidiana*. S.R.C. 3920⁵, 4054⁶, and cf. 2959²).

²⁷ S.R.C. 2956⁷.

²⁸ See p. 514.

²⁹ R. VI, 5.

³⁰ C.E. II, xi, 6.

³¹ See p. 596.

M.C. since it is not taken to the Celebrant to be kissed. All return to the altar in the order in which they had come. The Deacon goes to the top step behind the Celebrant, the Subdeacon stands in the middle *in plano*, and both genuflect. The M.C. and acolytes genuflect behind them, and go to the credence table.

11. Should there be a sermon, it is not preached after the Gospel,³² but after Mass,³³ before the Absolution. The preacher wears neither surplice nor stole,³⁴ but his cassock (with a *ferraiolo*, if this be the custom) or the habit of his Order, if he be a Religious. The pulpit is draped in black.³⁵ The Celebrant takes off his chasuble and maniple and puts on the cope if the Absolution is to follow. The Deacon and Subdeacon remove their maniples, and all three sit, covered, at the sedile.

V. THE OFFERTORY

12. At the Offertory the Subdeacon (without the humeral veil) takes to the altar the chalice, veiled with its own veil, and with the burse on top. The Deacon spreads the corporal and places the burse on the Gospel side. The Subdeacon unveils the chalice and gives the veil to an acolyte to fold and take to the credence table. The Deacon hands the paten, and later the chalice, to the Celebrant without kissing them or the Celebrant's hand. The water is not blessed but the Celebrant recites the prayer *Deus qui humanae substantiae*, as at other Masses.³⁶ The paten is not held by the Subdeacon,³⁷ but is placed partly under the corporal and covered by the Deacon with the folded purificator. After putting the water into the chalice and returning the cruets to the acolyte, the Subdeacon goes down *in plano*, genuflects on the lowest step in the middle, and goes to the left of the Celebrant.

13. Incense is put in and blessed, as usual, with the formula *Per intercessionem*, but all kisses of the Celebrant's hand, of the boat, and of the thurible are omitted by the Deacon. The *oblata*, cross, and altar, are incensed, the Subdeacon assisting on the left. The Celebrant alone³⁸ is incensed. While he washes his hands the Deacon and Subdeacon stand at his right, one behind the other.³⁹ The *Gloria Patri* is omitted at the end of the psalm *Lavabo*.

³² Not being on the Gospel.

³³ R. XIII, 3; C.E. II, xi, 10; S.R.C. 2888.

³⁴ *Ibid.*

³⁵ Because it is the office of the Deacon and Subdeacon to minister to the Celebrant at High Mass, some rubricians direct that in Requiem Masses they wash the Celebrant's hands, in which case the Deacon takes the towel and the Subdeacon the water cruet and bowl. The ground for this prescription is that they are free at this moment, while in a Mass for the Living they are occupied. No rubric, however, indicates that such a change is to be made in the Mass of the Dead, and so other rubricians direct the acolytes to wash the Celebrant's hands, in accordance with R. VII, 10.

³⁶ C.E. II, xi, 10.

³⁷ R. XIII, 1.

³⁸ R. XIII, 2.

³⁹ R. XIII, 2.

14. The Subdeacon goes, as usual, to the left of the Celebrant to recite with him the *Sanctus*, and makes the sign of the cross at *Benedictus*.

The Canon

15. After ringing the bell at *Hanc igitur*, the first acolyte⁴⁰ (or the M.C.) puts incense into the thurible; this is not to be done by the Subdeacon. At *Quam oblationem* (when the Deacon crosses to the right of the Celebrant) the Subdeacon goes without genuflecting to the Epistle corner. When the Deacon kneels on the edge of the footpace for the Consecration, the Subdeacon kneels on the lowest step, facing the Gospel side,⁴¹ between the thurifer who is at his right and the M.C. at his left. He takes the thurible and incenses the Blessed Sacrament, "while It is elevated."⁴² He incenses It with three double swings at each Elevation, bowing before and after. After the Elevation he returns to the middle in *plano*, genuflects on the lowest step,⁴³ and stands there.

16. The torchbearers, two or four in number, do not leave after the Elevation but remain until after the Communion.⁴⁴

17. At *Et demitte nobis* the Deacon alone goes up to the Celebrant's right. He wipes the paten, and at *Libera nos* he hands it to the Celebrant without kissing it.

18. The Deacon and Subdeacon recite with the Celebrant the *Agnus Dei* with its special response *dona eis requiem (sempiternam)*, but they do not strike their breasts.⁴⁵ Since the Pax is not given,⁴⁶ they change places at once, genuflecting before and after.⁴⁷ The Celebrant omits the first of the three prayers before Holy Communion.

19. If Holy Communion be given⁴⁸ the Deacon recites the Confiteor "alta voce," he does not sing it.⁴⁹

VI. THE CONCLUSION OF MASS

20. The Deacon, facing the altar, sings *Requiescant in pace*. It is always sung in the plural,⁵⁰ even if the Mass has been celebrated for but one dead person. The Celebrant recites these words in the subdued

⁴⁰ C.E. I, xxiii, 18; II, xi, 8.

⁴¹ So the rubricists interpret the rubric "*genuflexus in cornu Epistolae*" (R. XIII, 2).

⁴² R. VIII, 8.

⁴³ By exception (see p. 514), S.R.C. 4027².

⁴⁴ R. VIII, 8; C.E. II, xi, 7.

⁴⁵ R. XIII, 1; C.E. II, xi, 8.

⁴⁶ *Ibid.*

⁴⁷ S.R.C. 4027.

⁴⁸ See p. 624.

⁴⁹ S.R.C. 4104² (cf. 3177).

⁵⁰ S.R.C. 1611.

voice.⁵¹ The Subdeacon answers the Celebrant, the choir answers the Deacon. As there is no Blessing the Deacon and Subdeacon do not kneel, but the latter goes at once to hold the altar-card at the left of the Celebrant for the last Gospel.

21. If the Absolution is to follow, the Sacred Ministers reverence at the foot of the altar. If the Blessed Sacrament is present the Celebrant genuflects on the lowest step. The Sacred Ministers also genuflect on the lowest step,⁵² and all go to the sedile.⁵³ The Celebrant takes off the chasuble and maniple and puts on a black cope;⁵⁴ the Deacon and Subdeacon remove their maniples, and while the former helps the Celebrant to vest, the latter goes for the processional cross, which he will hold with the right hand over the left, and with the figure of the Crucified facing forward.

APPENDIX

THE ABSOLUTION FOR THE DEAD

I. GENERAL RULES

1. There are two forms of the Absolution, one (set forth in the Roman Ritual, VI, iii, 7 sqq.) which forms part of the burial service (*exsequiae*) and is used when the body of the deceased person is present physically or morally;¹ the other form (given in the Ritual, VI, v) is used when the body of a deceased person is not present, even morally, or when the Absolution is for the souls of all the Faithful Departed. With this latter case the rubrics (R. XIII, 4) of the Missal also deal.

2. The Absolution is of obligation² after the Exequial or Funeral Mass

⁵¹ S.R.C. 2572².

⁵² S.R.C. 4198².

⁵³ Or they may go directly (*per breviorē*) from the footpace to the sedile, in which case the Celebrant bows low to the cross, or genuflects to the Blessed Sacrament, and the Deacon and Subdeacon genuflect.

⁵⁴ Should a black cope not be available, the Celebrant gives the Absolution in alb and stole (crossed), and in this case the Deacon removes his dalmatic and the Subdeacon his tunicle.

¹ The body is said to be present morally, when for a reasonable cause (e.g., fear of contagion, impossibility of keeping the body unburied for the time that would be necessary) the body cannot be brought to the church for the funeral service (the Funeral Mass and the Absolution), and this even though the body is already buried (cf. *Addit.* III, 4).

² R.R. VI, iii, 7, 17. (Cf. C.J.C. 1215.)

(i.e., the solemn or sung Mass — or the Low Mass which is allowed in the case of the poor, or by indult³ in other cases — which forms part of the burial service and which is celebrated, ordinarily, on the day of the funeral). And this even if the body be present only morally, and even though the Absolution may have been given the evening before, when the body was brought to the church.⁴ In all other cases, so far as the rubrics are concerned, the Absolution is optional.⁵ But it may be of obligation for other reasons such as the reception of a stipend or the existence of a foundation.

3. Ordinarily the Absolution is given after a Requiem Mass, whether this be sung or said.⁶ It may not be given after a Mass which is not a Requiem Mass such as the Mass of the day or of a saint or a votive Mass, though this Mass is said for the deceased person, nor may the coffin, or the catafalque (when the body is absent), be present during such a Mass.⁷ When a Requiem Mass is not permitted the Absolution should be given after the Office of the Dead,⁸ if this takes place, and before the Mass. The body or catafalque should be removed for the Mass,⁹ or at least the candles around it should be extinguished, to show that the Mass has no connection, in this case, with the suffrages for the dead. If, however, the Office does not take place, and a Requiem Mass is not possible, the Absolution must be given when the body is brought to the church (after *Subvenite*¹⁰) or at some other time, *quite apart from the Mass*.¹¹

4. While the Absolution ordinarily follows a Requiem Mass, it may be given independently of Mass, as a separate function; not, however, on doubles of the first class,¹² not even after Vespers, if the body be absent. If the body be present, even morally, the Absolution is allowed and of obligation, after the Funeral Mass on those doubles of the first class when this Mass is permitted. On the doubles of the first class on which even the Funeral Mass is excluded,¹³ the Absolution is allowed when the Office of the day is finished, if the burial cannot be postponed. The bells, however, must not be tolled in mourning.¹⁴

Should the Absolution be given after *the Mass of the day*, it must be clear that it is an entirely distinct function, hence: (a) if it be given by

³ E.g., there is an indult in England and Ireland permitting a Low Mass to be said for the Funeral Mass, when it is impossible to celebrate a solemn or even a sung Mass (e.g., because of the want of a choir). Cf. Vol. I, ch. IX.

⁴ S.R.C. 3748¹.

⁵ S.R.C. 1322², 3369², 4215.

⁶ S.R.C. 4081².

⁷ S.R.C. 2186, 3014¹, 3201², 3722¹, 3942.

⁸ S.R.C. 2994¹, 4183.

⁹ S.R.C. 3570¹, 3946, 4130. This rule applies to the last three days of Holy Week.

¹⁰ S.R.C. 2994¹.

¹¹ S.R.C. 3780², 4183, 4215.

¹² S.R.C. 3780² (cf. 3570¹), 4095², 4183, 4215, 4270.

¹³ See Vol. I, ch. IX.

¹⁴ S.R.C. 3570¹, 3946, 4130. This rule applies to the last three days of Holy Week.

the priest who says the Mass of the day, he must not change into the black stole and cope in the sanctuary, but must return to the sacristy; (b) if it can be avoided, the body should not be present,¹⁵ or at least the candles around it should not be lighted until Mass is over; (c) in the absence of the body, the catafalque for the Absolution should not (if possible) be erected until the Mass is over, or it should be erected entirely away from the altar (e.g., in the mortuary chapel).

5. The Absolution may be sung even though the Requiem Mass was a Low Mass.¹⁶

6. The Deacon and Subdeacon take part in the Absolution only when it is preceded by a High Mass.¹⁷ Otherwise the Celebrant is assisted by altar servers who carry the cross, hold the book, etc.

7. While the Absolution may be repeated (e.g., at the cemetery) over a dead body, several Absolutions may be given *consecutively*¹⁸ only in the cases provided for in the *Ceremonial of Bishops*, II, xi, 13, e.g., on the anniversary of the death of a Pope, or at the funeral of the Bishop of the diocese or of certain other personages.

8. Because of the intimate relation between the Requiem Mass and the Absolution, the *Celebrant of the Mass alone*, with a few exceptions, may give the Absolution.¹⁹ Only the Bishop of the diocese (not an assistant bishop, nor a titular bishop, nor an extern bishop), or an abbot or prelate *nullius* in the place of his jurisdiction,²⁰ may give the Absolution, if he has not celebrated the Mass which it immediately follows.²¹ While a cardinal has the right to give the Absolution anywhere, his high rank requires that he should not be asked to do so following a Requiem Mass celebrated by a bishop or priest, except on some very special occasion, as at the funeral of a cardinal or of a prince; or on some occasion of national mourning.²²

II. PREPARATIONS FOR THE ABSOLUTION

1. The Absolution may be given only when there is a coffin, or a catafalque²³ present, or at least a black cloth spread before the altar²⁴ (to represent the coffin).

¹⁵ I.e., anywhere *near* the altar.

¹⁶ S.R.C. 4215.

¹⁷ Cf. S.R.C. 3066².

¹⁸ Cf. S.R.C. 3744. Some rubricists say also that it is not permissible to give the Absolution for the same person, *in the same church*, more than once in a day.

¹⁹ R. XIII, 4; C.E. II, xxxvii, 2; R.R. VI, iii, 7.

²⁰ Cf. C.J.C. 323, § 1.

²¹ S.R.C. 3029¹⁰, 3798², 4154²⁰; cf. 4355². A Vicar Apostolic may give it in the place of his jurisdiction.

²² S.R.C. 4284 (I, § 6).

²³ A wooden or steel structure, sometimes surmounted by a casket covered by a pall, which represents the coffin with the body of the deceased when these are not present.

²⁴ S.R.C. 3535².

2. The coffin is to be placed "in the middle of the church,"²⁵ or at least outside the sanctuary rails. It is covered by a pall of black material, soberly ornamented.²⁶ On it may be laid symbols of the dignity of the deceased²⁷ such as a mitre for a bishop; a black or violet stole and a biretta for a priest; or armorial bearings in the case of a layman. Flowers are *tolerated* on the coffin,²⁸ but their use at the funeral of adults is contrary to the spirit of the rubrics. The coffin is to be so placed that if the body be that of a priest physically or morally present, the head will be towards the altar; otherwise the feet will be nearer the altar.²⁹ Six³⁰ candles of unbleached wax are generally placed around the coffin. These should be lighted during the Requiem Mass and during the Absolution.

3. When a catafalque is used, all that has been said about the coffin applies to it. It is, however, always placed with the part corresponding to the foot of the coffin turned towards the altar. But if the body of a priest is even morally present this order is reversed.³¹

III. THE CEREMONY³²

1. The **Celebrant**, aided by the **Deacon** and **Subdeacon** who have removed their maniples, vests in the cope. The **Subdeacon** gets the processional cross and the **acolytes** their lighted candles. Preceded by the **thurifer** (carrying the thurible and incense boat), having on his right an **acolyte** bearing the aspersion and aspergil, the **Subdeacon** goes between the **acolytes** to the entrance to the choir and there faces the altar. The **thurifer** and **aspersory-bearer** stand behind them, ready to lead the procession. The **Celebrant** with the **Deacon** on his right and preceded by the **M.C.**³³ goes to the foot of the altar. On a signal from the **M.C.**, the **Celebrant** bows low, or genuflects *in plano*, if the Blessed Sacrament be present. The **Deacon**, the **M.C.**, the **thurifer**, and the **aspersory-bearer** all genuflect, but the **Subdeacon** and **acolytes** neither genuflect nor bow. All turn and the **thurifer** and **aspersory-bearer** lead the procession down the church. The **clergy** — each carrying a lighted candle

²⁵ R.R. VI, iii, 4; C.E. II, xxxviii, 25.

²⁶ S.R.C. 3035¹¹, 4165⁵, 4397⁷.

²⁷ Cf. S.R.C. 2578¹².

²⁸ When the body is "morally present" the Absolution is given, *in every detail*, as if the body were physically present (Cf. S.R.C. 3767³⁰).

²⁹ This description of the ceremony deals with the two cases (the body present and absent), noting the differences between them. These are only two: (a) the omission of *Non interet*, when the body is absent; (b) the difference in the prayer at the conclusion of the Absolution. All through the ceremony of the Absolution the usual ritual kisses (in handing or taking the biretta, aspergil, or thurible) are omitted.

³⁰ The rubrics do not mention a book-bearer, but there may be one who will walk at the left of the **thurifer** (the **aspersory-bearer** being on his right). The **M.C.** may carry the book (the Dead Mass book or a large ritual) or leave it beforehand near the catafalque.

³¹ Cf. S.R.C. 3804⁶.

³² R.R. VI, iii, 4; S.R.C. 2392², 4034³.

³³ The rubrics do not determine the number.

in the outside hand — genuflect in pairs (or bow low if they be prelates or canons, and the Blessed Sacrament be not present), and follow the **Subdeacon**, the juniors first.³⁴ The **Celebrant**, with the **Deacon** now on his left,³⁵ both wearing their birettas, walk last in the procession, preceded by the **M.C.**

2. When the **thurifer** and **aspersory-bearer** come near the coffin,³⁶ they go to the left (the Epistle side of the church) and wait at one side, partly facing the coffin. The **Subdeacon** and **acolytes** go to the far end of the coffin, so that they are between it and the main entrance of the church,³⁷ where they stand some distance away from the coffin, so that the **Celebrant** and **Deacon** may easily pass around it.

3. When, however, the Absolution is for a priest whose body is physically or morally present, the **thurifer** and **aspersory-bearer** go to the far end of the coffin and stand aside there; while the **Subdeacon** and **acolytes** go at once to the left of the coffin and stand facing the entrance of the church. They should not stand directly before the coffin, but a little to the Epistle side, to avoid turning their backs directly on the high altar. The **Celebrant** faces the cross during the Absolution.³⁸

4. The clergy group themselves around the coffin so that the juniors are nearer the **Subdeacon**, the seniors nearer the **Celebrant**. Each now holds his candle in the right hand.

5. The **Celebrant** on approaching the coffin goes a little to his left, and stands facing the coffin,³⁹ not directly in front of it, but somewhat to the Epistle side so that he does not turn his back directly to the altar, and may be able to see the processional cross during the Absolution. The **Deacon** remains on his left.

6. If, however, the body of a priest be physically or morally present the **Celebrant** stands at the far end of the coffin, between it and the main entrance of the church, and directly in front of it.⁴⁰

³⁴ If the clergy are not in choir, the **Subdeacon** and others may line up before the altar, just behind the **Celebrant** and **Deacon**.

³⁵ R. XIII, 4.

³⁶ Throughout, the word *coffin* is used for both cases (the body present or absent) to avoid the unnecessary repetition of the words "or the catafalque."

³⁷ This is described in the rubrics as "*ad pedes tumuli seu lecticae mortuorum contra Altare*" (R. XIII, 4; R.R. VI, v, 1) when the body is absent; "*ad caput defuncti*," when the body is present (C.E. II, xi, 15; R.R. VI, iii, 7).

³⁸ R. XIII, 4.

³⁹ The rubrics describe this as "*in capite loci inter altare et tumulum, aliquantulum versus cornu Epistolae, ita ut Crucem Subdiaconi respiciat*" (R. XIII, 4; R.R. VI, v, 1) in the absence of the body; "*contra Crucem ad pedes defuncti*" (R.R. VI, iii, 7) when the body is present.

⁴⁰ In other words (a) the **Celebrant** always stands at the foot of the body or at the foot of the catafalque (*i.e.*, that part of it that corresponds to the foot of the body); (b) that means that he is always between the coffin (catafalque) and the altar, except in the one case when the body of a priest is present physically or morally.

7. The **thurifer** and **aspersory-bearer** stand near the Celebrant behind him and to his left.⁴¹

8. The **Deacon** gives his biretta to the M.C. and takes that of the Celebrant and hands it to the M.C. The M.C. puts the birettas aside, and opens the book at the beginning of the Absolution (if the body is present).

9. The **Deacon**⁴² holds the book before the Celebrant who, with hands joined, chants in a monotone (or recites) the prayer *Non intres*. He begins it without *Oremus*, and makes no change⁴³ in the words "*cum servo tuo*," even though the Absolution be for a woman, or for more than one person. The prayer *Non intres* is not said unless the body is physically or morally present.⁴⁴ At the end of the prayer, all answer *Amen*.

Libera me

10. Then the **chanters** (or one chanter) begin⁴⁵ the responsory *Libera me* which is sung by the clergy.⁴⁶ In this responsory — alone of all the prayers of the Absolution⁴⁷ until the prayers for all the Faithful Departed on the way back to the sacristy — *Requiem aeternam* is in the plural. When *Non intres* is not said the *Libera* must not be begun until the Celebrant is in his place.⁴⁸ It may not be begun while the Celebrant vests for the Absolution nor while he is on his way to the catafalque.⁴⁹ It is becoming for the Celebrant and the Deacon to join in the singing of the responsory, or to recite it, alternately, in the subdued voice.⁵⁰

11. When the repetition of *Libera me* is begun,⁵¹ towards the end of the Responsory, the **Deacon** goes to the Celebrant's right, passing behind him. Should he be obliged to pass in front of the Celebrant, he bows to him. The **thurifer** presents the thurible; the **Deacon** presents the boat without kisses, and at once asks the blessing, saying *Benedicite, Pater reverende*. The Celebrant puts in incense, three times, blessing it with the usual form (*Ab illo benedicaris*, etc.) and the sign of the cross. The M.C. holds back the edge of the cope on the Celebrant's right. When incense has been put in and blessed the **thurifer** does not close

⁴¹ R.R. VI, iii, 7.

⁴² R.R. VI, iii, 7. No change is made, since the opening words are a quotation from Sacred Scripture (Psalm 142, verse 2).

⁴³ It may, however, be said when the Celebrant is a bishop, even though the body is not present physically or morally (cf. *Pontificale Romanum*).

⁴⁴ R.R. VI, iii, 8.

⁴⁵ The *Libera* may be sung even after a Low Mass (S.R.C. 4215). All join in after the intonation (*Libera me, Domine*); the chanters sing the verses *Tremens, Dies illa*, and *Requiem*, while the clergy repeat *Quando coeli, Dum veneris* and then the entire responsory *Libera me*.

⁴⁶ Unless, of course, the Absolution be for many.

⁴⁷ S.R.C. 3108⁴, 3110¹⁷.

⁴⁸ S.R.C. 3110¹⁷.

⁴⁹ Cf. S.R.C. 4198³.

⁵⁰ R.R. VI, iii, 9.

the thurible. He does this later just before it is used. He receives back the boat and returns to his place behind the Celebrant.

12. At the end of the *Libera*, the **chanter(s)** with one side of the choir sing *Kyrie, eleison*; the other side sings *Christe, eleison*; all together repeat *Kyrie, eleison*. The Celebrant intones *Pater noster* (d'l) and he recites the prayer silently while going around the coffin. He does not, however, distribute the words according to his actions. All who are in choir also recite the prayer, silently, up to the words "*sicut et nos dimittimus debitoribus nostris*" (inclusively).

The Sprinkling

13. The Celebrant receives the aspergil from the **Deacon**, who omits the ritual kisses. With the latter on his right, holding back the cope, and preceded by the M.C., he goes to the middle before the altar, and facing it he bows low, or genuflects if the Blessed Sacrament be present.⁵² The **Deacon** and M.C. genuflect. He turns towards his left and walks along the right side of the coffin, which he sprinkles⁵³ three times without any bows or without pausing ("*circuiens*"). He first sprinkles the end nearer the altar, then the centre, and finally the end nearer the Subdeacon. He sprinkles with his right hand, the left laid under his breast. When passing the cross held by the Subdeacon he turns to it and bows low; the **Deacon** and the M.C., genuflect. Passing along the left-hand side of the coffin he sprinkles it thrice in the same way, and then returns the aspergil to the **Deacon**.

14. When the Absolution is performed over the body of a priest the Celebrant begins the sprinkling and afterwards the incensation on the right-hand side of the coffin as he faces it. The first sprinkling will, therefore, be on the Epistle side of the church at the end of the coffin nearer the door of the church, the third at the end nearer the altar and the Subdeacon. In this case one salutation, a low bow for the Celebrant only, or a genuflection if the Blessed Sacrament be present, suffices for the cross held by the Subdeacon and for the altar. The Celebrant finishes the sprinkling on the Gospel side of the church.

The Incensation

15. The **Deacon** hands the thurible, without the ritual kisses, to the Celebrant. They first reverence to the altar,⁵⁴ and then the Celebrant

⁵² R.R. VI, iii, 10.

⁵³ R. XIII, 4; it is called the right-hand side from the point of view of the Celebrant, standing facing it and looking towards the main entrance of the church. It is, of course, the left side of the body (R.R. VI, iii, 10).

⁵⁴ Some rubricians say that if the altar be a long distance away or if the people crowding around cut the Celebrant off from it, the reverences to it before the sprinkling and incensing may be omitted.

incenses⁵⁵ the coffin on the Gospel side, three times in the same manner in which he had sprinkled it. He bows low to the cross held by the Subdeacon (the Deacon and M.C. genuflect) and finishes the incensation on the Epistle side of the church. The Celebrant hands back the thurible to the Deacon, who passes it to the thurifer and stands where he originally stood.

16. The Deacon receives the book from the M.C. and holds it for the Celebrant to sing the versicles (beginning *Et ne nos in inducas in tentationem*) and the prayer. The Celebrant faces the cross held by the Subdeacon. He keeps his hands joined and sings the prayer to the ferial tone.⁵⁶ If the body is present the prayer is *Deus, cui proprium est*, the baptismal name⁵⁷ is mentioned at N., with the word *sacerdotis* added for a priest.⁵⁸ When the body is not present the prayer is *Absolve, quaesumus Domine, animam famuli tui*, with mention of the baptismal name, and of the dignity in the case of a priest or bishop. Or the Celebrant may sing the prayer which he sang in the Mass or any other suitable prayer chosen from the *Orationes Diversae pro Defunctis*. Whatever prayer he chooses, the conclusion is to be the short one, as the long conclusion is used only in the Mass and Office.⁵⁹

IV. AFTER THE ABSOLUTION WHEN THE BODY IS NOT PRESENT

17. Following the prayer, the order of the rite varies according as the body is present or absent. When the body is not present, the Celebrant, making the sign of the cross with his right hand over the catafalque chants *Requiem aeternam dona ei, Domine*; all answer *Et lux*, etc.; the chanters sing *Requiescat in pace*⁶⁰ and all answer *Amen*. The Celebrant adds without any inflection (*recto tono*), *Anima ejus* (or *animae eorum*) *et animae omnium fidelium*,⁶¹ etc., and all reply *Amen*.

18. The Subdeacon and acolytes move to the head of the catafalque, the end nearer the altar, where they are joined by the thurifer and aspersory-bearer, who lead the procession back to the sacristy. The clergy extinguish their candles and follow two by two, the juniors first. The Celebrant and Deacon put on their birettas. The latter walks at the

⁵⁵ The rubrics do not determine how it is to be incensed. Rubricists say that simple swings (p. 528) are to be used—the Celebrant is moving all the time and so, as in incensing the altar, simple swings alone are feasible.

⁵⁶ R.R. VI, iii, 5 (see p. 555 *supra*).

⁵⁷ Except for Religious of both sexes (professed or only novices) (cf. Vol. I, ch. IX).

⁵⁸ R.R. VI, iii, 10. ("Episcopi" for a bishop).

⁵⁹ R.R. VI, iii, 5.

⁶⁰ Naturally these versicles are in the plural if the Absolution is for more than one person. In the prayer the words "*familiarum tuarum*" are used only when all the persons for whom the Absolution is given are women.

⁶¹ Here begins the remembrance of all the faithful departed with which the rite ends.

Celebrant's left, and together they follow the M.C. to the sacristy. If it be necessary to pass the high altar on the way to the sacristy, all make a low bow,⁶² or genuflect when the Blessed Sacrament is present.

19. On the way back to the sacristy the Celebrant says, but does not sing,⁶³ the first words of the antiphon *Si iniquitates* and he begins the psalm *De profundis*. This he recites with the clergy or with the Deacon and M.C. if the clergy are not in the procession. At the end of the psalm, *Requiem aeternam dona eis*,⁶⁴ *Domine* is said. After the response *Et lux*, etc., the Celebrant and all with him repeat the full antiphon *Si iniquitates*, etc.⁶⁵ He waits for the rest of the prayers until he arrives in the sacristy, for they are to be said there and not before the altar.⁶⁶

20. On arrival in the sacristy the thurifer and aspersory-bearer followed by the Subdeacon and acolytes stand near the crucifix or principal image.⁶⁷ The clergy divide into two lines with the juniors nearer the Subdeacon. When the Celebrant enters the sacristy, he stands near the entrance facing the chief image, and he and the Deacon uncover. The Celebrant says⁶⁸ the prayers *Kyrie, eleison, Pater noster*, etc., with the verses (in the plural) and the prayer *Fidelium*⁶⁹ for the souls of all the Faithful Departed. He then adds *Requiem aeternam, Requiescant*.

21. When the Absolution is for the souls of all the Faithful Departed as on November 2, the versicle *Animae eorum* at the end of the Absolution, and all that follows (*Si iniquitates, De profundis* and the prayers in the sacristy) are omitted.⁷⁰

22. When the prayers are over, the Celebrant and Deacon stand before the chief image of the sacristy and bow to it.⁷¹ They may then bow to the clergy, first on the left and then on the right. They salute each other, and unvest.

V. AFTER THE ABSOLUTION WHEN THE BODY IS PRESENT

23. After the Absolution, when the body is present, one of three things may happen: (a) the burial may be postponed so that the body remains

⁶² Cf. S.R.C. 3792¹¹. A genuflection is made to the cross only "*in actu functionis*."

⁶³ R.R. VI, v, 3; S.R.C. 2696².

⁶⁴ In the plural because these prayers are for all the Faithful Departed.

⁶⁵ The rubric of the Missal seems to suggest that the antiphon is not repeated until the sacristy is reached, but the rubric of the Ritual (VI, iii, 15) seems to imply that it is said immediately after the conclusion of the psalm (cf. S.R.C. 4081³), which is the usual thing for an antiphon.

⁶⁶ R. XIII, 4; R.R. VI, v, 3.

⁶⁷ In some places the Subdeacon stands in front of the principal image of the sacristy and the Celebrant says the prayers before the cross held by the Subdeacon.

⁶⁸ An acolyte may hold the book for him.

⁶⁹ With the short conclusion.

⁷⁰ R. XIII, 4; R.R. VI, v, 3; S.R.C. 2694, 3267.

⁷¹ See Vol. II, p. 529.

in the church; in this case *all that would have been done and said*⁷² on the way to the graveyard and at the grave, and on the return from it,⁷³ is done and said at the coffin in the church and on the return to the sacristy;⁷⁴ (b) the body is taken for burial at another place, and, is therefore, not accompanied by the Sacred Ministers in vestments; in this case either all the prayers of burial may be carried out at the coffin in the middle of the church, as in case (a), or the body may be borne to the entrance to the church, immediately after the Absolution — to the chant of *In paradisum* — and all the prayers said there, before the body is taken away,⁷⁵ and the *De Profundis* is said on the way back to the sacristy. Because of conditions in the United States, where most cemeteries are at some distance from the church, this alternative is quite generally followed; (c) the body is taken out at once, accompanied by the Sacred Ministers and the clergy, to be buried in a cemetery attached to the church or close by it; in that case the following rite⁷⁶ is observed.

VI. THE RITE OF BURIAL

24. If the grave is to be blessed — *i.e.*, if the cemetery as a whole has not been blessed, or, even if it has, if the grave “is made from new material”⁷⁷ — the thurible will be needed, and hence the **thurifer** with the **aspersory-bearer** will lead the procession. If the grave is not to be blessed, the thurifer will not be needed, and the **aspersory-bearer** (with the holy water) will lead. The **Subdeacon** and **acolytes** follow, then the clergy, two by two, and last the **Celebrant**, with the **Deacon** on his left, preceded by the **M.C.**

25. Accordingly, immediately after the prayer *Deus cui proprium est* the **thurifer** and the **aspersory-bearer** move to a position behind the **Subdeacon** and **acolytes**. At a signal from the **M.C.** they genuflect, and at once lead the procession. The **Subdeacon** and **acolytes** do not genu-

⁷² Including the singing of *In paradisum* if this be the custom (S.R.C. 2696¹; cf. R.R. VI, iii, 11) but excluding, obviously, the blessing of the grave.

⁷³ *I.e.*, §§ 25 sqq. below.

⁷⁴ R.R. VI, iii, 11, 14, 17.

⁷⁵ On arrival at the place of burial the Absolution may, but need not, be repeated (*e.g.*, in the chapel of the cemetery). It is the correct thing, however, to repeat the prayers of burial (*In paradisum* on the way to the grave; the *Ego sum*, *Benedictus*, etc., at the grave) even though they have already been said at the church where the Funeral Mass took place. The rubrics of the Ritual deal only with the case of burial in a cemetery attached to the church where the Funeral Mass is celebrated. They do not contemplate the case of burial in another place and give no directions about it.

⁷⁶ R.R. VI, iii, 11 sqq.

⁷⁷ S.R.C. 3524¹. This refers, not to a newly dug grave (that is blessed in virtue of the blessing of the cemetery) but to a newly constructed one such as a new vault, or a grave newly lined with brick or concrete.

flect. The **Celebrant** and **Deacon**, with their birettas on,⁷⁸ walk last in the procession, immediately in front of the body.

26. When the cortege has been formed, the **chanters** intone *In paradisum* and all sing this antiphon. If the procession has some distance to go, the antiphon may be repeated, or one or more of the psalms from the Office of the Dead, *e.g.*, *Miserere* — ending with *Requiem aeternam dona ei* (singular) — may be recited.

27. On arrival at the grave all take up the same relative positions as they had occupied at the Absolution, *i.e.*, the **Subdeacon** with the **acolytes** at the head of the grave, the clergy on both sides, the **M.C.**, **Deacon**, and **Celebrant** at the foot of the grave, and behind them near at hand (the **thurifer** and) the **aspersory-bearer**.

28. The **M.C.** takes the birettas of the **Celebrant** and **Deacon**. The coffin is laid beside the grave in the same position as it will occupy in it⁷⁹ or it may be at once lowered into the grave, if this can be done quickly.

29. If the grave is not blessed (see § 24), the **Celebrant** at once recites the prayer of blessing, preceded by *Oremus*. If the grave “serves for one body only” (*i.e.*, if no other body is already buried in it) the words *et quorum*, etc., must be changed into *et cujus*, etc., as the rubric of the Ritual directs. When he has finished the prayer the **Celebrant**, assisted by the **Deacon**, puts in incense, three times, and blesses it with the usual form, *Ab illo benedicaris*, etc., and the sign of the cross. The **Deacon** asks the blessing, saying *Benedicite, Pater reverende*. He then receives the aspergil from the **Deacon** and, without moving, sprinkles the body and the grave⁸⁰ in the form of a cross (*i.e.*, straight in front, to his left, and to his right). He then incenses the body and the grave in the same way with three single swings. All that is described above (§ 29) is omitted if the grave is not to be blessed.

30. Then the **Celebrant** intones *Ego sum* and begins the *Benedictus*. He chants it according to the music of the Ritual, or recites it only. At its conclusion *Requiem aeternam* in the singular is said, unless more than one person is being buried at the same time.⁸¹ All repeat the antiphon *Ego sum*.

31. The **Celebrant** sings or says *Kyrie, eleison*, to which all answer *Christe, eleison* and the **Celebrant** then repeats *Kyrie, eleison* and adds *Pater noster*. All recite the prayer in silence up to *sicut et nos dimittimus*

⁷⁸ The clergy may cover as soon as they are outside the church. They uncover again when the **Celebrant** begins the service at the grave.

⁷⁹ Cf. R.R. VI, i, 18.

⁸⁰ The rubric does not say explicitly whether they are to be sprinkled (and afterwards incensed) one after the other or together. The opinion of rubricists is divided. To sprinkle (and afterwards incense) both together seems to be sufficient and the more convenient.

⁸¹ This remark applies to the verses and prayer that follow.

debitoribus nostris. Meanwhile the Deacon hands the aspergil to the Celebrant, and saying nothing, he sprinkles the body in the form of a cross without moving from his place.

32. At the end of the prayer the Celebrant sings or recites *et ne nos inducas*, the verses which follow, and the prayer,⁸² and all make the responses.

33. After the prayer the Celebrant makes the sign of the cross with his right hand over the coffin,⁸³ as he says *Requiem aeternam dona ei*. Then the chanters or the Celebrant, if there are no chanters, sing⁸⁴ *Requiescat in pace*. The Celebrant adds *Anima ejus*, etc.⁸⁵

34. The rubrics do not suppose the Sacred Ministers and clergy to wait for the coffin to be lowered⁸⁶ (if, as usually happens, this has not yet taken place), nor for the filling of the grave. Accordingly the Celebrant and Deacon receive their birettas and put them on and the aspersory-bearer (and thurifer), followed by the Subdeacon and acolytes, lead the procession back to the sacristy. The Celebrant on the way back to the sacristy begins⁸⁷ the antiphon *Si iniquitates* and the *De profundis* for the souls of all the Faithful.⁸⁸ At the conclusion of the psalm all repeat the antiphon (*Si iniquitates*). On arrival in the sacristy the verses (*Kyrie, eleison, Pater noster*, etc.) and the prayer *Fidelium* are recited, as described above (§ 20).

VII. THE ABSOLUTION GIVEN OVER A CLOTH⁸⁹

1. The Absolution for the dead is not permitted except where there is something to represent the body or the tomb.⁹⁰ On less solemn occasions, or when it would be difficult to have a catafalque, candles, etc., a simple

⁸² Certain words are changed if the body be that of a woman. It should be noted that while the prayer at the end of the Absolution mentions the name, sex, and dignity (in the case of a bishop or priest) of the deceased, the prayer at the grave mentions only the sex of the deceased, and the final prayer (on the way back from the grave), makes no mention at all of the deceased except as he is then, numbered among the multitude that are called "the Faithful Departed."

⁸³ This is called the "*ultimum vale*."

⁸⁴ Either to the music given in the Missal (*Absolutio super feretrum*) or in the Ritual at the end of Vespers for the Dead (VI, iv); or in the usual music of a verse (d'l) (*Ephemerides Liturgicae*, 1925, p. 387).

⁸⁵ The Ritual, which is the primary source of information about the burial rite, is silent regarding the making of the sign of the cross again over the body (as the Missal, R. XIII, 4, used to direct).

⁸⁶ In the United States, however, it is a widespread practice for the officiating priest and others to wait at the grave until the coffin is lowered. A prayer is then said for the deceased and all depart.

⁸⁷ It is recited, not sung.

⁸⁸ Hence *Requiem . . . eis* at the end of it.

⁸⁹ This function is described in C.E. II, xi, 10-12; xxxvii, 2-5.

⁹⁰ Cf. S.R.C. 3535.

form of it may be given over a black cloth spread before the altar, to represent the tomb.

2. The Absolution is given as at a catafalque (when the body is absent) except that: (a) the cross and acolytes' candles are not used, (b) the Celebrant stands all the time on the footpace.

3. While the Celebrant puts on the cope at the sedile, a cloth (the funeral pall folded may be used) is spread in front of the altar steps.⁹¹ Candles are not lighted around it. The Missal is placed open at the "*Absolutio super Tumulum*" at the Epistle corner of the altar. The thurifer with the thurible and boat stands at the credence.

4. The clergy, if present, remain in their places in choir and may have lighted candles.

The Ceremony

5. The Celebrant, accompanied by the Deacon and Subdeacon or by two other assistants goes *per brevior* to the Missal at the Epistle corner. He stands there, facing the altar, with the Deacon on his right and the Subdeacon on his left, while the *Libera me* is sung.⁹²

6. When the repetition of the *Libera* is begun, the Celebrant, standing at the Epistle corner puts in and blesses incense in the usual manner. He is assisted by the Deacon who omits the ritual kisses. The thurifer descends on the Epistle side and puts away the boat. The aspersory-bearer, with the holy water, takes a position at his right. They go to the foot of the steps at the Gospel corner; they genuflect as they pass the middle, and go around the cloth without walking on it.

7. After *Kyrie, eleison* the Celebrant intones *Pater noster* and recites the prayer silently. While doing so, he goes to the middle of the altar and turns by his left towards the cloth. The Deacon and Subdeacon and turns by his left towards the cloth. The Deacon and Subdeacon change places, passing behind the Celebrant, if possible. To avoid turning his back directly on the Blessed Sacrament or on the cross the Celebrant does not stand directly in the middle, but a little to the Epistle side.

8. The Deacon hands the aspergil to the Celebrant and the latter sprinkles towards the cloth — three times, *i.e.*, in the centre, to his left, and to his right — and then hands the aspergil to the Deacon. The latter presents the thurible to the Celebrant, who incenses the cloth with three single swings, following the order used in the sprinkling. In both instances the Deacon and Subdeacon hold back the edges of the cope. The Cele-

⁹¹ If the deceased person for whom the Absolution is given is buried in the church and there is a slab over his grave, the cloth may be spread on this and the Absolution given there.

⁹² If there are no singers, the Celebrant recites this responsory.

brant returns the thurible to the Deacon, who passes it to the thurifer. The latter and the aspersion-bearer retire to the credence table.

9. The Celebrant turns by his right towards the altar and goes to the Missal at the Epistle corner, where the Deacon stands at his right and the Subdeacon at his left.

10. With joined hands the Celebrant sings in the ferial tone⁹³ or recites the prayer *Absolve* or another suitable prayer.⁹⁴

11. Turning by his left towards the cloth, the Celebrant makes the sign of the cross with his right hand, as he says *Requiem aeternam dona ei, Domine*.⁹⁵ He then turns back to the altar, and when the chanters have sung *Requiescat*, he adds (*recto tono*) *Anima ejus*, etc.

12. The Celebrant, Deacon, and Subdeacon go to the foot of the steps, at the front of the altar. They receive their birettas and make the proper reverence to the altar. Led by the thurifer and aspersion-bearer they return in procession to the sacristy.

13. On the way the Celebrant begins the antiphon *Si iniquitates* and recites with those present the *De Profundis* (with *Requiem aeternam* in the plural). All repeat the antiphon. In the sacristy the concluding prayers are recited (see p. 671).

⁹³ See p. 555.

⁹⁴ See p. 670.

⁹⁵ Naturally this verse and all the others will be in the plural if the Absolution is for more than one.

HIGH MASS CELEBRATED IN PRESENCE OF THE BLESSED SACRAMENT EXPOSED

I. GENERAL RULES

1. Ordinarily, the celebration of Mass in presence of the Blessed Sacrament exposed is allowed only at the Mass of Deposition on the third day of the Forty Hours' Prayer, and during the Octave of Corpus Christi.¹

2. The rubrics of the liturgical books do not deal with the rite professedly. It has to be determined by an examination of (a) the rubrics for High Mass from the Consecration to the consumption of the Precious Blood (*i.e.*, *Ritus*, IX, 4; X, 8), (b) the rubrics of the rite of Maundy Thursday (the end of the Mass) and of Good Friday (the "Mass of the Presanctified") in the Missal, the *Ceremonial of Bishops*, and *Memoriale Rituum*, (c) the Clementine Instruction (for the Forty Hours' Prayer). The S.R.C. has decided certain points authoritatively; while Gardellini in his Commentary on the Clementine Instruction (which forms part of Vol. IV of the decrees of S.R.C.) has written a short description (§ xxx) of the rite of a High Mass before the Blessed Sacrament exposed.²

3. Throughout the ceremony all who take part in it must, as far as possible, avoid turning their backs directly on the Blessed Sacrament. Accordingly the Celebrant never turns fully to address the congregation, as at *Dominus vobiscum*, or *Orate, fratres*, or when he blesses them. He withdraws a little to the Gospel side³ and turns only partly, facing somewhat towards the Epistle corner. Neither does the Deacon turn fully, if he sings *Ite, Missa est*. For the same reason the Celebrant when being incensed or when washing his hands, leaves the footpace⁴ and descends to the highest step or *in plano*, and there faces the people during the action.⁵

4. On first arriving at the altar and before departing from it at the

¹ See Vol. II, p. 440.

² He wrote in the early part of the nineteenth century. Some of the points which he discusses have subsequently been settled by S.R.C.

³ Rubric of Maundy Thursday and Good Friday ("*a latere Evangelii*"; "*in cornu Evangelii*").

⁴ M.R. V, ii, § iv, 10.

⁵ Rubric of Good Friday and S.R.C. 2682^a.

end of Mass *all* make a double genuflection *in plano*. During Mass only a single genuflection is made.⁶ If the Sacred Ministers make a genuflection at the foot of the altar it is made on the lowest step.⁷ However, those who arrive in the sanctuary, or depart from it make a double genuflection.

II. GENERAL RULES FOR THE CELEBRANT

5. With his hands placed on the table of the altar the Celebrant genuflects "whenever he arrives at (= *accessus*) or departs from (= *recessus*) the middle of the altar, or passes before the Sacrament."⁸ This genuflection is made *immediately* after his arrival at the middle, or *immediately* before his departure from it.

6. Each time that the Celebrant turns to address himself to the congregation he genuflects before turning around, and again on turning back to the altar.⁹ The same holds true for the Deacon at *Ite, Missa est*, or *Humiliate capita vestra* in the ferial Masses of Lent. If, however, the Celebrant turns from the altar, not to say or do anything which directly concerns the congregation, but to perform an act immediately connected with what is going on at the altar, he does not genuflect before or after.¹⁰ Hence the Celebrant genuflects before and after each *Dominus vobiscum*, the *Orate, fratres*, and the Blessing. But he does not genuflect before turning to put in incense,¹¹ nor even before descending to incense the Blessed Sacrament, nor before turning to bless the Deacon before the Gospel, just as the rubric of the Missal (R. X, 8) does not direct him to genuflect before and after giving the Pax to the Deacon. On the same principle the Subdeacon genuflects neither before nor after being incensed, nor the Deacon after his incensation.¹²

⁶ S.R.C. 2682¹⁰; cf. 3426⁶.

⁷ S.R.C. 2682¹¹.

⁸ Rubric of Maundy Thursday.

⁹ Because this is regarded as a "*recessus*"; the Celebrant withdraws somewhat to the Gospel side, as the rubrics prescribe for *Dominus vobiscum* on Maundy Thursday, and for *Orate, fratres* on Good Friday. The rubric of M.R. (IV, ii, § I, 21) says that after *Dominus vobiscum* the Celebrant "*redit in medium*," and after the Blessing directs him, when he has turned back by his left, to go directly to the Gospel corner "*non rediens in medium*" (*ibid.*). Cf. R. X, 6 and R.R. IV, ii, 2, 3, which direct the Celebrant to genuflect before and after saying the *Misereatur* and *Indulgentiam* before the Communion of the people, and to say these prayers "*in cornu Evangelii*."

¹⁰ For this lesser turning away is not regarded as "*recessus*" (the Celebrant is not ordered to withdraw towards the Gospel corner) and hence the turning back from it is not regarded as "*accessus*" to the middle. The turning away from the altar which is regarded as "*recessus*" (as at *Dominus vobiscum*) is a partial turning only because the Blessed Sacrament is exposed. In an ordinary Mass it would be a *full* turning to the people. While the slight turning away which is not considered "*recessus*" is never more than a partial turning away from the altar.

¹¹ S.R.C. 4194⁵.

¹² He genuflects before being incensed because of his arrival on the top step; but not after, because his turning to be incensed is not regarded as a "*recessus*."

7. If the Celebrant be already at the middle before turning to address the people (e.g., *Dominus vobiscum* after the *Gloria in excelsis*, if he did not go to sit) he first kisses the altar and then genuflects; but if he *arrives* at the middle just before turning (e.g., after the *Communio*) he genuflects¹³ first and then kisses the altar.¹⁴

8. All bows of the head at the Holy Name, or any genuflection¹⁵ that is to be made, at either corner of the altar, in the course of the recitation or chanting of any part of the Mass, are to be made towards the Blessed Sacrament.¹⁶

9. If the rite of the Mass so requires¹⁷ (e.g., on Ash Wednesday) the Celebrant sings the prayers, etc., in the ferial tone¹⁸ even though the Blessed Sacrament is exposed.

III. GENERAL RULES FOR THE DEACON AND SUBDEACON

A. GENUFLECTIONS

10. The Deacon and Subdeacon genuflect: (a) *at the middle*, (i) whenever they pass it, (ii) whenever they *arrive there*, coming from anywhere except from the sides of the Celebrant¹⁹ (see rule b), (iii) whenever they *leave there* to go anywhere,²⁰ (b) before leaving the side of the Celebrant to go to the middle of the altar either at the foot or on the steps, but not on arrival there;²¹ (c) before leaving and on arrival, but not in the middle, when they pass from one side of the altar to the other (e.g., on passing from one side of the Celebrant to the other; on moving the Missal from one corner of the altar to the other).²²

11. The Deacon and Subdeacon do *not* genuflect when the Celebrant genuflects before turning to address the congregation (as at *Dominus vobiscum*); nor when he genuflects after he has addressed it, except when they are to leave the middle with the Celebrant as they do after the *Dominus vobiscum* that precedes the Collects.

B. SALUTATIONS

12. All salutations to the choir which are merely acts of liturgical politeness, such as those usually made on arrival in the sanctuary, or when going to and returning from the sedile are omitted.²³ But those

¹³ Because of his "*accessus*."

¹⁴ Cf. Gardellini (§ xxx, 13).

¹⁵ Except at *Flectamus genua* (S.R.C. 2859).

¹⁶ Rules (ii) and (iii) apply whether the Deacon and Subdeacon arrive or leave with the Celebrant or are alone. (Cf. S.R.C. 4027, 4172¹.)

¹⁷ And they do *not* repeat the genuflection on arrival. Hence the Deacon when he carries the *Evangelarium* or the burse to the altar, genuflects at the foot, but not on the footpace on arriving (S.R.C. 4027³).

¹⁸ S.R.C. 4027.

¹⁹ *Ibid.*

²⁰ Cf. M.R. IV, ii, § I, 21; S.R.C. 3875⁴.

²¹ See p. 555.

²² S.R.C. 3574⁵.

²³ S.R.C. 2544; cf. 2928⁶.

that form an intrinsic part of the solemnity of the rite of High Mass, as the bows that precede and follow the incensation of the clergy, or those that follow the giving of the Pax²⁴ are not omitted.

13. The ritual kisses of objects and of the Celebrant's hand which are merely acts of liturgical politeness that accompany handing or receiving of the biretta, the aspergil, or the incense boat are omitted; but those that form an intrinsic part of the solemnity of the rite of High Mass are not omitted.²⁵ Hence, the Subdeacon after chanting the Epistle, and the Deacon after receiving the blessing before the Gospel, do not omit the kissing of the Celebrant's hand; nor does the Deacon omit the kissing of the chalice, the paten, and the Celebrant's hand, at the Offertory and at *Libera*.²⁶ The Celebrant, too, kisses the text of the Gospel, as usual, after the chanting of the first Gospel.

Sitting During the Mass

14. While the Ceremonial (II, xxxiii, 33) says that it is becoming not to sit when the Blessed Sacrament is exposed, it adds that if the length of the ceremony should demand it, it is permissible to sit,²⁷ but uncovered, even if the Blessed Sacrament is veiled,²⁸ as during a sermon.

IV. THE ACOLYTES

1. The inferior ministers, during the Mass in presence of the Blessed Sacrament exposed, genuflect at the foot of the altar before going up to it and again at the foot on coming down.²⁹ They do not genuflect on the footpace. Hence, when incense has been put in, the thurifer does not genuflect before leaving the footpace, but he does genuflect after he has reached the foot of the steps at the Epistle side. The same rule applies to the M.C. when he moves the Missal during the incensation of the altar.

2. If the acolytes sit on the altar steps (e.g., during a sermon) they must take care not to turn their backs on the Blessed Sacrament.³⁰

²⁴ These bows are regarded as part of the act of incensation, or of the giving of the kiss of peace.

²⁵ This rule has been formulated by rubricists (e.g., Gardellini, xxx, 14), because of the rubric of C.E. I, xxiii, 18 and II, xxxiii, 19. This rubric directs the omission of the kissing of the bishop's hand and of the incense spoon, when the bishop puts in incense to incense the Blessed Sacrament exposed. (Cf. Decretum in *Lucionem* 1854, § 45 — published in *Ephemerides Liturgicae* of 1915, p. 579 — which confirms the rule of Gardellini.)

²⁶ Cf. R. X, 8; C.E. II, viii, 73.

²⁷ This is confirmed by S.R.C. 3408³, which refers to the sitting of the clergy and people while the Blessed Sacrament is exposed. The custom may be tolerated, provided there is no scandal or irreverence (cf. 3442³).

²⁸ S.R.C. 2552¹.

²⁹ S.R.C. 3975¹.

³⁰ Cf. S.R.C. 2564¹.

3. The bell is not rung at all during this Mass, not even at the Elevation³¹

V. CHOIR CEREMONIES

1. All make a double genuflection *in plano*³² on arrival at the altar at the beginning of the Mass and before departure after it. The same rule applies to those who come late.

2. All salutations to the choir are omitted;³³ and the mutual bows, after the reverence to the altar on arrival in choir and before being incensed, are also omitted.

3. The biretta is not worn, nor is the skull cap. Even when the Blessed Sacrament is veiled during the sermon, it is more becoming to remain uncovered.³⁴

4. It is laudable not to sit, but sitting uncovered³⁵ is allowed.

5. The clergy in choir are not obliged to kneel while the Blessed Sacrament is being incensed.³⁶

6. The incensation of the choir (except for the omission of the bow to the next person to be incensed — § 2 above), and the Pax are as usual.

VI. PREPARATIONS FOR THE MASS

1. Any large image that may be over the altar should be veiled; and images of the saints or relics must not be placed on the altar.³⁷

2. The conopaeum of the tabernacle and the altar frontal are white,³⁸ no matter what the colour of the vestments.

3. During Mass only, the altar cross may be retained provided it does not stand *before* the Blessed Sacrament, or *on* the throne of Exposition.³⁹ It may, however, be removed even for Mass, according to local custom.⁴⁰

4. There must be nothing whatever *on the table* of the altar during Mass, except what is necessary for the Mass.⁴¹

³¹ I.C. § 16; S.R.C. 3157¹⁰, 3448² (cf. 4377). ³² S.R.C. 2544.

³³ S.R.C. 937⁶, 2682¹⁰, 3434⁶, 4048¹¹. ³⁴ C.E. II, xxxiii, 33; 2552¹.

³⁵ *Ibid.*, and S.R.C. 3408³, 3442³ (see note, p. 680).

³⁶ S.R.C. 4243⁴.

³⁷ These rules are of strict obligation for the Forty Hours' Prayer (I.C. § 3) and their observance is the correct thing for less solemn forms of Exposition (e.g., Exposition for some hours), S.R.C. 2365¹, 3320, 3349, 3599¹.

³⁸ I.C. § 18; S.R.C. 1615¹, 2673.

³⁹ S.R.C. 3576⁸, 4136²; cf. I.C. § 5.

⁴⁰ S.R.C. 2365¹.

⁴¹ Cf. R.G. XX. The "*ornatus altaris*" referred to here means the ornamentation which the rubrics suppose, i.e., the frontal, and vases of flowers which may be placed between the candlesticks on the greater feasts (C.E. I, xii, 12), and images of the saints and relics (which, however, are *not* permitted when the Blessed Sacrament is exposed). It is scarcely necessary to add that vases of flowers, plants, etc., or extra candlesticks should not be put in places where they interfere with the performance of the ceremonies as on the steps at the corners of the altar.

5. When the Blessed Sacrament is exposed, a certain number of wax candles must burn continually on or around the altar. The *minimum* number for the Forty Hours' Prayer is twenty;⁴² for other Expositions twelve or a number fixed by synodal law.⁴³

VII. THE ASPERGES

If the *Asperges* takes place, the only differences are: (a) the ritual kisses are omitted; (b) the altar is not sprinkled;⁴⁴ (c) if the Celebrant sprinkles the people from the entrance of the choir, he stands to one side in order not to turn his back directly on the Blessed Sacrament; (d) at the end of the *Asperges* the Sacred Ministers make a simple genuflection on the lowest step before going to the sedile, and also on their return from the sedile to begin the Mass.⁴⁵

VIII. THE BEGINNING OF THE MASS⁴⁶

1. When the Sacred Ministers come within sight of the Blessed Sacrament they uncover.⁴⁷ They dispose of their birettas either at once or before genuflecting at the foot of the altar.

2. On arriving at the foot of the altar they make a double genuflection⁴⁸ *in plano* and begin Mass. Whenever the acolytes make a double genuflection they may rest their candlesticks on the floor.

3. On arriving at the table of the altar, after the preparatory prayers, the Sacred Ministers genuflect. The Celebrant when doing so places his hands on the altar; the Deacon and Subdeacon genuflect with hands joined.

Incensation

4. Withdrawing a little towards the Gospel side of the altar, the Celebrant turns partly away from the table and puts in and blesses⁴⁹ incense in the usual way. He is assisted by the Deacon who omits the ritual kisses when presenting the spoon, but says *Benedicite*, etc., as usual.

5. When the thurible has been closed by the thurifer and presented to the Deacon, the Sacred Ministers go down without genuflecting to the top step, taking care not to turn their backs directly on the Blessed

⁴² I.C. § 6; S.R.C. 3173.

⁴³ I.C. § 36; S.R.C. 3173, 3480 (cf. 4257⁴).

⁴⁴ S.R.C. 3639².

⁴⁵ In accordance with S.R.C. 2682^{47,49} the decision of 4048⁵, which requires a double genuflection, applies only when the Mass is finished.

⁴⁶ Only the differences from an ordinary High Mass are dealt with.

⁴⁷ Cf. I.C. § xxiv.

⁴⁸ See Vol. II, p. 295.

⁴⁹ Because not the Blessed Sacrament alone, but also the altar is to be incensed (C.E. I, xxiii, 18).

Sacrament. In this action the Subdeacon and Celebrant withdraw a little to the Gospel side and turn by their right; the Deacon withdraws a little to the Epistle side and turns by his left. Then all kneel on the edge of the footpace. The Deacon hands the thurible to the Celebrant without the ritual kisses, and the latter incenses the Blessed Sacrament with three double swings,⁵⁰ he, the Deacon and Subdeacon bowing moderately before and after.⁵¹ If the cross be on the altar it is not incensed.⁵² The Sacred Ministers then return to the altar and genuflect⁵³ (the Celebrant laying his left hand on the altar) and the incensation of the altar is carried out in the usual way, the Celebrant, as well as the Deacon and Subdeacon, genuflecting whenever he passes the middle.

6. At the conclusion of the incensation of the altar, the Celebrant goes either to the top step at the Epistle corner or *in plano*.⁵⁴ He turns by his left, and faces the people while being incensed. He then returns, without any genuflection, to the Missal at the Epistle corner of the altar.

The Introit, Kyrie, Eleison, and Gloria

7. The Introit and the *Kyrie, eleison* are said as usual at the Epistle corner. On arriving at the middle for the intonation of the *Gloria* the Sacred Ministers genuflect. Without bowing their heads at the word *Deo* at the end of the intonation the Deacon and Subdeacon genuflect⁵⁵ and go to the sides of the Celebrant to recite the prayer with him.

8. If the Sacred Ministers sit, they genuflect, and go *per brevior*⁵⁶ to the sedile and sit but do not put on their birettas. At the end of the *Gloria* they go to the altar *per longior*, and genuflect on the lowest step.

9. On arriving at the table of the altar, the Celebrant genuflects⁵⁷ but the Deacon and Subdeacon do not again genuflect. He kisses the altar, turns only partly to the congregation, and sings *Dominus vobiscum*. When he turns back to the altar he again genuflects and the Deacon and Subdeacon genuflect with him. All three go to the Epistle corner of the altar.

The Prayers and Epistle

10. The prayers are sung as usual.⁵⁸ The Subdeacon does not salute the choir in going to, and returning from, the singing of the Epistle. He

⁵⁰ S.R.C. 3086³, 4179¹.

⁵¹ S.R.C. 4048⁹.

⁵² S.R.C. 2340¹. Should there be (contrary to the rubrics in this case) relics between the candlesticks they are not incensed.

⁵³ S.R.C. 4027³.

⁵⁴ R. IV, 4.

⁵⁵ S.R.C. 4077⁶.

⁵⁶ S.R.C. 2682⁴⁸.

⁵⁷ If the Sacred Ministers do not sit for the singing of the *Gloria*, so that the Celebrant is already at the middle and does not just arrive there, at the *Dominus vobiscum* he first kisses the altar and then genuflects before turning to sing it.

⁵⁸ Regarding the addition of the prayer of the Blessed Sacrament, see Vol. I, ch. X.

receives the Celebrant's blessing and kisses his hand as usual. When he goes to take the Missal-stand he first genuflects, then removes the book but does not genuflect when he passes the middle. He places it at the Gospel corner, and genuflects again.⁵⁹

11. When the **Celebrant** goes to the middle to say *Munda cor meum*, he first looks up at the Blessed Sacrament,⁶⁰ and then genuflects. He recites the prayers, deeply bowed as usual, genuflects again, and goes to the Gospel corner of the altar.

The Gospel

12. The **Celebrant** reads the Gospel as usual, but whenever the Holy Name occurs he bows his head to the Blessed Sacrament instead of towards the book.

13. The **Deacon**, after making the small signs of the cross at the beginning of the Gospel, gets the *Evangelarium*, genuflects on the lowest step at the foot of the altar, and places the book on the middle of the altar. He does not again genuflect.⁶¹

14. When the **Celebrant** has read the Gospel, he returns towards the middle of the altar, remaining a little on the Gospel side, and there puts in and blesses incense. Then with the **Deacon** and **Subdeacon**, he goes to the middle, and all three genuflect. The **Subdeacon** goes to the foot of the steps but does not again genuflect.⁶² The **Deacon** kneels on the edge of the footpace and recites *Munda cor meum*. He takes the book from the altar, and kneels for the blessing on the footpace⁶³ so that the **Celebrant** will not be obliged to turn away completely from the altar. He kisses the **Celebrant's** hand as usual. Then rising he genuflects and the **Celebrant** genuflects at the same time. The latter goes to the Epistle corner, while the **Deacon** genuflects with the **Subdeacon** on the lowest step, and goes to sing the Gospel as usual.

15. After the Gospel the usual ceremonies are observed, even though the Blessed Sacrament is exposed. The **Subdeacon** does not genuflect on his way when he carries the book to the **Celebrant** to be kissed.

16. When the **Celebrant** has been incensed he returns to the middle, the **Subdeacon** goes to his place at the foot of the altar, and the **Deacon** to his place on the top step, and all three genuflect. If, however, there is a sermon, the **Deacon** and **Subdeacon** join the **Celebrant** at the middle of the altar, and there genuflect with him before going to the sedile.

⁵⁹ S.R.C. 4027 and 4172⁴.

⁶⁰ R. VI, 2.

⁶¹ S.R.C. 4027³.

⁶² *Ibid.*

⁶³ See p. 594.

The Sermon

17. A sermon is allowed⁶⁴ during Exposition, on condition that the Blessed Sacrament be veiled.⁶⁵ The preacher may not wear his biretta, even though the Blessed Sacrament is veiled.⁶⁶

The Creed

17. When the **Celebrant** intones the Creed (if it occurs), the **Deacon** and **Subdeacon** genuflect and go to his sides. If they go to sit after its recitation they observe what is said in § 8.

18. When the **Deacon** carries the burse to the altar, he omits the bow to the **Celebrant** on his way and genuflects, as usual, at the foot of the altar. He spreads the corporal, genuflects again on the footpace and returns *per brevior* to the sedile.

IX. THE OFFERTORY

19. When the **Celebrant** has sung *Oremus*, the **Deacon** and **Subdeacon** genuflect, the former goes to the right of the **Celebrant** and the latter to the credence table,⁶⁷ as usual.

20. The **Deacon** in presenting the paten and the chalice to the **Celebrant**, kisses them and the **Celebrant's** hand, as usual (cf. p. 680).

21. The **Subdeacon**, after receiving the paten genuflects on the footpace, and does not genuflect again on arriving at the foot of the altar.⁶⁸ While standing at the foot of the altar he does not genuflect when the **Celebrant** genuflects at the incensation of the altar, nor does he kneel when the **Celebrant** and **Deacon** kneel for the incensation of the Blessed Sacrament.⁶⁹

22. After *Veni, sanctificator*, the **Celebrant** without any preliminary genuflection⁷⁰ puts in and blesses incense as before the Introit (§ 4). Without genuflecting,⁷¹ he incenses the *oblata* saying *Incensum istud*,

⁶⁴ Not during the Forty Hours' Prayer in Rome (I.C. § 32).

⁶⁵ S.R.C. 3728². *Ephemerides Liturgicae* (1913, p. 171; 1922, p. 445) suggests that if only a short sermon (*fervorino*) on the Blessed Sacrament is preached the Sacred Host need not be veiled (cf. S.R.C. 3599²).

⁶⁶ S.R.C. 2769².

⁶⁷ Some authors by analogy with the rule for the acolytes (S.R.C. 3975¹), direct the **Subdeacon** to genuflect on the lowest step at the Epistle side before going up with the chalice.

⁶⁸ S.R.C. 4027, 4194⁶; cf. R. X, 8.

⁶⁹ S.R.C. 2474¹.

⁷⁰ S.R.C. 4194³.

⁷¹ He does not genuflect, because he has not left the middle of the altar and returned to it, he has merely withdrawn a little and turned partly from it. The rubric on Good Friday (Missal; C.E. II, xxv, 33; M.R. V, ii, § IV, 7) prescribes a genuflection before incensing the *oblata*, but in that case the *oblata* are the Sacred Host and wine and water.

etc., as usual. After this incensation the **Deacon** does not move the chalice to one side, as there will be no incensation of the cross. When he has incensed the *oblata* the **Celebrant**, retaining the thurible, and without genuflecting, turns by his right, and with the **Deacon** who turns by his left, he descends to the top step, kneels and incenses the Blessed Sacrament. While doing this he continues the prayer *Dirigatur, Domine, oratio mea*.⁷² When he returns to the table of the altar the **Celebrant** with the **Deacon** genuflects⁷³ and incenses the altar. He is afterwards incensed facing the people⁷⁴ on the top step or *in plano*,⁷⁵ as after the first incensation of the altar (§ 6). In the same place⁷⁶ he washes his hands. On returning to the middle of the altar, he looks up at the Blessed Sacrament,⁷⁷ genuflects, and then, bowed, he recites *Suscipe, sancta Trinitas*.

23. The **Deacon** incenses the choir as usual. On his return he incenses the **Subdeacon**, who withdraws slightly towards the Gospel side and turns somewhat to be incensed. He does not genuflect before and after as he does not *leave* the middle. The **Deacon** returns to the top step, genuflects, withdraws slightly to the Gospel side and partly turns to be incensed. He then turns back without again genuflecting. When incensing the people the **thurifer** stands somewhat towards the Gospel side⁷⁸ of the sanctuary, in order not to turn his back directly on the Blessed Sacrament.

24. At *Orate, fratres*, the **Celebrant** genuflects and turns only part way towards the congregation. He does not complete the circle,⁷⁹ but turns back by his left, and again genuflects.

25. Towards the end of the Preface, the **Deacon** and **Subdeacon** genuflect. They go to the sides of the **Celebrant** to recite the *Sanctus*, and again genuflect. The **Subdeacon** goes to the foot of the steps but does not genuflect on arrival; the **Deacon** goes to the right of the **Celebrant**. He does not genuflect as he passes the middle, but genuflects on arrival⁸⁰ at the **Celebrant's** side.

26. The **torchbearers**, on their arrival in the sanctuary, do not salute the choir, or one another. They make a double genuflection. They follow the same rule before they depart after the Elevation.

⁷² Some of the older rubricists such as Gavantus-Merati, Gardellini, say that this prayer is not said until the **Celebrant** has incensed the Blessed Sacrament and begins the incensation of the altar. This seems to be the more correct, since in all other cases the Blessed Sacrament is incensed in silence. The more modern writers, however, nearly all direct that the prayer be said while the **Celebrant** is incensing the Blessed Sacrament.

⁷³ Cf. R. IV, 4 and VII, 10.

⁷⁴ M.R. V, ii, § iv, 10.

⁷⁵ S.R.C. 2682⁶⁸.

⁷⁶ *Ibid.*

⁷⁷ Cf. R. VII, 7.

⁷⁸ Gardellini and others.

⁷⁹ Rubric of Good Friday.

⁸⁰ S.R.C. 4027.

The Canon

27. The entire Canon (up to the consumption of the Precious Blood) is as at an ordinary High Mass. The bell, however, is not rung at the *Sanctus*, Elevation, or *Domine, non sum dignus*. The Pax is given, as usual.⁸¹

X. THE POSTCOMMUNION

28. The ablutions are taken at the middle of the altar, as usual. When the **Deacon** with the Missal and **Subdeacon** change places, they genuflect before leaving and after arrival.⁸² The **Deacon** genuflects before taking the Missal-stand. The **Deacon** places the Missal on the altar, and the **Subdeacon** waits to genuflect with him.

29. The **Subdeacon** wipes and veils the chalice, as usual,⁸³ genuflects, takes the chalice, descends, genuflects on the lowest step and goes to the credence table. On returning to the foot of the altar behind the **Deacon**, he does not again genuflect⁸⁴ unless the **Deacon** be at the middle.

30. The **Celebrant**, after the ablutions, genuflects and goes to the Missal to read the Communion verse. Then with the **Deacon** and **Subdeacon** he returns to the middle, genuflects, turns somewhat and sings *Dominus vobiscum*, genuflects again, and returns to the Missal for the Postcommunion prayers.

31. If the Mass be of the day in Lent, the *Oratio super populum* is sung as usual.⁸⁵ The **Deacon** before turning, genuflects, partly turns towards his left, sings *Humiliate capita*, etc., turns back, and again genuflects.

The Blessing and Last Gospel

32. After the Postcommunion prayers the **Sacred Ministers** return to the middle and genuflect. The **Celebrant**, partly turned, sings *Dominus vobiscum*. The **Deacon** again genuflects and, partly turned, sings *Ite, Missa est*. The **Celebrant** and **Deacon** turn back together to the altar and genuflect. The **Subdeacon** genuflects with them and goes up to kneel for the Blessing on the edge of the footpace, at the left of the **Deacon**.

33. If, however, *Benedicamus Domino* is to be sung, the **Deacon** does not genuflect, since he sings it facing the altar. Accordingly, after *Dominus vobiscum*, the **Celebrant** at once turns back to the altar, genuflects, and says the *Benedicamus* in the subdued voice.⁸⁶

⁸¹ S.R.C. 3792⁴.

⁸² He leaves the corporal spread if, e.g., a Procession is to follow Mass.

⁸³ S.R.C. 4172⁴.

⁸⁴ S.R.C. 3574⁵.

⁸⁵ S.R.C. 4027¹.

⁸⁶ S.R.C. 2572²².

34. After the prayer *Placeat*, the Celebrant kisses the altar, says *Benedicat vos omnipotens Deus* with the usual gesture, but instead of bowing his head at *Deus* he genuflects, turns partly, withdraws a little towards the Gospel side, and gives the Blessing. He does not complete the circle,⁸⁷ but turns back by his left, and without genuflecting, goes to the Gospel corner to say the last Gospel.⁸⁸

35. If a genuflection occurs in the last Gospel as at *Et Verbum caro factum est* it is made towards the Blessed Sacrament.⁸⁹

36. When the last Gospel is finished, the Sacred Ministers meet in the middle of the altar on the footpace, genuflect, and descend. In doing so they should not turn their back directly on the Blessed Sacrament. If they wish they may descend *per brevior* to the foot of the altar.⁹⁰ After receiving their birettas without the usual ceremonial kisses, they make a double genuflection *in plano* and depart. When out of sight of the Blessed Sacrament they put on their birettas.⁹¹

⁸⁷ Rubric of Maundy Thursday.

⁸⁸ Some rubricists, because of the rubric of Maundy Thursday, say that the Celebrant should not sign the table of the altar before beginning the Gospel. It is probable, however, that this rubric is concerned only with the case of Maundy Thursday and of the Mass of Exposition of the Forty Hours' Prayer when the Blessed Sacrament is on the table of the altar. When It is in a throne over the altar, the Celebrant signs the table as usual (so, e.g., Martinucci, Schober, De Amicis; many authors are silent on the point and so intimate that there is no change from the rubrics of an ordinary High Mass).

⁸⁹ M.R. IV, ii, § I, 21; S.R.C. 3875⁴.

⁹⁰ Cf. p. 632.

⁹¹ I.C. § xxiv.

PART V

SUNG MASS

GENERAL RULES

I. MISSA CANTATA

1. While a Low Mass with the assistance of a Deacon and Subdeacon, or a "High" Mass with a Deacon or a Subdeacon only, is forbidden,¹ a sung Mass (*Missa Cantata*) is recognized by the Sacred Liturgy and permitted. It differs from a High Mass in that there are no Deacon and Subdeacon, and, apart from an indult, incense is not used. It differs from Low Mass because it is sung, and because more than one server² may take part in it in the sanctuary.

2. The rubrics do not deal with the rite of a sung Mass. Only one reference is made to it in the rubrics of the Missal, R. VI, 8, which reads:

"If at any time the Celebrant sings Mass without a Deacon and Subdeacon, a Lector, in surplice, is to sing the Epistle in the usual place. He does not kiss the Celebrant's hand. The Celebrant himself, however, sings the Gospel at the Gospel corner, and at the end of Mass he is to sing *Ite, Missa est* or *Benedicamus Domino*, or *Requiescant*, according to the occasion."

Hence the rite of sung Mass takes different forms, according to the solemnity of the occasion and the number or kind of persons that are available to take part in it. It is set forth by rubricians by analogy with the rite of Solemn and Low Mass and guided by some decisions³ of the S.R.C. Owing to local usage differences of detail are found.

3. A sung Mass enjoys the privileges of a High Mass, and thus, on doubles of the first class the commemoration of an occurring double or semidouble or common octave-day is omitted; and on doubles of the second class, the commemoration of a simple⁴ or of a simple octave-day is omitted.⁵

¹ S.R.C. 3031¹, 3697¹⁰.

² E.g., D.D. 3377¹, 4181. It should be understood that the solemnities which are added to the rite of Low Mass for a Sung Mass (e.g., the use of incense by indult; the use of candles by the acolytes, torchbearers), either by indult, or by decisions of S.R.C., or the opinion of rubricians, are not of obligation. They are permitted for the purpose of adding solemnity on greater days in churches where a High Mass is not feasible. As the details of a sung Mass are not determined by the rubrics, there is room for some difference of opinion about them.

³ Cf. S.R.C. 2572⁴.

⁴ *Addit.* V, 1.

4. Apart from an indult the use of incense is forbidden at a sung Mass,⁶ and this even if the Blessed Sacrament be exposed.⁷ In countries where a sung Mass is of frequent occurrence, as in England or the United States of America, the bishops usually have from the Holy See the indult (generally in the quinquennial faculties) to permit the use of incense. Usually this faculty is limited to Masses of the Living on Sundays and holydays of obligation, and on feasts of the first and second class, or when Mass is, by exception,⁸ celebrated before the Blessed Sacrament exposed.⁹

II. THE CELEBRANT'S ASSISTANT

5. At a sung Mass the use of more than one server is permitted so that, on more solemn occasions, there may be two acolytes, a thurifer (when the use of incense is permitted), and two, or even four, torchbearers. In addition the Celebrant is allowed to have one special assistant,¹⁰ who if he is a layman¹¹ usually acts simply as M.C., but if he is a cleric may perform other functions also (*i.e.*, some of the duties that are assigned to the Deacon and Subdeacon at High Mass). (a) If this assistant (who, for convenience, is here termed M.C.) be not a cleric, he may assist the Celebrant at the book during Mass,¹² turning the leaves, pointing out the places, etc. He may hold the hand candle at the Mass of a prelate, assist at the putting in of incense, and in general perform the duties of an M.C., directing the servers, but not the Celebrant.¹³ (b) If the M.C. be a (tonsured) cleric, he should sing the Epistle,¹⁴ and, in addition to the usual duties of an M.C., he may bring the chalice to the altar after *Et homo factus est* has been sung in the Creed. He may spread the corporal and place the chalice on it; or if he brings it at the beginning of the Offertory (when the Creed does not occur), he may spread the corporal, unveil the chalice and pass it to the Celebrant with the paten and pall still on it.¹⁵

⁶ S.R.C. 937², 2515², 3328¹, 3611⁶, 3697². No priest may presume that this indult exists; he must consult his Ordinary.

⁷ S.R.C. 3328¹. In such a case the Blessed Sacrament is incensed when it has been put up on the throne and again before it is taken down, but not during Mass.

⁸ See Vol. II, p. 440.

⁹ Cf. Callewaert, *Caeremoniale*, p. 196.

¹⁰ Cf. S.R.C. 3377¹, 4181.

¹¹ If possible he should be in Holy Orders, or at least a cleric (tonsured), S.R.C. 4181².

¹² So the rubricians say, by analogy with the Low Mass of a prelate, when such assistance is allowed even to a lay server (S.R.C. 4181¹), and in accordance with the directions given in the introduction to *Memoriale Rituum*.

¹³ Cf. p. 518, n. 83.

¹⁴ R. VI, 8. In view of S.R.C. 4181, modern rubricians interpret "*lector*" of the rubric as any (tonsured) cleric, even if he has not received the Order of Reader.

¹⁵ For a cleric not in major Orders may not ceremonially hand the paten to the Celebrant as the Deacon does at High Mass.

After the ablutions, when the Celebrant has wiped the chalice, the M.C. may rearrange and reveil it and remove it to the credence table.¹⁶ (c) If the M.C. be in Major Orders, at least a Subdeacon, in addition to the above duties, he may perform the following functions of the Deacon and Subdeacon:¹⁷ (i) at the Offertory wipe the chalice, pour in the wine and water, and hand the Celebrant¹⁸ the chalice and the paten with the usual ceremonial kisses as is done in High Mass; (ii) cover and uncover the chalice for the Celebrant in the course of the Canon; (iii) wipe the chalice after the ablutions.

III. THE MUSIC AT A SUNG MASS

6. Exactly the same rules govern the singing and the playing of the organ at a sung Mass as at a High Mass (pp. 548 sqq.). The *entire* liturgical text must be sung either to the correct plain-song melodies or to other appropriate music, or to a psalm tone or in a monotone, or at least recited, while the organ plays (pp. 545, 546).¹⁹

IV. THE CHOIR CEREMONIES AT A SUNG MASS

7. The ceremonies for the clergy in choir at a sung Mass are the same as for High Mass (pp. 560 sqq.). If incense is not used they will remain seated from after the *Oremus* at the beginning of the Offertory until the end of the Secrets. The kiss of peace is not given by embrace, but may be given with the pax-brede. If so, each person to whom the pax-brede is presented kisses it and answers "*Et cum spiritu tuo.*"

V. HOLY COMMUNION AT SUNG MASS

8. While Holy Communion may be distributed at a sung Mass with the same rite as in Low Mass, it may not be distributed immediately²⁰ before or immediately after such a Mass.

VI. THE CELEBRANT OF A SUNG MASS — GENERAL RULES

9. In general the Celebrant follows the rite of Low Mass, but (a) he sings not only what the Celebrant of High Mass sings (p. 511) but also what the Subdeacon²¹ and Deacon sing. These latter parts are sung at the altar and in the same place where they are read at Low Mass; (b) he recites in the subdued tone such parts as the Introit, *Kyrie*, *Gloria*,

¹⁶ S.R.C. 3377¹, 4181.

¹⁷ S.R.C. 4181^{4,5}.

¹⁸ See p. 608. He does not, however, say the prayer *Offerimus* with Celebrant, nor sustain the chalice or the Celebrant's arm, as the Deacon does in High Mass.

¹⁹ S.R.C. 3994².

²⁰ *I.e.*, by the Celebrant in his vestments for Mass (S.R.C. 4177²).

²¹ In the absence of a Lector (cf. R. VI, 8).

which are recited aloud in Low Mass, but sung in a sung Mass;²² (c) he may sit when he has recited *Kyrie*, *Gloria*, the Gradual, etc., and the Creed, while they are being sung.²³

VII. PREPARATIONS FOR A SUNG MASS

10. The vestments for the Celebrant are prepared as for Low Mass. If the *Asperges* is to take place, the chasuble and maniple are left at the sedile, and the Celebrant wears a cope of the colour of the Mass, or performs the ceremony in alb and stole, if a cope be not available.²⁴

11. On the altar four candles are lighted; on greater feasts, six, but never more than six may be lighted.²⁵ The Missal is placed on the stand at the Epistle corner. It should be duly marked²⁶ and opened at the Mass to be celebrated.

12. The chalice is prepared on the credence table. It is covered with its own veil and with the burse. If, however, there is no M.C. or assistant to the Celebrant, or if the M.C. is not a (tonsured) cleric, the chalice must be prepared by the Celebrant himself beforehand and placed, on the corporal, on the altar. The cruets, the bell, a book for the Epistle (if it is to be chanted by a cleric), the aspersory²⁷ and aspergil, and a book or card containing the music for the antiphon and prayers of the *Asperges*, are also placed on the credence table. If the Pax is to be given²⁸ the pax-brede and a purificator are likewise prepared there.

13. The sedile is made ready on the Epistle side of the sanctuary;²⁹ and there may be stools or benches for the servers³⁰ (not, however, immediately beside nor in a line with the sedile).

VIII. THE ASPERGES³¹

13. Should the *Asperges* occur,³² one of the servers carries the aspersory to the altar,³³ preceding the Celebrant who walks between the M.C.

²² Cf. R.G. XVI, 3. The Blessing is given aloud (cf. R. XII, 7).

²³ Cf. S.R.C. 3026.

²⁴ Cf. R.G. XIX, 4; S.R.C. 3697⁸.

²⁵ Cf. S.R.C. 3029⁷, 3377¹.

²⁶ Cf. § 3 *supra* for the commemorations that are omitted at a sung Mass on doubles of the first or second class.

²⁷ If, however, the holy water is blessed, as it ordinarily is, immediately before the Mass, an acolyte carries the aspersory to the altar either before or in the procession for Mass.

²⁸ See p. 542.

²⁹ R.G. XVII, 6.

³⁰ Or they may sit on the altar steps, taking care, however, not to turn their backs directly on the tabernacle, the altar cross, or the Celebrant.

³¹ The *Asperges* is dealt with in detail *supra* (pp. 501 sqq.). Here a brief account of the ceremony is given.

³² It is supposed that at least two servers and an M.C. assist the Celebrant. If there is no M.C. the first server does what is prescribed above for the M.C.

³³ If there is a thurifer he may do this.

(on his right) and the second server, both holding the cope. No holy water is taken at the entrance to the church. At the foot of the altar the M.C. takes the Celebrant's biretta, kissing first his hand and then the biretta³⁴ (which he places for the moment on the step). The Celebrant bows low, or genuflects *in plano* if the Blessed Sacrament be present; the M.C. and servers genuflect. All kneel on the lowest step, the aspersory-bearer on the right of the M.C. The M.C. presents the aspergil to the Celebrant, with the usual ceremonial kisses. The Celebrant intones the antiphon *Asperges* (*Vidi aquam* in Paschaltide) while he sprinkles the altar in the centre, to his left, to his right. He then touches his own forehead with the aspergil, and rising he sprinkles the M.C. and aspersory-bearer and the second acolyte. They bow and make the sign of the cross. The assistants rise. All reverence to the altar (as on arrival) and go to sprinkle the clergy,³⁵ if they are present — and then the people. These may be sprinkled either from the entrance to the sanctuary (in which case the Celebrant sprinkles towards the centre, towards his left and towards his right, bowing before and after), or by going down the church.³⁶ Meanwhile the Celebrant recites the psalm *Miserere* or in Paschaltide, *Confitemini*, and finishes with *Gloria Patri* when the sprinkling ends. He repeats the entire antiphon. On returning to the foot of the altar, all make the proper reverence. The M.C. hands the book to the Celebrant who sings the verses and prayer. All meanwhile stand and the M.C. and second server hold back the edges of the cope. All then reverence to the altar³⁷ and go to the sedile, where the Celebrant takes off the cope and puts on the maniple and chasuble for Mass.

³⁴ See Vol. II, pp. 282, 462.

³⁵ See p. 503.

³⁶ See p. 504.

³⁷ If the Celebrant is to genuflect he does so this time on the lowest step, and does the same on returning to the foot of the altar to begin Mass.

THE CEREMONIES OF THE MISSA CANTATA

1. It will be sufficient to describe in detail two forms of the sung Mass: (a) the simpler form when there are two servers,¹ with or without torchbearers and with or without an M.C. (either a cleric or a layman), and when incense is not used; (b) the most solemn form of sung Mass when incense is used and when an M.C., thurifer, two acolytes, and torchbearers take part in the ceremony.

2. In the simpler form the ceremonies of the two servers are those of a Low Mass served by two servers, except that (a) the Missal is already at the altar, (b) such responses as are sung by the choir are not made by the servers, (c) the Celebrant may sit.

3. If, besides the two servers, there is an M.C. he will act, as described above (§ 5),² according to his status as a layman, a cleric, or a cleric in Major Orders.

4. The ceremonies of the Celebrant at a sung Mass in a more elaborate form (Part II) are described below.

I. MASS WITH TWO SERVERS³

1. The servers may aid the Celebrant to vest.⁴ Especially they should hold the cincture (the tasseled end to the right) for him, see that the alb hangs evenly all around and but a short distance from the floor, and hold the stole between the Celebrant's shoulders, at the base of his neck,⁵ while he puts on the chasuble.

2. The first server is at the right of the second. With joined hands they stand behind the Celebrant, bow with him to the crucifix or chief image of the sacristy, and lead the way to the altar.

3. At the entrance to the sanctuary the first server may offer holy water to the Celebrant and to the second server, and with them make the sign of the cross. He presents it with the middle finger, or with the three middle fingers.

¹ The *Memoriale Rituum* requires only three servers (four on Holy Saturday) to carry out its functions.

² See also *infra* the description of the ceremony, part (II).

³ For general rules see Vol. II, p. 461.

⁴ See Vol. II, p. 463. ⁵ See Vol. II, p. 320.

4. If they approach the altar from behind, they go by the Gospel side and return at the end of Mass by the Epistle side.⁶

The Beginning of Mass

5. On arriving at the foot of the altar the first server goes to the right, the second to the left and the Celebrant stands between them. The first server receives the Celebrant's biretta, kissing his hand⁷ and then the biretta. The servers genuflect *in plano*, even when the Blessed Sacrament is not present. The first server puts the biretta on the sedile. He returns and kneels on the floor, a little behind and to the right of the Celebrant. The second kneels in a similar manner at his left. They make the responses as in Low Mass.

6. The second server makes the sign of the cross with the Celebrant, and both answer clearly and at a moderate pace. At *Gloria Patri* they bow their heads, and they make the sign of the cross at *Adjutorium*.

7. While the Celebrant recites the *Confiteor* they do not bow, nor do they strike their breasts. At *Misereatur tui*, etc., they bow towards the Celebrant. Then bowing towards the altar they recite the *Confiteor*, taking care, as in all the responses, to keep together, the second conforming himself to the pace of the first. They bow towards the Celebrant at "*tibi, Pater*" and "*te, Pater*," and at each *mea culpa* they strike their breasts with their open right hand.

8. They remain bowed while the Celebrant says *Misereatur vestri*, etc., and answer *Amen*. They kneel erect, sign themselves at *Indulgentiam*, and then bow for the remaining prayers to *Oremus* (inclusive). When the Celebrant goes up to the altar they rise and kneel on the lowest step.⁸

The Introit, Kyrie, Gloria

9. They make the sign of the cross with the Celebrant at the opening words of the Introit, and they bow their heads to the cross whenever the Celebrant does so, in singing or reading aloud.

10. They answer *Kyrie, eleison* when the Celebrant recites it. They bow their heads when he bows during the recitation of the *Gloria* and make the sign of the cross with him at the concluding words.

11. If the Celebrant is to sit for the singing of the *Gloria*, the servers rise when he has made the sign of the cross at the end of the prayer, and meet in the middle. They genuflect with the Celebrant when he either

⁶ See Vol. II, p. 462.

⁷ S.R.C. 3029¹².

⁸ Some authors (by analogy with High Mass) direct them to stand when not engaged in any special duty. If they do, they must (a) genuflect when the priest recites *Et incarnatus* of the Creed, (b) kneel from after the *Sanctus* until after the Elevation, (c) kneel for the Blessing.

genuflects or bows at the altar. The servers go to the sedile, arrange the Celebrant's chasuble over the back of the bench when he sits, and the first server hands him his biretta, with the usual ceremonial kisses of both the biretta and the priest's hand. The servers may stand facing one another at each side of the Celebrant, or they may sit near him, but not right beside him, nor in a line with him. They bow towards the altar cross at the words at which the Celebrant uncovers and bows. If they are sitting, they rise towards the end of the *Gloria* just before the Celebrant does. The first server takes the Celebrant's biretta with the usual kisses, and puts it on the sedile. Both servers precede the Celebrant to the foot of the altar, and genuflect *in plano* when he genuflects or bows. They kneel⁹ when he ascends the steps. They do not answer *Et cum spiritu tuo*, nor *Amen* at the end of the prayers, as these responses are sung.

The Epistle

12. If one of the servers should be a (tonsured) cleric, he is to sing the Epistle (as described below, p. 706).

13. At the end of the Epistle the servers answer *Deo gratias*. The second server rises, genuflects at the middle, and goes around to the Epistle corner for the book.¹⁰ He descends with the book obliquely to the foot of the steps, genuflects *in plano* directly facing the cross, and ascends obliquely to the Gospel corner of the altar. After he has placed the bookstand at an angle at the Gospel corner, the second server goes down at once at the Gospel side and, since the responses before the Gospel are sung, he returns to his place at the foot of the altar.

14. At the Gospel the servers make the small signs of the cross on their forehead, lips, and breast¹¹ and stand facing the Celebrant. At its conclusion they answer *Laus tibi, Christe*.

15. If the Celebrant sits during a sermon, the servers proceed as at the *Gloria*.

The Creed

16. The servers kneel during the recitation of the Creed.¹² They bow while the Celebrant genuflects at *Et incarnatus est*, etc. When the Celebrant goes to sit they act as at the *Gloria*. If the servers stand beside the priest during the singing of the Creed, they kneel at the words *Et incarnatus est*; if they are sitting they bow only.¹³

⁹ See note 8.

¹⁰ Should there be a long Gradual or a Tract or Sequence the Celebrant may sit. The servers will act as at the *Gloria*. Towards the end of the singing the Celebrant returns to the altar and the second server then moves the book.

¹¹ See Vol. II, p. 290.

¹² Cf. R.G. XVII, 2; see note 8, *supra*.

¹³ See p. 563.

17. They accompany the Celebrant back to the altar, genuflect *in plano*, and kneel. They do not answer *Et cum spiritu tuo*. They bow their heads when the Celebrant sings *Oremus*.

The Offertory

18. Then the servers rise, genuflect together at the middle,¹⁴ and walking abreast, they go to the credence table.¹⁵ The second takes the towel, goes to the altar, and spreads the towel on the table at the Epistle corner. He stands on the top step but moves aside a little towards his left, to make room for the first server, who brings with him the cruets on their dish or tray. He leaves the stoppers on the credence table. He places the dish on the finger towel a little distance from the edge of the altar. A part of the towel on which the base of the cruets could be wiped might be left unoccupied. He takes the wine cruet in his right hand, and holds his left under his breast. As the Celebrant approaches both servers bow their heads, the first kisses the wine cruet and presents it to the priest. While the Celebrant is pouring in wine the first server takes the water cruet (and spoon) in his right hand. He receives back the wine cruet in his left hand, kisses the water cruet or the spoon, if it be used, holds the water to be blessed, and then presents this cruet to the priest. While the Celebrant pours in water, or later, if the spoon is used, the first server passes the wine cruet into his right hand, kisses it, and replaces it on the tray. He receives back the water cruet or spoon with his right hand, kisses it and places it on the towel, outside the tray. He then hands the tray with the wine cruet and spoon to the second server. Both bow their heads to the Celebrant, and the second server, turning towards his right, takes the tray to the credence table. He returns with the finger bowl, and receives from the first server the water cruet. The first server takes the finger towel, holding it at each top corner. On the arrival of the Celebrant both bow to him. The second pours water over the priest's index fingers and thumbs, and the first presents the towel. On receiving it back, both servers bow their heads to the Celebrant, turn towards one another and go to the credence table on which they replace the water cruet, etc. The first server puts the stoppers in the cruets or covers them with the finger towel and gets the bell. They genuflect together at the middle and kneel in their places.

¹⁴ See Vol. II, p. 466, note 35.

¹⁵ If there is an M.C. who will minister the cruets to the Celebrant at the altar, the second server need not go to the credence table until the time for the washing of the Celebrant's hands; in this case the first server goes directly to the table from his place, without first genuflecting at the middle.

The Preface

19. The servers reply *Suscipiat*, etc., but not until the Celebrant has turned back completely to the altar after the *Oration*, *fratres*. They do not, however, answer the *Amen* to the last Secret, or the verses before the Preface, as these responses are sung. They bow their heads at *Gratias agamus*. At the *Sanctus* the first server rings the bell.¹⁶

20. If there are torchbearers they act as described below (p. 710). If there are no torchbearers, two large candles, standing at the foot of the altar may be lighted for the Consecration.¹⁷

The Elevation

21. When the first server has rung the warning bell at *Hanc igitur*, both rise, meet in the middle, and kneel some distance apart on the edge of the footpace, or on the top step, if the footpace be narrow. When the Celebrant bows for the words of consecration the servers bow. At each genuflection and at the Elevation of the Sacred Host and of the Chalice the first server rings the bell with his right hand. During the first genuflection of the Celebrant the servers kneel erect, and as he rises they take hold of the bottom edge of the chasuble, the first with his left hand, the second with his right. They raise the edge slightly when the Celebrant elevates the Sacred Host. They look at It saying silently "My Lord and my God,"¹⁸ and let the chasuble fall as the Celebrant again genuflects. The chasuble is held only during the actual Elevation of the Host and the Chalice, but not during the four genuflections. The servers then bow until the second Elevation during which they conduct themselves as at the first. Then rising, they turn towards each other, and descend in the middle. At the foot the first turns by his right, the second by his left and without genuflecting they go to their places and kneel.

Agnus Dei

22. The servers do not answer any responses that are sung. At the concluding words of each *Agnus Dei* they strike their breasts with the open right hand.

23. If the Pax is given (with the pax-brede) the first acts as described below (p. 712).

¹⁶ See Vol. II, p. 462.

¹⁷ See C.E. I, xxix, 7. They remain lit until after Communion.

¹⁸ There is an indulgence of seven years attached to this ejaculatory prayer if the words are said with "faith, piety, and love" (Pius X, June 12, 1907).

24. The servers do not strike their breasts at *Domine, non sum dignus*, but the first rings the bell if this is customary.

The Ablutions

25. As the Celebrant uncovers the chalice the first server rises, and without genuflecting, goes to the credence table and places the bell there. He takes the wine and water cruets, and goes to the Epistle corner of the altar. If the Precious Blood has not yet been consumed, he genuflects at the foot of the steps¹⁹ and bows while the Celebrant receives It.

26. When the Celebrant holds out the chalice the server approaches him, bows his head, and pours in wine until the priest signals to stop. The server repeats the bow, turns by his right, and withdraws to the top step at the Epistle corner.

27. When the Celebrant comes for the second ablution he places the chalice on the table of the altar. The server bows his head, and pours the wine over the priest's fingers. He interchanges the cruets,²⁰ taking the water cruet in his right hand, and pours water over the Celebrant's fingers, until the latter gives him a sign to stop. The server then bows his head, turns towards his right, and replaces the cruets on the credence table.

28. As the first server finishes serving the wine and water, the second goes to the Gospel side, ascends the steps, and takes the Missal-stand. He descends obliquely to the foot of the steps at the middle, genuflects, goes up obliquely to the Epistle corner, and places the Missal-stand on the altar, parallel to the edge of the table. Then, turning by his right he descends and joins the first acolyte at the credence table.²¹ They genuflect at the foot of the steps in the middle, and kneel in their places.

29. The servers do not reply "*Et cum spiritu tuo*," nor "*Amen*" after the Postcommunion prayers, nor "*Deo gratias*" to *Ite, Missa est*. These responses are sung.

30. They kneel in their places for the Blessing, bow their heads, and make the sign of the cross.

31. If there is a proper last Gospel, the second server transfers the

¹⁹ S.R.C. 3975¹.

²⁰ If he cannot do this deftly, he should bring the cruets on their tray; he first takes the wine cruet in his right hand and, then, having replaced it on the tray, he takes the water cruet in his right hand.

²¹ If a clerical M.C. should assist the Celebrant, he veils the chalice after the ablutions. The first acolyte (after serving the cruets) should transfer the chalice veil to the Gospel side of the altar. He carries it laid across his outstretched hands. He meets the second server with the Missal at the foot of the altar, and genuflects with him. He places the veil on the altar at the Gospel side. Both servers—coming round *per longiorem*—then meet in the middle, genuflect, and pass each other to return to their proper places, since the first server's place is at the Epistle side.

Missal as at the first Gospel. He kneels on the top step at the Gospel corner for the Blessing, makes the responses at the beginning of the Gospel, signs his forehead, lips, and breast when the priest does so, bows his head if the Holy Name occurs in the opening words of the Gospel, and then returns to his place at the foot of the altar.

The Last Gospel

32. The servers answer the responses and make the small signs of the cross at the beginning of the last Gospel. They stand facing the Celebrant during its recitation, and genuflect together at *Et Verbum caro factum est*. Then the first server attends to the Celebrant's biretta.

33. When the Celebrant comes to the foot of the altar, the first server presents the biretta, kissing it and the Celebrant's hand.²² Both servers genuflect *in plano* when the Celebrant genuflects or bows, and precede him to the sacristy. There, standing behind him, they bow with him to the crucifix or chief image, and assist him to unvest.

M.C. at this Mass

34. If the Celebrant is assisted by a layman who acts as M.C., the latter will:

- (a) Aid the Celebrant to vest, and hand him the holy water;
- (b) Receive his biretta on arrival at the altar, with the usual ceremonial kisses, and return it to him at the end of Mass;
- (c) Kneel a little behind the Celebrant for the preparatory prayers;
- (d) Assist the Celebrant at the Missal during the Mass, when not otherwise engaged;
- (e) Lead the Celebrant to the sedile, present the biretta, bow to him at the words in the *Gloria* or Creed²³ at which he should uncover, and lead him back to the altar at the end;
- (f) Kneel on the edge of the footpace for the Consecration and for the Blessing.

The M.C. may also serve the cruets at the Offertory and ablutions, but it is better to let this to the servers, as at Low Mass.

II. WITH A CLERICAL M.C. AND INCENSE

The second form of sung Mass which will be described here is the *Missa Cantata* in its most solemn form. In it the Celebrant is assisted by a person in Major Orders, who for convenience is here referred to as

²² The Leonine prayers are not said after a sung Mass.

²³ The M.C. stands beside the Celebrant during the *Gloria* and Creed. He should kneel and bow during the singing of *Et incarnatus est*.

the M.C. Incense may be used where an indult to that effect has been obtained.²⁴

The Beginning of Mass

1. The M.C. or one of the acolytes aids the Celebrant to vest, holding the cincture, arranging the alb²⁵ and keeping the stole laid between the Celebrant's shoulders while he puts on the chasuble.²⁶

2. The **thurifer** prepares the thurible, with a good quantity of well-lit charcoal, and the incense boat.²⁷ The acolytes light their candles.²⁸

3. On a signal from the M.C. the acolytes, each carrying his candlestick in the outside hand,²⁹ stand behind the Celebrant. The **thurifer** with the thurible and boat stands either back of the acolytes or between them. The **torchbearers** in pairs stand in front of the acolytes.

4. On a signal from the M.C. the Celebrant, uncovered, bows his head to the crucifix or chief image of the sacristy, and all the others bow moderately³⁰ with him. The **thurifer** then leads the procession to the altar. If the sacristy be behind the altar, he will approach the altar from the Gospel side, and at the end of Mass return by the Epistle side.³¹

5. At the entrance to the church the **torchbearers** may take holy water (if the *Asperges* will not take place), and the M.C. may hand it to the Celebrant, who uncovers and makes the sign of the cross.³²

6. On arriving at the foot of the altar the **thurifer** goes to the Epistle corner, and stands there at the foot of the steps.³³ The **first acolyte** goes to the right, towards the Epistle side; the **second** goes to the left, and both stand before the front steps facing the altar. The **torchbearers** genuflect in pairs and go to the place assigned to them.

7. On the arrival of the Celebrant,³⁴ the M.C. takes his biretta with the usual ceremonial kisses (first of the Celebrant's hand and then of the biretta). The Celebrant genuflects if the Blessed Sacrament is present;

²⁴ Cf. p. 692, § 4. A more detailed treatment of many of the points in connection with sung Mass is found in the description of High Mass (pp. 573 sqq.), which should be consulted.

²⁵ See Vol. II, p. 320.

²⁶ See Vol. II, p. 320.

²⁷ Detailed directions for the carrying and management of the thurible are given on pp. 523 sqq.

²⁸ They may carry candles in the more solemn form of sung Mass.

²⁹ See p. 578.

³⁰ Cf. Vol. II, p. 305.

³¹ S.R.C. 3029¹².

³² For reverences that may occur on the way to the altar, see p. 580.

³³ After his genuflection he may remain there or stand between the acolytes at the credence table.

³⁴ In this description of the ceremonies of a sung Mass it is not presumed that there are clergy present in choir. If there are, the same bows may be made to them as are made in the course of High Mass.

otherwise he bows low. The M.C. and acolytes genuflect whether the Celebrant genuflects or bows.

8. The Celebrant begins Mass,³⁵ and the M.C., kneeling on the right a little behind the Celebrant, makes the responses.³⁶ The second acolyte, without genuflecting in the middle, goes to the Epistle side of the altar. He there joins the first acolyte and they walk abreast to the credence table upon the corners of which they place their candlesticks. They kneel and answer the preparatory prayers with the M.C. They stand when the Celebrant has said *Oremus* immediately before going up to the altar.

9. The M.C. makes the signs of the cross, bows, etc., with the Celebrant, except during the latter's *Confiteor*. The Celebrant does not bow to the M.C. at *vobis (vos)*, *fratres*, nor at *Misereatur vestri*. The M.C. bows towards the Celebrant at *Misereatur tui*, bows straight before him for his *Confiteor*, strikes his breast with the open palm of the right hand at each *mea culpa*, and remains bowed while the Celebrant recites *Misereatur vestri*.

Incensation, Introit, Kyrie

10. When the Celebrant has kissed the altar after the preparatory prayers, he puts in and blesses the incense.³⁷ The M.C. assists him in this. The M.C. then presents the thurible and the Celebrant incenses the cross with three double swings, and the altar.³⁸ The M.C. accompanies him to support his arm or hold back the chasuble³⁹ from his right hand, if it falls low on the arms. The thurifer, without genuflecting, puts the incense boat on the credence table and removes the Missal while the Epistle corner is being incensed.⁴⁰ He then replaces it and waits at the foot of the steps at the Epistle side.

11. When the incensation of the altar is over, the M.C. takes the thurible, and in doing so he kisses the Celebrant's hand and the disk of the thurible. He descends on the Epistle side, bows to the Celebrant, and incenses him with three double swings. He then bows again, returns the thurible to the thurifer and goes to assist the Celebrant at the book. While the M.C. is incensing the Celebrant the thurifer stands at the M.C.'s right and bows with him.

12. The M.C. points out the Introit with the entire right hand laid flat on the Missal, the palm facing the Celebrant. He makes the sign of the cross with the Celebrant, and bows at *Gloria Patri* or at any other words that require a bow.

³⁵ If the *Asperges* takes place, see p. 694.

³⁶ He places the biretta temporarily on the step and later removes it to the sedile.

³⁷ See pp. 526, 527.

³⁸ See pp. 532 sqq.

³⁹ See p. 584, note 37.

⁴⁰ See p. 584.

13. When the Celebrant recites the *Kyrie, eleison* either at the Epistle corner as in High Mass or at the middle of the altar, the M.C. replies. If the singing of the *Kyrie* be protracted the Celebrant, accompanied by the M.C., may sit. The Celebrant goes to the middle for the *Gloria* when the singing of the last *Kyrie* has been begun. The M.C. remains on the top step at the Epistle corner, facing the middle.

Gloria in Excelsis

14. When the chant of the *Kyrie* has ceased, the Celebrant intones the *Gloria* according to the melody that the choir is to sing.⁴¹ He then recites the hymn, bowing his head at *Deo, adoramus te*, etc., as at Low Mass. The M.C. stands behind him, at his right, and recites the *Gloria* with him, bowing when he bows. Both make the sign of the cross at the concluding words.

15. If the Celebrant wishes to sit he genuflects, with his hands laid on the table of the altar, or bows low⁴² when the Blessed Sacrament is not present, and the M.C., having genuflected, leads him to the sedile.⁴³ The M.C. or one of the acolytes arranges the Celebrant's chasuble over the back of the sedile, and the M.C. presents his biretta to him with the usual ceremonial kisses.

16. During the *Gloria* the M.C. stands at the Celebrant's right turned partly towards the altar and partly towards the Celebrant. The M.C. bows to the Celebrant to uncover and bow at the words *adoramus te, gratias agimus tibi, Jesu Christe, suscipe deprecationem nostram, Jesu Christe*, and then bows towards the altar while these words are sung. The Celebrant uncovers, lays his biretta on his right knee, and bows his head.

17. At the concluding words of the hymn, the M.C. takes the Celebrant's biretta with the usual kisses, and places it on the sedile. The Celebrant rises, and preceded by the M.C. he goes *per longiorem*, to the foot of the altar, where he genuflects on the lowest step or bows low when the Blessed Sacrament is absent. The M.C. genuflects *in plano*. The Celebrant goes up to the altar, kisses it, turns to the congregation, and sings *Dominus vobiscum*. The M.C. goes to the Epistle corner and stands by the book. He does not answer *Et cum spiritu tuo*.

The Prayers

18. The Celebrant sings the prayer(s),⁴⁴ with the same gestures of the hands and with the same bows as at Low Mass. The M.C. turns the pages, points out the prayers, and bows when the Celebrant does.

⁴¹ See Vol. II, p. 306.

⁴² Cf. pp. 554 sqq.

⁴³ If words are sung which require a bow, while he is going to the sedile, see pp. 587, 562.

⁴⁴ See p. 554.

The Epistle

19. During the last prayer the M.C. (or another cleric) gets the Epistolarium or Missal from the credence table. He carries it with both hands at the bottom, the opening towards his left, and goes to the middle of the sanctuary. After bowing his head at the words *Jesum Christum* of the conclusion, if it occurs, the M.C. genuflects and goes to the place on the Epistle side of the sanctuary, where it is customary to sing the Epistle.⁴⁵ There he chants the Epistle as the Subdeacon would in High Mass.⁴⁶ At the end he closes the book towards his left, genuflects in the middle of the sanctuary, replaces the Epistolarium on the table and returns to his place beside the Celebrant. He does not kiss the latter's hand.⁴⁷ Meanwhile the Celebrant reads the Epistle in the subdued voice. The acolytes answer *Deo gratias* (if the M.C. is not there) and the Celebrant continues to read the Gradual, etc.

20. In the absence of a cleric (at least tonsured⁴⁸), the Celebrant may either read the Epistle⁴⁹ or chant it. At its conclusion the M.C. answers *Deo gratias*, and the Celebrant reads the Gradual,⁵⁰ etc., to the *Mundacor meum* exclusively.

21. He then goes to the middle and, assisted by the M.C., puts incense into the thurible and blesses it.⁵¹ The thurifer does not close the thurible but goes down to the credence table upon which he places the incense boat. In the meantime one of the acolytes⁵² takes the Missal to the Gospel corner of the altar where he places it at an angle. He genuflects *in plano* at the middle. He returns to the credence table and both acolytes take their candles. The thurifer leads them or goes between them to the centre of the sanctuary, before the front steps. When the Celebrant goes to read the Gospel, the three servers genuflect and go to the Gospel corner and stand there *in plano* facing the Epistle corner. The thurifer stands between the acolytes in a line with the Celebrant.⁵³

22. Having put in incense the Celebrant turns to the altar and, having looked up at the cross, bows low and, with hands joined, recites *Mundacor meum*. Then he may wait at the middle — his hands joined or laid on the table of the altar — until the concluding part⁵⁴ of the singing of

⁴⁵ See p. 590.

⁴⁶ See p. 590.

⁴⁷ S.R.C. 3350¹. In the churches of nuns, that one of them should chant the Epistle in choir is not allowed (S.R.C. 3350²).

⁴⁸ Should words requiring a genuflection occur, see p. 512.

⁴⁹ See p. 526.

⁵⁰ Or the M.C. may move it, after the putting in of incense.

⁵¹ Forming a kind of "Gospel Group."

⁵² A good moment is when the singing of the final *Alleluia* is begun. It occurs during the greater part of the year.

⁴⁷ R. VI, 8.

⁴⁸ See p. 692.

the Gradual and *Alleluia* or Tract, when he goes to the Missal at the Gospel corner. The M.C., who has waited behind the Celebrant, genuflects when the thurifer and acolytes genuflect, and goes with the Celebrant to the Gospel corner. He stands on his left during the Gospel.

The Gospel

23. The Celebrant sings *Dominus vobiscum* with hands joined and partly turned towards the congregation. The choir answers. He then places his left hand palm downward on the left-hand page of the Missal. With the front part of the thumb of the right hand, he makes a little cross on the beginning of the text of the Gospel as he sings *Sequentia*. Then transferring his left hand to below his breast, he signs his forehead with the right thumb (the hand fully extended and the fingers held close together) while singing *sancti Evangelii*. He signs his lips, saying nothing, and his breast, while chanting *secundum* (e.g.) *Marcum*. Meanwhile the thurifer closes the thurible and hands it to the M.C. who gives it to the Celebrant.⁵⁵ The latter incenses the Missal with three double swings, one to the centre, one to his left, one to his right, bowing before and after. He returns the thurible to the M.C. who takes it with the usual kisses and passes it to the thurifer who opens it.

24. The Celebrant sings the Gospel as the Deacon does at High Mass.⁵⁶ At the end he kisses the text while reciting *Per evangelica dicta*, etc. The M.C., standing at the foot of the steps, then incenses him with three double swings. The Celebrant returns to the middle of the altar for the intonation of the Creed.⁵⁷ The M.C. may remain at the Gospel corner of the altar for the intonation of the Creed and then stand behind the Celebrant for its recital as at the *Gloria*.

25. When the Celebrant has been incensed the thurifer goes between (or leads) the acolytes to the middle; they genuflect before the steps, and go to the credence table. The acolytes replace their candles on the table and the thurifer puts his thurible aside and sees to the renewal of charcoal if necessary.

The Creed

26. The Celebrant intones the Creed with the same gesture of the hands as in Low Mass.⁵⁸ He bows his head at *Deo*, and at *Jesum Christum*, and *simul adoratur*. As he begins the words *Et incarnatus est*, he lays his hands on the altar and genuflects slowly so as to finish the genuflection at the words *Et Verbum caro factum est*. He signs himself at the concluding words *Et vitam*, etc. The M.C. stands on either side

⁵⁵ See p. 525.

⁵⁶ See p. 557.

⁵⁷ If there is a sermon, see p. 601.

⁵⁸ See Vol. II, p. 287.

and behind the Celebrant and recites the Creed with him. He bows and genuflects as the Celebrant does.

27. If the Celebrant goes to sit,⁵⁹ he and the M.C. act as at the *Gloria* (§§ 15-17). But the M.C. and all others who are standing kneel and bow while the choir sings the words *Et incarnatus est*, etc.⁶⁰

28. If the Celebrant does not go to sit, he should kneel on the edge of the footpace in the middle of the altar, with the M.C. kneeling beside him, while these words are sung.

29. When he has risen after *Et incarnatus est*, etc., the M.C. (a cleric) takes the burse from the credence table and holding it raised with both hands he goes up to the altar by the side steps at the Epistle corner. Arriving at the middle he genuflects (but does not, of course, place his hands on the altar). Then, holding the burse erect on the table of the altar with his left hand placed on top of it, he takes out the corporal with his right hand and places it on the table. With the same hand he puts the burse aside on the Gospel side of the altar — with its opening facing the middle. Then with both hands he spreads the corporal⁶¹ close to the edge of the table. He draws the Missal near, if necessary, placing it close to, but not on, the corporal. Then he genuflects and returns to his place near the Celebrant.⁶²

30. At the end of the Creed, the Celebrant and the M.C. return to the altar as at the end of the *Gloria* (§ 17). The Celebrant sings *Dominus vobiscum*, and turning back to the altar, *Oremus*, and then reads the Offertory verse in the subdued voice.

The Offertory

31. Having genuflected at the foot of the altar with the Celebrant on his return from the sedile at the end of the Creed or after *Dominus vobiscum* and *Oremus*, if the Creed does not occur, the M.C. goes to the credence table, and taking the veiled chalice, carries it to the altar,⁶³ placing it between the middle and the Epistle corner. If he has not already spread the corporal, he carries it in the burse and spreads it in the centre when he brings the chalice to the altar; or he may hand the

⁵⁹ He may not continue the Mass until the chanting of the Creed is finished (S.R.C. 4242).

⁶⁰ At the three Masses of Christmas Day and on the Feast of the Annunciation (when ever it is celebrated) the Celebrant must not only uncover and bow at the singing of these words, but must kneel and bow (see p. 563).

⁶¹ See p. 605.

⁶² If there is no Creed the M.C. may bring the burse to the altar later, i.e., when bringing the chalice at the beginning of the Offertory. Indeed this is the better way even if the Creed occurs, as it avoids the more ceremonious taking of the corporal to the altar, which is proper to the Deacon of High Mass.

⁶³ He does not use a humeral veil.

burse to the Celebrant and let him spread the corporal as at Low Mass. The M.C. unveils the chalice and hands the veil to the first acolyte — who had followed him to the altar with the cruets. The acolyte folds the veil and carries it to the credence table. The M.C. removes the pall and places it aside for the moment. He takes the paten and presents it to the Celebrant,⁶⁴ kissing first the edge of the paten and then the back of the Celebrant's right hand.

32. While the Celebrant offers the host, the M.C. wipes the chalice, which he holds with his left hand. He places the folded purificator at the node so that it falls over the base,⁶⁵ and then takes the wine cruet in his right hand. When the Celebrant has finished the offering of the host, and has slipped the paten partly under the corporal, the M.C. pours in wine until the Celebrant gives him a sign to stop. He then presents the water cruet to the Celebrant, and bowed, asks him to bless the water saying *Benedicite, Pater reverende*. The Celebrant joins his hands, and places the left on the table of the altar, but not on the corporal, while he makes the sign of the cross over the water with his right. He then says the prayer *Deus qui humanae substantiae*, with hands joined. Meanwhile the M.C. pours into the chalice a small quantity of water, replaces the cruet on the tray, and wipes away any loose drops that may be on the sides of the chalice. The acolyte returns the cruets to the credence table.

33. The M.C. presents the chalice to the Celebrant, kissing first its base and then the Celebrant's hand. He does not, however, support the Celebrant's arm while he offers the wine, nor does he recite with him the prayer *Offerimus*, as the Deacon does at High Mass.⁶⁶ While the Celebrant offers the wine the M.C. places the purificator, folded in two, over the part of the paten that protrudes from under the corporal.

Incensation of Oblata and Altar

34. After the prayer *Veni, sanctificator*, the Celebrant, aided by the M.C., puts in and blesses incense; this time he uses the formula *Per intercessionem*, etc.⁶⁷ He then incenses the *oblata*,⁶⁸ the altar cross, and the altar. The M.C. assists him.⁶⁹ Finally, he is incensed by the M.C.

35. While the *oblata* are being incensed the *thurifer* — who had descended on the Epistle side and placed the incense boat on the credence

⁶⁴ See p. 607.

⁶⁵ See p. 607.

⁶⁶ The M.C. may present the paten, pour in the wine and water, and present the chalice only if (as is assumed here) he is in Major Orders (cf. p. 693).

⁶⁷ See p. 527, § 23.

⁶⁸ See p. 610.

⁶⁹ By supporting his right arm and holding the chasuble from the wrist if it falls too low. See p. 584, n. 37.

table — crosses to the Gospel side, genuflecting at the middle. He goes up the side steps, and removes the Missal. He goes down with it on the Gospel side and stands there at the foot of the steps — facing the Epistle corner — until the altar on that side has been incensed. He then replaces the Missal, at an angle, beside but not on the corporal. He goes down the steps on the Gospel side, genuflects in the middle, and goes to the Epistle corner. There he stands behind and at the left of the M.C. while the latter incenses the Celebrant. He bows to the Celebrant when the M.C. bows.

36. If there are clergy in choir, the M.C., accompanied by the **thurifer**, goes to incense them as the Deacon does in High Mass.⁷⁰ He then returns, goes up to the Missal, and turns to the **thurifer** who incenses him with one double swing, bowing slightly before and after. The **thurifer** then incenses the two **acolytes**, the **torchbearers**, and the people as at High Mass.⁷¹

37. After his incensation, the two **acolytes** wash the Celebrant's hands,⁷² the first, nearer the altar, holds the towel. They bow to him before and after.

38. At the Missal the M.C. replies to *Orate, fratres*, points out the Secrets, and finds the Preface and its proper melody.⁷³ He does not answer the *Amen* at the end of the Secrets, nor does he take part in the dialogue that precedes the Preface; the choir does this.

39. The **thurifer** having incensed the people, goes to the middle of the sanctuary, where he is joined by the **torchbearers**, who stand at his sides. They genuflect and he leads them, walking in pairs, to their torches.

The Preface

40. The **Celebrant** sings the Preface,⁷⁴ and then, bowed, recites the *Sanctus*, which the M.C. says with him. The first **acolyte** rings the bell.

41. At the *Sanctus* the **thurifer** leads into the sanctuary the **torchbearers** who walk two by two and carry their torches in the outside hand. They form a line at each side of the **thurifer**, genuflect with him, bow to one another, and kneel either before the altar or facing one another at its sides. They rest their torches on the floor. They so kneel as not to

⁷⁰ See p. 537. Some rubricians hold that in a sung Mass the clergy (if any) should be incensed by the **thurifer**. The rector of the church receives (by custom) two double swings, each priest one double swing, and seminarists are incensed collectively (see pp. 531, 540).

⁷¹ See p. 614.

⁷² See p. 612, note 46.

⁷³ See p. 556.

⁷⁴ The M.C. may, if necessary, signal to the organist to cease playing when the Celebrant comes to the end of the Secrets.

impede the view of the altar. The **thurifer** goes to the Epistle side of the altar and stands there at the foot of the steps.

42. At *Hanc igitur* the first **acolyte** rings the warning bell, and then puts incense into the thurible in preparation for the Elevation.

43. At *Quam oblationem* the M.C. leaves the Missal, genuflects at the middle of the altar, and stands on the top step, behind the Celebrant, and a little to his right.

The Consecration

44. When the Celebrant bends down to say the words of consecration, the M.C. kneels on the edge of the footpace and bows. The **thurifer** kneels on the lowest step at the Epistle side, and the **acolytes** kneel before the credence table and bow.

45. The first **acolyte** rings the bell at each genuflection of the Celebrant and when he raises the Sacred Host and the Chalice.

46. As the Celebrant rises from the first genuflection the M.C. raises the edge of the chasuble a little, looks up at the Sacred Host and says "My Lord and my God."⁷⁵ When the Celebrant lowers his arms the M.C. drops the chasuble and bows down again. At the Elevation of the chalice he acts similarly.⁷⁶

47. At each Elevation the **thurifer** incenses the Sacred Host and the Chalice with three double swings, bowing before and after. He and the **acolytes** and **torchbearers** look at the Sacred Host and the Chalice and say "My Lord and my God."

48. When the Elevation is over the M.C., **thurifer**, **acolytes**, and **torchbearers** rise together. The M.C. returns to the book, and genuflects on arriving at the Celebrant's left. The **torchbearers** form in a line before the altar. The **thurifer** takes his position in the centre of the line, makes a single genuflection with them, and leads them away.⁷⁷ The **torchbearers** put the torches aside and return, make a single genuflection, and go to their respective places in the sanctuary. The **thurifer**, having disposed of the thurible, stands between the **acolytes** at the credence table.

49. The M.C. does not bow with the Celebrant at *Supplices*. At *per quem haec omnia* he genuflects and goes to the right of the Celebrant. He genuflects on arrival, or a moment after, if the Celebrant genuflects shortly after his arrival. During the remainder of the Mass, if he is in

⁷⁵ There is an indulgence of seven years for saying this ejaculatory prayer "with piety, faith, and love" while looking at the Sacred Host (Pius X, June 12, 1907).

⁷⁶ He may also, when in Major Orders, act as the Deacon does at High Mass (p. 618) uncovering and covering the chalice (cf. S.R.C. 4181).

⁷⁷ When Holy Communion is to be given, and on certain fasting days (see p. 521), the **torchbearers** remain kneeling before the altar until after the Communion.

Major Orders,⁷⁸ he may uncover and cover the chalice for the Celebrant.⁷⁹ He genuflects whenever the Celebrant does.

The Pater Noster

50. When the Celebrant is ready to sing the *Pater noster*, the M.C. may, if necessary, signal to the organist to cease playing. The choir sings the responses *Amen* and *Sed libera nos*.

51. When the Celebrant begins to recite the embolism, *Libera nos*, the M.C., like the Deacon in High Mass, may wipe the paten and present it to him with the usual ritual kisses.⁸⁰

Agnus Dei, Pax

52. The Celebrant sings *Per omnia saecula*, and *Pax Domini* and recites the *Agnus Dei*. The M.C. says it with him, striking his breast at *Miserere nobis*, etc.

53. While the Pax is not given by embrace⁸¹ in a sung Mass, it may be given by the pax-brede⁸² if there are clergy in choir. The M.C. or one of the acolytes brings the pax-brede to the Celebrant⁸³ while he is reciting the first of the three prayers after *Agnus Dei*, and then kneels on the footpace. When the prayer is finished the Celebrant kisses the altar and, without genuflecting, turns to the M.C. or acolyte, kisses the pax-brede saying *Pax tecum* and then continues the Mass. The M.C. or acolyte answers *Et cum spiritu tuo*, rises, genuflects, and goes to the clergy in choir. Beginning with the one of highest rank, he presents the pax-brede to each of them saying *Pax tecum*.⁸⁴ He does not bow before presenting it, but bows afterwards to each one. When all the clergy have kissed the pax-brede, the M.C. or acolyte genuflects at the altar, and puts it on the credence table.

The Communion

54. Holy Communion is distributed with the same ceremonies as in Low Mass.⁸⁵ The M.C. or the acolytes recite the *Confiteor*.

55. The first acolyte serves the cruets for the ablutions as at Low Mass.

⁷⁸ Unless he be a deacon he must not touch the chalice itself while it contains the Precious Blood.

⁷⁹ Cf. S.R.C. 3377¹, 4181.

⁸⁰ See p. 620. Presenting the paten is not explicitly mentioned in the decrees (see note 79), but as the M.C. in major Orders performs the functions of the Deacon, as far as may be, rubricians say he may also present the paten at *Libera*.

⁸¹ See p. 542.

⁸² See p. 726.

⁸³ And with it a linen cloth with which to wipe the pax-brede after each person has kissed it.

⁸⁴ R. X, 3.

⁸⁵ Cf. Vol. II, pp. 416 sqq.

56. The second acolyte takes the chalice veil to the Gospel side of the altar and transfers the Missal to the Epistle corner. He places the stand parallel with the front edge of the altar. He genuflects *in plano*, whenever he passes the middle of the altar.

57. When the Celebrant has drunk the second ablution, he lays the purificator on the chalice and hands it to the M.C. who is at his left. He then goes to the Missal and continues the Mass. The M.C., if he is in Major Orders, wipes, rearranges, and reveals the chalice. He folds the corporal and puts it in the burse.⁸⁶ He takes the chalice to the credence table, genuflecting *in plano* as he crosses the centre. He then goes to the book, and stands on the top step to aid the Celebrant during the singing of the Postcommunion prayers.

58. When these are finished the M.C. closes the Missal, or if there is a proper last Gospel, transfers it to the Gospel corner. He kneels at the foot of the altar (in front or on the Gospel side) for the Blessing, bows, and makes the sign of the cross.

The Blessing and Last Gospel

59. After the Postcommunion prayers the Celebrant sings *Dominus vobiscum* and *Ite, Missa est*,⁸⁷ facing the people. If, however, the *Gloria* was not said in the Mass, he sings *Benedicamus Domino*, turned to the altar. Having recited *Placeat*, he gives the Blessing in the clear voice, as at Low Mass. All kneel, bow, and make the sign of the cross. The M.C. answers *Amen*.

60. The Celebrant recites the last Gospel as at Low Mass. He is assisted by the M.C., who stands on his left and makes the responses.

61. At the end of the Gospel the Celebrant goes directly to the foot of the altar,⁸⁸ and the M.C. gets the biretta from the sedile.⁸⁹ Meanwhile the thurifer leads the acolytes, with their candles, to the middle of the sanctuary. All three genuflect at *Et Verbum caro factum est*, if the Gospel is that of St. John.

62. The M.C. presents the biretta, with the usual ceremonial kisses.

⁸⁶ He does this standing a little towards the Gospel corner of the altar, so as not to impede the Celebrant when he comes to the middle to sing *Dominus vobiscum*.

⁸⁷ See p. 557.

⁸⁸ See Vol. II, p. 398.

⁸⁹ The Leonine prayers are not said after a sung Mass. In England, however, it is of obligation (by diocesan law and by custom) on Sundays, after the principal Mass — whether this be sung or not — to sing or recite, in Latin or in the vernacular, the prayers for the King which are printed in *Ritus Servandus*. When they are sung, the choir chants the V and R as if they were an antiphon (cf. Fortescue-O'Connell, *Ceremonies of the Roman Rite Described*, 1937, p. 152, Note 4. *Gloria Patri* does not form a part of the prayers), and the Celebrant sings the prayer, the choir answering *Amen* at the end.

The **Celebrant** genuflects *in plano* or bows low when the Blessed Sacrament is not present. The **M.C.**, **thurifer**, **acolytes**, and **torchbearers** (who have formed in twos in front of the acolytes immediately after the Gospel) genuflect with him. The **thurifer** leads the procession from the sanctuary.

63. In the sacristy the **Celebrant**, uncovered, bows his head to the cross or chief image, and all the others behind him bow moderately. The **M.C.** aids the **Celebrant** to unvest.

APPENDICES

SUNG MASS FOR THE DEAD¹

The following are the chief points of difference between a sung Mass for the living and one for the dead in which, in general, the ordinary rite of a Mass for the Dead is followed:

1. The preparations are the same as for a High Mass for the dead (p. 657). If, however, there is no clerical assistant who is at least tonsured, the chalice must be prepared by the Celebrant on the altar, not on the credence table.

2. Ordinarily an indult to use incense at sung Mass is given only for Masses for the living on certain greater days. If, however, it includes Masses for the dead, incense is used only at the Offertory and at the Elevation, as in High Mass for the dead.

3. The ceremonial kisses of objects and of the Celebrant's hand are omitted.

4. It is better that the acolytes do not use candles, but if they do, they should not be carried for the singing of the Gospel.

5. The ferial tone² is used for the prayers, the Preface, and *Pater noster*.

6. When the Celebrant has read the Sequence *Dies irae* at the altar, he may sit. He goes directly to the sedile from the Epistle corner without any bow or genuflection. He returns to the altar towards the end of the singing of the Sequence and says the *Munda cor meum* at the middle, while the M.C. or a server transfers the Missal. He sings the Gospel but does not incense the book.

7. If there are torchbearers they remain kneeling before the altar until after the Communion.

¹ Consult pp. 657 sqq. and pp. 691 sqq.

² See p. 555.

SUNG MASS BEFORE THE BLESSED SACRAMENT EXPOSED¹

The chief differences between an ordinary sung Mass and one sung before the Blessed Sacrament exposed, when such Mass is lawful,² are these:

1. The salutations to the clergy in choir and the ceremonial kisses of objects and the Celebrant's hand are omitted.³
2. Extra genuflections are made by the Celebrant each time that he arrives at the middle of the altar, or leaves or turns fully away from the middle. Rules for these are given on p. 678.
3. The Celebrant, in the course of this Mass, never turns his back fully on the Blessed Sacrament; he turns only partly to the congregation, when, in a Low Mass, he would face it fully. And so, too, he does not complete the circle when he turns at *Orate, fratres* or to give the Blessing, but turns back by his left⁴ to face the altar.
4. The Celebrant uncovers when he comes within view of the Sacred Host, and after Mass he does not cover until he is out of sight of It. During Mass, if he sits, he does not wear his biretta.
5. While the Celebrant and all others make a double genuflection on arriving at the altar and before leaving at the end of Mass, all other genuflections made in the course of the Mass are single, unless the person who is to genuflect is leaving the sanctuary or enters it from outside.
6. If by indult incense is used, the Celebrant before incensing the altar kneels on the edge of the footpace and incenses the Blessed Sacrament with three double swings. At the Offertory, the *Oblata* are incensed first.
7. To avoid turning his back directly on the Sacred Host each time that the Celebrant is incensed or while he is washing his hands, he descends from the footpace to one of the steps, or *in plano* and stands facing the congregation. He observes this both at the Epistle side and at the Gospel side.
8. At the end of Mass, if a procession or Benediction follows, the Celebrant makes a single genuflection on the lowest step, goes to the sedile, and takes off the chasuble and maniple and puts on the cope.

¹ Consult pp. 677 sqq. and pp. 691 sqq.

² See Vol. II, p. 440.

³ If, however, there is an assistant in Major Orders, he does not omit the kisses when handing the paten or chalice to the Celebrant (cf. p. 680).

⁴ Cf. p. 677 and p. 688.

RULES FOR THE LAITY AT HIGH AND SUNG MASS*

In general those present at a solemn or sung Mass follow, as far as possible, the ceremonies observed by the clergy who may be present in choir at the Mass. Accordingly:

1. They *stand* when the procession to the altar makes its appearance from the sacristy, and remain standing until the Mass is begun, even though the Asperges takes place.
2. Each person bows and makes the sign of the cross when sprinkled at the Asperges.
3. All *kneel* for the prayers of preparation (up to *Oremus*) and *stand* when the Celebrant ascends the altar steps.
4. All remain standing for the Introit, *Kyrie*, and the *Gloria in excelsis*, while it is recited by the Celebrant.
5. When the Celebrant has sat down for the singing of the *Gloria*, all *sit*. They *rise* when the Celebrant rises towards the end of this chant.
6. All *stand* for the singing of the prayers (except at a Requiem Mass) and *sit* for the chanting of the Epistle and what follows.¹
7. When *Dominus vobiscum* is sung before the chanting of the Gospel all *stand*. They remain standing during the recitation of the Creed, genuflecting with the Celebrant at the words "Et incarnatus est," etc.
8. All *sit* when the Celebrant has sat down for the singing of the Creed. While the words "Et incarnatus," etc., are sung all *bow*.² They *rise* when the Celebrant rises towards the end of the Creed, remain standing while he sings *Dominus vobiscum* and *Oremus*, and then *sit*.
9. All *rise* for the incensation of the people, bow to the thurifer when he bows to them before and after, and then *sit*.
10. When the Celebrant begins to sing *Per omnia saecula saeculorum*

* The information contained in this appendix was requested by several of the American Bishops after their perusal of Volumes II and III which in the original printing were first to appear.

¹ At solemn Mass the people *do not*

stand when the Celebrant *recites* the Gospel, before it is sung by the Deacon.

² Only those who are *standing* at the time when these words are begun then kneel.

before commencing the Preface, all *rise* and remain standing until the *Sanctus* has been recited (or sung, if the people sing it). Then all *kneel*.

11. All *bow down* during the Consecration but *look up* for a moment at the Sacred Host (saying "My Lord and My God")³ and at the Chalice, when they are elevated. After the Elevation all *stand*⁴ and remain standing⁵ until the Celebrant has drunk the Precious Blood. Then all *sit*.

12. All *stand* for the singing of *Dominus vobiscum* before the post-communion prayers, and remain standing during these prayers (except at a Requiem Mass, when they *kneel*).

13. All *kneel* for the Blessing and make the sign of the cross.

14. All *stand* for the last Gospel (genuflecting with the Celebrant, if he genuflects during its recitation) and remain standing until the procession has returned to the sacristy.

³Indulgence of seven years, if recited "with faith, piety, and love" while looking at the Sacred Host.

⁴Except at a Requiem Mass, when they remain kneeling until *Pax Domini* has been sung.

⁵They bow while the Celebrant consumes the Sacred Host and drinks the contents of the chalice.

NOTE: If Holy Communion is given,

those who are about to communicate *kneel* for the *Confiteor* and other prayers that precede Holy Communion, and *kneel* when they return to their places after having received the Blessed Eucharist. All others *remain standing* for the prayers, but *kneel* for the distribution of Holy Communion and remain kneeling until the Blessed Sacrament has been closed up in the tabernacle.

GLOSSARY OF LITURGICAL TERMS*

ALTAR (a) "Fixed" ("immovable") = "a (stone) table with its supports consecrated as one whole" (C.J.C. 1197).

(b) "Portable" ("movable") = "a stone, generally small, which is consecrated by itself (i.e., without the supports), or the same stone with a base which, however, was not consecrated with it" (C.J.C. 1197, § 1).¹

AMBO (plural — *ambos* or *ambones*) = A raised platform (a kind of rostrum or pulpit) approached by steps and situated ordinarily outside the choir, among the people, from which certain parts of the Sacred Liturgy, notably the Epistle and Gospel of High Mass, were, and sometimes still are, sung.

ANAMNESIS (a recalling to mind) = A prayer in the Sacred Liturgy which fulfills Christ's command to recall by the Mass what He has done for us (Luke 22:19; I Cor. 11:24). In the Roman rite it is the prayer *Unde et memores* which immediately follows the Consecration and the words "*haec quotiescumque*," etc.

ASPERGILLUM (Aspergil) = The instrument used (e.g., a brush) to sprinkle holy water; a sprinkler.

ASPERSORIUM (Aspersory) = A portable vessel to hold holy water.

BENEFICIARY = (a) The holder of a benefice.

(b) A cleric who aids the members of a Chapter in their choral duties in a cathedral or collegiate church.

BINATION (Duplication) = The offering by special faculty (cf. C.J.C. 806) of two, or more, Masses by the same priest on the same day.

BOWS: 1. A deep or profound bow (to bow deeply) = a deep bow of the body (Vol. II, p. 298).

2. A bow (to bow) = A *moderate* bow of the body.

3. A bow of the head (to bow his head) = a *deep* bow of the head only.

4. A slight bow (to bow his head slightly) = a slight bow of the head only.

CANON (a person) = A member of a cathedral or collegiate Chapter (see Chapter).

CANON (*Pontificalis*) = A liturgical book containing the Ordinary and Canon of the Mass and some liturgical forms proper to prelates. At Mass

* Many liturgical terms have several meanings. The meaning in any particular case, then, must be determined by the context. In this Glossary the chief meaning or meanings are given for the most important liturgical words.

¹In many churches even the High Altar is not a "fixed" or "immovable" altar in the liturgical sense, although, because of its great weight and size, it may not be *movable*, in the usual sense of the term. In the centre of its table there is embedded a portable altar stone. This is the real altar, and this alone has been consecrated. The large structure, often of wood, may be blessed, but it cannot be consecrated.

it is used, instead of the altar charts, by Cardinals, Bishops, Abbots, and lesser prelates (*e.g.*, certain Protonotaries Apostolic).

CANONICAL HOURS = The seven "Hours" or parts of the daily recitation of the Breviary or Divine Office (*i.e.*, Matins with Lauds, Prime, Terce, Sext, None, Vespers, Compline).

CATAFALQUE² = (a) A coffin-shaped framework covered with a pall, which represents the coffin and the corpse when these are not present, and over which the Absolution for the Dead is given.

(b) A stand on which the coffin (or sometimes a casket, when the body is absent) rests during the funeral service.

(c) A structure erected in some places over the coffin and covered with a pall (it is sometimes called a hearse³).

CATHEDRAL = The chief or mother church of a diocese, in which the Bishop has his permanent episcopal throne (*cathedra*).

CEREMONIES = (a) All that belongs to the external worship of the Church.

(b) The actions⁴ (attitudes, gestures, movements) of external worship.

(c) The actual performance of a rite.⁵

CHANCEL = That part of a parish church which lies between the altar rails and the altar. In other great churches it is called the "choir."

CHAPTER = A college (*i.e.*, a corporation or organized body of persons with common duties and privileges) of clerics instituted by ecclesiastical authority to carry out divine worship (the Sacred Liturgy) in a more solemn manner and to perform certain other ecclesiastical functions (*cf.* C.J.C. 391).

A CATHEDRAL CHAPTER = A chapter, made up of Dignitaries and canons, attached to the cathedral of a diocese to carry on there the divine worship in more solemn form, to aid the Bishop as his council, and, when the see is vacant, to supply his place in the administration of the diocese (*cf.* C.J.C. 391).

A COLLEGIATE CHAPTER = A chapter of secular priests attached, not to the cathedral, but to another important church, which they serve especially by the celebration of the Sacred Liturgy.⁶

CHOIR = (a) In cathedral, collegiate, and conventual churches that part of the building,⁷ raised and closed off from the nave, where the canons or monks (or nuns) have their stalls.

(b) The clergy that are taking part (in the choir of the church) in a liturgical function (*e.g.*, the Deacon incenses "the choir").

² R.R. VI, iii, speaks of "*feretrum*" (see *b* above) when the body is present; it uses "*tumulus*," [the ordinary meaning of which is "grave," and it is so used in R.R. VI, iii, 13] or "*lectica mortuorum*" when the body is absent. C.E. II, xi, uses "*lectica*" also; and "*lectus mortuorum*" or "*castrum doloris*" for the imposing structure that is erected for the Absolution in the case of a person of high rank.

³ Nowadays used also of the car which bears the corpse to the place of burial.

⁴ In contrast to the words which are recited or sung (in this sense the ceremonies are a part of the rite).

⁵ See Rite.

⁶ There are such Chapters attached to the chief basilicas of Rome (and elsewhere), *e.g.*, at St. Peter's, St. Mary Major's.

⁷ Generally it is between the nave and the altar; sometimes, however, it is behind the altar. In some churches there are two choirs, one in front of, the other behind the high altar.

(c) A body of singers, clerical or lay, to whom is entrusted the singing of certain parts of the Liturgy, which they sing either independently or antiphonally with the congregation.

CLEMENTINE INSTRUCTION = An instruction for the right ordering of the Forty Hours' Prayer which was first issued by Clement XI in 1705, and, in its final form, by Clement XII in 1731.

COLLEGIATE CHURCH = A church served by a body of secular canons.

CONOPAEUM = The tentlike veil of the tabernacle.

CONVENTUAL CHURCH = A church attached to a monastery of Religious (men or women).

CROSS: (a) Greek = The equilateral cross (the four arms being of equal length).

(b) Latin = The cross in which the transverse bar is shorter than the upright, and the head piece projects above the transverse bar.

DIALOGUE MASS = A Low Mass at which the responses are made aloud, with the server, by those present. Sometimes the parts which are sung in High Mass, *e.g.*, the *Gloria* and Creed, are also recited aloud with the Celebrant in this Mass.

DIGNITARY = A member of a Chapter who has a precedence of honour over the other canons, *e.g.*, the Dean, the Precentor.

DUPLICATION (See Bination).

EPISTOLARY (*Epistolarium*) = A book for the use of the Subdeacon containing the pericopes (or passages of Sacred Scripture appointed for liturgical use) which are chanted as the Epistle of the Mass.

EMBOLISM (an insertion, addition) = In the Roman rite the prayer *Libera* which immediately follows the *Pater noster* and is an amplification of the last petition of that prayer.

EVANGELIARIUM = A book for the use of the Deacon containing the pericopes (see Epistolary) which are sung as the Gospel of Mass.

FALDSTOOL = A portable folding chair with arm rests but no back, used by bishops (and some lesser prelates) to sit on or kneel before, during liturgical functions.

FERIA = The liturgical name for a weekday (hence "ferial" — of or pertaining to a weekday).

FOOTPACE = The platform on which an altar stands (the Italian word *predella* is also used).

FRONTAL (*Antependium*, *Pallium*) = A piece of precious fabric such as silk, brocade, or tapestry, which should cover the front of every altar on which Mass is celebrated.

GREMIAL = An ornamental veil (a lap cloth or apron) laid on the Bishop's knees when sitting at certain functions.

HEBDOMADARY (Hebdomadarian) = A choir official, *i.e.*, the canon or religious appointed to act for a week (*hebdomada*) as the officiant at the choral recitation of the Canonical Hours and the celebration of the capitular or conventual Mass. (See Mass.)

INDULT (Apostolic) = A faculty granted by the Holy See that permits something to be done that is not allowed by the common law of the Church.

IN PLANO = On the ground, on the floor of the sanctuary (not on a step).

LEONINE PRAYERS = The prayers (*Hail, Mary*, three times, etc.) ordered by Leo XIII (in 1884 and 1886) to be said after a private Mass.

LITURGY, THE (a public service or duty) = 1. The worship of God by the Church (comprising the offering of the Sacrifice, the recitation of the Divine Office, and the administration of the Sacraments and Sacramentals).

2. (In the Eastern churches) The Mass.

LITURGICAL FUNCTION = A ceremony which forms part of the official worship of the Church and is, therefore, dealt with in one of the official liturgical books.⁸

LUSTRAL WATER (purifying or cleansing water) = The hallowed water which is called "blessed" (*benedicta*) by the Church. Ordinarily referred to as "holy" water.

MASS 1. *Capitular* (Chapter) = The conventual Mass (*see infra*) of a cathedral or collegiate Chapter.

2. *Conventual* = A Mass⁹ celebrated daily in choir,¹⁰ at an hour and in a manner determined by the rubrics as the principal part of the daily Sacred Liturgy¹¹ in cathedral and collegiate churches, and in the conventual churches of such Religious¹² as are bound to the choral recitation of the Canonical Hours.

3. *Parochial* = (a) The *Missa pro populo*, i.e., the Mass which must be offered on certain days for the members of their flock by those¹³ who have the care of souls.¹⁴

(b) The chief public Mass¹⁵ celebrated¹⁶ on days of obligation or of special public celebration in a parochial or quasi-parochial church for the benefit of¹⁷ the people of the parish.¹⁸

4. *Public* = (a) Mass celebrated in a place open to the public (e.g., in a church or public oratory).

(b) A Mass of obligation,¹⁹ celebrated for some body of persons²⁰ who come to take part in the Mass for a public (common) cause, that is, because of a public obligation or because of a public reason of charity²¹ or necessity.²² Hence Masses (Sung or Low) in public churches or non-

⁸ Accordingly, acts of devotion like the making of the Stations of the Cross or the recitation of the Rosary, even when they take place in public in a church and are directed by a priest, are not liturgical functions.

⁹ Normally at least a Sung (if not a High) Mass.

¹⁰ And so, ordinarily but not necessarily (*cf. Addit. I, 1*), with the attendance of the Chapter or religious community.

¹¹ Normally, therefore, the Mass will be in conformity with the Office of the day.

¹² Men or women.

¹³ E.g., residential Bishops; parish priests.

¹⁴ C.J.C. 339,466; *cf. Addit. III, 12*; S.R.C. 3623¹, 4093².

¹⁵ Often sung and with some added marks of solemnity (e.g., the Asperges on Sundays).

¹⁶ Normally by one of the priests of the parish.

¹⁷ I.e., to permit them to take part in it, but not in the sense that the ministerial fruit is applied to them.

¹⁸ Cf. S.R.C. 3128, 3887; C.J.C. 821, § 2.

¹⁹ Arising from a general law, e.g., Mass on Sundays and holydays of obligation; or from a particular law, e.g., the conventual Mass for the members of a Chapter or religious community.

²⁰ E.g., the parishioners of a parish; the members of a Chapter or community.

²¹ E.g., the Mass of burial.

²² E.g., a Votive Mass said for some public need.

private oratories on days of obligation or on special occasions, and conventual Masses (Sung or Low), are "public" Masses.

5. *Private* — (a) A Mass celebrated in a private place²³ (e.g., in a private oratory, or private house).

(b) A Low Mass,²⁴ i.e., a Mass which is neither a High Mass nor a Sung Mass.

(c) A nonconventual Mass²⁵ (whether Sung or Low).

(d) A Mass which is neither sung nor conventual.²⁶

(e) A Mass which is not "public" (*see* Public Mass, *b, supra*)²⁷ nor "parochial."

(f) A Mass detached from the Liturgy of the day²⁸ (e.g., a Mass on Palm Sunday at which the palms are not blessed and carried in procession).

(g) A "private" Mass of the Dead²⁹ is one that is neither sung nor conventual nor "privileged."

6. *Votive* = A Mass celebrated, for a reasonable cause, not in conformity with the Office of the day, but according to the wish (*votum*) of the Celebrant, or of his superior, or of the person for whose intention the Mass is being offered.

MEMORIALE RITUUM = A liturgical book compiled by Benedict XIII in 1725 for the carrying out in simpler form of the ceremonies of Candlemas, Ash Wednesday, Palm Sunday, and the last three days of Holy Week in smaller parochial³⁰ churches.

OMBRELLINO (or *umbrella*) = A small canopy, in the form of a white silk umbrella, which is carried over the Blessed Sacrament when it is moved from one place to another (*cf. e.g., S.R.C. 3322*).

ORATORY = A place destined for divine worship, but not intended chiefly for the use of all the faithful to practise in it publicly their religion.

An oratory is *public* if it is built chiefly for the convenience of some group of persons, even private persons, yet the faithful in general have the right to enter it, at least during divine service. It is *semipublic* if it is built for the convenience of a certain community or body of the

²³ Cf. *Addit. III, 5*.

²⁴ E.g., R.G. XVI, 1; *Addit. III, 2, 3, 5*.

²⁵ E.g., R.G. IV, 3; V, 2; *Addit. I, 6*. Hence not every Low Mass is a "private" Mass; it may be a Low *conventual* Mass.

²⁶ E.g., R.G. VII, 1; *Addit. I, 3, III, 2, V, 1, 3, VII, 2*; *cf. S.R.C. 2240, 3757²*; C.J.C. 846.

²⁷ Cf. S.R.C. 3059¹, 3814^{1,2}. A "private" Mass in this sense is one celebrated, not because of a public need or juridical obligation, but for the private devotion of those present, or of the Celebrant, or for other private reasons that determine the Celebrant to say Mass, e.g., the acceptance of a stipend; the command of a superior.

²⁸ E.g., the "private" Masses mentioned in the rubric at the end of the Mass of the Wednesday of Holy Week, or the rubric after the blessing of the font on the vigil of Pentecost (*cf. S.R.C. 2240*).

²⁹ Cf. *Addit. III*. In this section about Masses of the Dead, a Low "privileged" Mass (*see* Vol. I, ch. IX) is spoken of as "*lecta*," a Low nonprivileged Mass as "*privata*" (except in §§ 10 and 11, where "*lecta*" in reference to the "*Missa quotidiana*" means "not sung").

³⁰ Its use in other smaller churches or in oratories is allowed only by Apostolic indult. A new typical edition was issued in 1920. There are at least two English translations of the book.

faithful, and is not open to everyone (e.g., a college or convent chapel). It is *private* or domestic if it is erected in a private house for the sole benefit of some family or private person (C.J.C. 1188).

OFFICE, DIVINE = A form of public vocal prayer contained in a liturgical book called the Breviary. It is arranged by the Church and ordered to be said daily in her name by all clerics in major Orders, by all who hold an ecclesiastical benefice, and by solemnly professed members of certain Religious Orders of men and women (cf. C.J.C. 135, 610, 1475).

OFFICE(S), DIVINE = 1. Any exercise of public divine worship. (Cf. e.g., C.J.C. 269, § 3; 1188, § 2.)

2. The entire daily Liturgy,³¹ i.e., the Canonical Hours and the Conventual Mass.

ORDINARY (person) = A cleric who has "ordinary" jurisdiction (i.e., the power of ruling attached by ecclesiastical law itself to some position or office) in the external "forum,"³² over a specified territory or over a certain body of persons. Hence, e.g., a residential Bishop (and his Vicar General) is the "Ordinary" of his diocese; an Abbot of his monastery; a major Superior of the members of his Order or Congregation. (Cf. C.J.C. 198, § 1; 488.)

The "Ordinary of the place" has a narrower meaning; it does not include Religious superiors (C.J.C. 198, § 2).

ORDINARY (of the Mass) = That unchangeable, or practically unchangeable, part of the Mass into which the "Proper" is fitted as into a framework.³³

PATRON SAINT (of a place) = The saint chosen by a place (country, province, diocese, city, town) or by a moral person (a society), and constituted by the approbation of the Holy See, as an object of special honour and as the particular advocate with God of a designated place or group of persons. (C.J.C. 1278; S.R.C. 3048.)

PAX-BREDE³⁵ = A tablet or disk of precious metal, ivory, etc., bearing a sacred image and used after the *Agnus Dei* in the Mass to convey the kiss of peace from the Celebrant to certain persons.

PERICOPE = A passage of the Holy Scriptures appointed to be sung or read in the Sacred Liturgy.

PONTIFICALS (*Pontificalia*) = Insignia or ceremonial ornaments worn by prelates when celebrating pontifically³⁵ the Divine Offices.

The pontificals common to all prelates who have the right to use them are buskins and sandals, gloves, the dalmatic and tunicle, the ring, the pectoral cross, and the mitre. The *Canon Pontificalis*³⁶ is also regarded

³¹ Cf. C.J.C. 413; C.E. II, xxxiii, 33. "*Divina officia*" has a special canonical meaning also, defined in C.J.C. 2256.

³² I.e., the sphere in which the Church exercises authority in matters affecting her public welfare and that of her subjects.

³³ It is inserted in the middle of the Missal between the Masses of Holy Saturday and Easter Sunday. In modern Missals all the second part of it from the *Sanctus* to the end of the Mass is called "*Canon Missae*."

³⁴ "*Instrumentum pacis*." Cf. R. X, 3; C.E. I, xxiv, 6, 12; xxix, 8.

³⁵ Some of them are used by prelates even at a nonpontifical Mass.

³⁶ See "Canon."

as one of the "pontificals"³⁷; and for higher prelates, within the territory of their jurisdiction, the throne and the crozier.³⁸

"PONTIFICALIA EXERCERE" = (a) (In Canon Law) "to perform functions which, according to the liturgical laws, require pontifical insignia, i.e., the crozier and mitre" (C.J.C. 337, § 2).

(b) (In Sacred Liturgy) to celebrate the Divine Offices according to the rite proper to prelates.³⁹

PRELATE = (a) (Real) A cleric, secular or regular, who has ordinary jurisdiction "*in foro externo*" (C.J.C. 110). (See Ordinary.)

(b) (Titular or Honorary) = A cleric who receives from the Holy See the name and rank of prelate. He is styled "Monsignor," and enjoys special liturgical privileges. (Cf. C.J.C. 812; S.R.C. 4154.)

PRELATE, GREATER = A Cardinal anywhere (outside Rome); a Nuncio Apostolic in the place of his nunciature; an Apostolic Delegate in the place of his delegacy; an Archbishop in his province; a Bishop in his diocese; an Abbot in the place of his jurisdiction.

PROPER (of the Mass) = Those parts of the rite of Mass that vary according to the day or feast which is being observed. The Proper has two parts: the Proper of the Season (*de tempore*) and the Proper of the Saints.

RECTO TONO = Sung on the same note (the same pitch), in an even, well-sustained voice, without modulation or melodic inflexion.

REGULARS (Regular Clergy) = 1. The professed members of a Religious Order (and who, therefore, have taken solemn vows, C.J.C. 488).

2. (In a popular sense) Clerics who are bound by vows and live in a community according to rule (*regula*) as opposed to the "secular" (or parochial)⁴⁰ clergy.

RELIGIOUS = A person who has taken vows in a religious Institute (Order or Congregation) (C.J.C. 488, § 7^o).

RITE = 1. The form and manner of a religious observance⁴¹ (i.e., the words to be said and the actions to be done in carrying out any given external act of worship, e.g., the rite of Baptism).

2. The forms of public worship used by certain bodies of Catholics (e.g., the Roman rite; the Eastern rite; the Ambrosian rite).

3. The grade of solemnity of a liturgical Office (e.g., an Office of double rite).

SACRARIUM⁴² (*Piscina*) = A covered basin,⁴³ with a pipe running from it into the earth, into which water or other things (e.g., the water used for the ceremonial washing of sacred linens; the remains of blessed ashes) which had been used for sacred purposes are thrown to dispose of them.

SANCTUARY (or Presbytery)⁴⁴ = The (Eastern) part of a church (often one

³⁷ Cf. S.R.C. 4154 (§§ 10, 27, 31, 70, 80).

³⁸ C.J.C. 239 (15^o), 337, 274 (6^o), 325; S.R.C. 4154; Apostolic Constitution "*Ad incrementum*" of August 15, 1934 (A.A.S. 1934, pp. 497 seq.).

³⁹ Cf. e.g., S.R.C. 4154 (§§ 7, 25).

⁴⁰ Sometimes Regulars are also parochial clergy.

⁴¹ The word *ordo* is used in this sense also, e.g., *Ordo Missae*, *ordo administrandi*

Sacramenta.

⁴² The word is used also in ecclesiastical Latin for (a) sacristy, (b) a chapel or shrine.

⁴³ Situated normally in the south wall of the sanctuary or in the sacristy, and also in the baptistry.

⁴⁴ Sometimes this term is applied to the entire choir.

or more steps higher than the choir) which immediately surrounds the High Altar.⁴⁵

SEDILE (*Sedilia*) = A seat or bench with room for the Celebrant and Sacred Ministers. It is placed on the Epistle side of the sanctuary (cf. R.G. XVII, 6; C.E. I, XII, 22).

SUNDAY = (a) Anticipated — A Sunday whose Offices (Canonical Hours and Mass) must be celebrated the day before, *viz.*, on Saturday.⁴⁶

(b) To be resumed (*resumenda*) = A Sunday the celebration of which was impeded by the occurrence of, ordinarily, a feast of the first or second class, and whose Mass must, when possible, be celebrated or commemorated during the week.⁴⁷

TITULAR (Title) = (a) (Of a church) The Divine Person, mystery,⁴⁸ sacred object,⁴⁹ or saint in whose name and to whose honour a church or oratory is founded and is consecrated or solemnly blessed, and after whom it is named (cf. C.J.C. 1168; *Addit.* II, 7; S.R.C. 3048).

(b) (Of an altar) The Divine Person, mystery, sacred object or saint in whose name and to whose honour an altar, immovable, or movable, is consecrated (cf. C.J.C. 1201; *Addit.* II, 8).⁵⁰

⁴⁵ In small churches — where there is no choir or chancel — it is that part of the church between the altar rail and the altar.

⁴⁶ Cf. rubric of the Second Sunday after the Epiphany and of the twenty-third Sunday after Pentecost. This anticipation occurs on the Saturday preceding Septuagesima, when room must be found for one of the Sundays after Epiphany; or on the Saturday preceding the twenty-fourth Sunday after Pentecost, if room has to be found for the twenty-third Sunday (this happens only when Easter falls on April 24 or 25).

⁴⁷ *Addit.* I, 6 (cf. IV, 5).

⁴⁸ E.g., The Incarnation.

⁴⁹ E.g., the Holy Cross.

⁵⁰ The primary titular of the High Altar should be the same as the Titular of the church itself (C.J.C. 1201, § 2).

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